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THE Herald of Truth.

A RELIGIOUS MONTHLY PAPER,

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY J. F. FUNK.

VOLUME VII.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103—105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.

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Gerald of Truth.

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A GERMAN HYMN.

From the German of J. NEANDER, A. D. 1640.

"And ye shall seek me and find me,
when ye shall search for me with all
your heart."—Jer. 29: 23.

Low before the King of Glory,
Weak and sinful, I would fall,
Naught I offer, naught I proffer
For Thy favor, Lord of all.

Let me find Thee, let me find Thee,
Bend Thine ear to hear my call.

Dear Redeemer! smile upon me,
Stamp Thine image on my breast,
To Thee only, from life's lonely
Paths, I turn for perfect rest.

Let me find Thee, let me find Thee,
And in Thee be ever blest.

Saviour, hear me! nothing ask I
But Thy grace forever free;
Loving-kindness, heal my blindness,
Heart of pity, comfort me.

Let me find Thee, let me find Thee,
He hath all who findeth Thee.

Nothing in the world can charm me;
Riches, splendor, power or pride
Seek I never, but would ever
Rest in Thee, the Crucified.

Let me find Thee, let me find Thee,
And in Thy dear love abide.

From the depths I cry unto Thee,
Lord of mercy, truth and might;
Saviour, hear me, Christ, be near me,
And e'en death shall not affright.

Let me find Thee, let me find Thee,
And my darkness shall be light.

F. A. S.

FAITH IN GOD.

In the first article of our confession of faith, we read the following words, "Whereas, it is declared, that 'without faith it is impossible to please God' (Heb. 11, 6), and that 'he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Therefore we confess with the mouth and believe with the heart, together with all pious, according to the Holy Scripture, in one, eternal, almighty and incom-

prehensible God, Father, Son and Holy Ghost, and none more, and none other, before whom no God existed, nor will exist after him. For from him, through him, and in him are all things. To him be blessing, praise and honor for ever and ever." Gen. 17, 1; Deut. 6, 4; Is. 46, 9; 1 Jn. 5, 7.

"In this one God, who 'worketh all in all,' we believe. Him we confess as the Creator of all things visible and invisible; who in six days created and prepared 'heaven and earth, and the sea, and all things that are therein.' And we further believe, that this God still governs and preserves the same, together with all his works, through his wisdom, his might, and the word of his power." Gen. 5, 1, 2; Acts 14, 15; 1 Cor. 12, 6.

"Now when he had finished his works, and had according to his good pleasure, ordained and prepared each of them right and well, according to its nature, being and quality, he next created the first man Adam, the father of all of us, gave him a body formed 'of the dust of the ground and breathed into his nostrils the breath of life,' so that he 'became a living soul, created by God in his own image and likeness,' in 'righteousness and true holiness' into eternal life. Further he regarded him also in particular, above all other creatures, and adorned him with many high and excellent gifts, put him into the garden of Eden, and gave him a commandment and an interdiction. Thereupon he took a rib from the said Adam, made a woman out of it, brought her to him

and gave her to him as a help-meet and house-wife. Consequently he has also caused, that from this first man, Adam, all men who dwell on the face of the earth, have been begotten and have descended." Gen. 1, 27; 2, 7. 15. 17. 22; 5, 1; Acts 17, 26.

What has been declared in the foregoing article might be summed up more briefly as follows.

We believe, according to the Holy Scripture, in one, eternal, almighty and incomprehensible God, Father, Son and Holy Ghost, who is the creator and preserver of heaven and earth, and all things both visible and invisible; who also from the dust of the ground, created man in his own image and likeness, in righteousness and true holiness unto eternal life, bestowed upon him many excellent gifts, placed him in the garden of Eden and commanded him what he should do and what he should not do.

There are a great many different kinds of people in the world. There are some people who are very ignorant. Who know scarcely any thing. They cannot read nor write; they have no books nor papers; they have no bibles; they know nothing about God and the Lord Jesus Christ, nor about the great salvation which he wrought out for us. They do not know even that they have never-dying souls to save and fit for heaven; they know nothing about heaven and the rest which remaineth for the people of God; they know nothing about that dreadful place of torment to which the ungodly are doomed. If they worship anything it is some

dead and lifeless object, or perhaps some animal, or bird, or fish, or some such like thing, which can do them no good, neither help them in any of their troubles.

There are others whose knowledge of language, and of the arts and sciences is more extended, yet who, not having the word of God—no knowledge of the bible—are no better off than the first class. These people who are thus ignorant of the word of God and worship idols—that is false gods, gods of wood and stone, animals, &c., are called heathens. We should pity the poor heathen because he knows nothing of the true and living God, and as a matter of course cannot believe on him.

Then there is another class who have the Bible and possess all the light and knowledge that is necessary, but who in opposition to all this persistently refuse to believe in God. They are like those of whom Paul writes, that the preaching of Christ crucified was a stumbling block and foolishness. 1 Cor. 1, 23. David also says, "The fool has said in his heart, there is no God." It is indeed sad to think and to know that there are so many thousands, yea many millions, who as it were, against their better knowledge, refuse to believe in God, and choose death for their eternal portion.

But there is another class (and we claim to belong to this class), who do believe in God, in the true, living and eternal God, the creator and the preserver of all things. He is not a helpless block of wood or stone or a dumb brute, unable to do anything, as the God of the heathen, but he is our strength, our strong tower and a very present help in every time of need. He is the same God yesterday, to-day and forever; his word is yea and amen. He is a God of infinite goodness, love, mercy, justice, truth, holiness, purity, wisdom and power. He is the same God who, with a mighty hand and with many signs and wonders brought the children of

Israel from the bondage of Egypt and led them through the wilderness into the land of Canaan; and the same God in whom David trusted and who closed the lions' mouths that they could not harm his servant Daniel, and who preserved Shadrach, Meshach and Abednego in the furnace of fire. He is a God from whom we can hide nothing, he knows the inmost thoughts of our hearts and he will surely reward us all according to the deeds done in the body, whether they be good or evil.

We believe in this God, because we have evidences of his existence which we cannot resist. The psalmist says, The heavens declare the glory of God and the firmament sheweth his handiwork. The sun, the moon, the stars, the blue sky above, the green earth beneath, every leaf that trembles in the breeze, the flowers that bloom at our feet, the birds that sing among the branches of the trees, the cattle upon a thousand hills, are all so many voices declaring that there is a God. But aside from this we have his blessed word as a lamp to our feet and a light to our path in which he declares, "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Is. 42, 8. "Thus saith the Lord, the king of Israel, and his Redeemer, the Lord of Hosts; I am the first and I am the last; and besides me there is no God. Is. 44, 6. I am the Lord and there is none else, there is no God beside me." Is. 45, 5.

Now it is a duty which we all owe to God to believe in him, to trust in him and to remember continually that God sees us. Christ tells us to have faith in God; to his disciples he says, "Ye believe in God, believe also in me." Jn. 14; 1. Here he requires of us that we should believe that he is God; and Paul also says that "without faith it is impossible to please God." Then in order to please him we must believe in him, and try to increase our faith by contin-

ually trying to think about him, and to do those things which he requires of us. Then when we thus try to live unto him, and in him, he will reveal himself unto us more and more; he will give us continually increasing evidences that he loves us and that he cares for us. He will bless and protect us, and be with and give us joy and peace both in this world and the world to come. K. Z. J.

Selected for the Herald of Truth.

The Child's Truthfulness.

It is of great practical use to realize and meditate upon the absolute omniscience and omnipotence of God. You do not add to his burden by casting your cares on Him. Suppose a meadow in which a million of daisies opened their blossoms all at one time to the sun. On one of these, while it was yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone, a mighty rock to the tiny flower, squats on its breast, and will not admit a single sunbeam. At length the flowerstalk, having gathered strength by its constant exertions, acquired force enough to overbalance the weight, and tossed the intruder off.

Up sprang the daisy with a bound; and in an instant another flower was added to the multitude which in that meadow drank their fill of sunlight. The sun in heaven was not incommoded by the additional demand.—The new comer received into its open cup as many sunbeams as it would have received although no other flower had grown in all the meadow—in all the earth. Thus the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being long crushed and turned away by a load of sin and sorrow, at length, through the power of a new spiritual life, throws off the burden, and opens with a bound to receive a heavenly Father's long-offered but long-rejected love, the Giver is not impoverished by the new demand upon His kindness. Although all His alienated children should now turn in confiding faith to Him, and satiate themselves with His mercy, there would be enough for all, and all would be supplied as easily as one. Although all the inhabitants of the world, a thousand millions, should this day arise and go to the Father, each would receive as much of that Father's love, as if he alone of all fallen creatures had come back reconciled to God.

Nay, more; when we point out that our Father in heaven is not more burdened by receiving the cares of a world-full, than by receiving the cares of one regenerated and trustful

man, we tell only one half of the truth. In order to comprehend the other half we must look unto Jesus, for it is through Him only that we can rightly know the Father. When many come at His bidding and cast their cares on Him, so far from increasing His burden, they thereby make it light. There is a paradox here which is charged with obvious and glorious truth. When we cast all our care on the Lord, He is relieved from all its burden; when we retain it on ourselves then He feels it lying heavy on His heart. By keeping our weight, we burden Him; by laying on Him, we make Him light. Jesus was sad when He looked down from the Mount of Olives and wept for Jerusalem. Although they were not casting their burden on the Lord—nay, because they were not casting their burden on the Lord, He was crushed by the weight. Had the inhabitants of Jerusalem that day come out with one accord, and cast themselves and their sins confidingly on Jesus, that Man of sorrows would have wiped away His tears—He would have rejoiced with a joy unspeakable and full of glory. Even now while the Redeemer reigns over all, in each sinner who comes and casts himself confidingly on His love, He sees of the travail of His soul, and when He sees of the travail of His soul He is satisfied. "There is joy," says the scripture, "in the presence of the angels of God over one sinner that repenteth." The angels themselves, doubtless, rejoice over the fact as soon as they know it; it is not, however, one of their number, but one in His joy manifest to the ten thousand times ten thousand who minister before Him.

It is cold comfort merely to be pitied: that is not the comfort which the Son of God gives to the children of men. It is true that He pities; but it is a more tender truth that He loves. It is true that for their sakes He desires that lost sinners should be saved; but it is a higher and more commanding truth that for His own sake He desires to have them redeemed that they may be His own portion for ever. Indeed the Lord's love to His ransomed people is, in the prophetic Scriptures, compared to the love with which a mother cherishes her infant. That love, we know, has respect to the mother as much as to the child. See how she clasps it to her bosom when danger is near! Why? In compassion for the infant lest it should be hurt? Nay, verily, but in personal fondness that she may not be deprived of her treasure. So Jesus longs for the lost.

We have concerned ourselves hitherto mainly with the exposition and illustration of the principle, believing that when it is clearly understood and firmly grasped, each may easily apply it to the details of his own experience. The injunction is universal, "casting all your care on Him." There is absolutely no limit to its operation. Cares for time, and for eternity; cares for yourself, and your family; cares for your house at home, and your business abroad; cares for the church,

and for the world—all are included, and all alike. But here the danger lies near the privilege; and therefore the warning should accompany the exhortation. In this matter there is a *must* as well as a *may*. We must cast all our cares on God: and if we do not in simplicity cast all, we do not in His judgment, cast any.

You pray: you pray to God in the name of Christ; you pray in secret, and with earnestness. Well: and what sort of matters find a place in your petitions? Is your secret prayer in substance, though not in words, only a slice of the large public prayers that you are accustomed to hear? Ah, it is not true: it is not real. You are separated from your child; a letter, addressed in his well-known handwriting, is left by the postman at your house. You open it eagerly; and lo! it consists of some pages of a printed book, and no more. The matter in these pages is very good, but you loath it: what you expected was not a very unexceptional essay, common to you and all the world, but specific thoughts and things peculiar to your child and you. In secret prayer cast your own affairs on God's care,—your sorrows, joys, hopes, fears, as they lie in your heart at the moment. It is not lawful to pick and choose;—it is not lawful, for example, to give a place in the prayer to your desire for the spread of the gospel, or the cessation of a pestilence, while you keep back an envious dislike of a neighbor that rangles in a dark heart, or the pleasures of some expected vanity that flicker on a light one. How could we dare to put such wicked or trifling things into a prayer? you ask me. That is your own matter, I reply. The things that lie in your heart should go into your prayer; and the things that will not go into it, should not be tolerated in your heart.

For the Herald of Truth.

To my young Friends in Rockingham County, Virginia.

As by the will of providence we have for several months been separated, a few words from me may be read with interest by at least some of you. The Apostle Paul, in his second epistle to the Corinthians writes these words, "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comforts." He is indeed the God of all comforts. If we put our trust in him, he will go with us and bless us in all the changing scenes of this world, though we are separated and scattered abroad in different places of the earth, no matter in what circumstances we may be, he will be with us, and lead us safely whithersoever our lot may be cast, and finally bring us home to dwell with the ransomed of the Lord forever.

While we are in this world we meet with many sore trials, but these are sent in mercy to consume the dross and refine the gold, as

the poet says: "Our troubles and our trials here, will only make us richer there, when we arrive at home."

When we parted, many serious thoughts came into my mind. The question came up, Shall we meet again? Yes, if we are faithful laborers in the vineyard of the Lord we shall meet again, of not on earth, then in heaven. I often think of you and the many pleasant hours we have spent together in singing praises to God. I often think of the beautiful lines we have sung together, "Do they pray for me at home, do they ever pray for me." Yes my dear friends, do you ever pray for me, while I am tossed on the stormy billows of time, away from home and among strangers? Do your prayers ascend the throne on my behalf that I may be a bright shining light in the church? Yes, I desire an interest in your prayers. The Apostle tells us that the fervent effectual prayer of the righteous man availeth much. We are also commanded to pray always and not faint. Prayer is the breathing of our thoughts to God; it is a balm to the wounded heart and a feast to the soul, and those who do not pray can have no hope of making progress in the cause of Christ. This is a progressive work, and he that holdeth out unto the end faithfully, the same shall receive everlasting life. How often when the wintry blast howls over my head, I am led to think, Are your hearts still warm for me? Am I cherished still as of old? If the Lord will, I shall see you again face to face before long. I often feel a desire to see you, but feel contented with my lot, as I feel that I am engaged in a good cause.

Yet a few words to those who are enlisted with me in the cause of king Emanuel. Be sober, be vigilant, be upright in your dealings; stand firm to the cause of Christ; be not shaken by the vain and transitory things of this world; let not yourselves be deceived in your own righteousness, pray without ceasing. The apostle James says, "Draw nigh to God and he will draw nigh to you;" "press forward to the mark of the prize of the high calling of God in Christ Jesus;" do not drop nor faint on the way, and when you have done all that you are commanded to do, say you are "unprofitable servants." And you who have never made a covenant with God, Remember that "procrastination is the thief of time," stealing away silently the moments that should be devoted to God. Oh! then be up and doing while you are in the morning of life, while old age has not hardened your hearts. Youth is the time to serve the Lord and if in your youth you begin to tread the narrow path, when you come to be old and the silent messenger will summon you to the bar of God, you will not regret it, for in that great day you will have to stand before the judgment bar of God and there give an account of the deeds done in the body, whether they have been good or evil. If you have done well, you will hear the welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But if your works

—At last he thought, as Marion grew stronger and better, "Cannot this poor woman earn something at selling Bibles?" How did the plan strike Marian? "Indeed, sir," she said, on thinking it over, "my heart warms at it. It seems that God is graciously marking out a path in which alone I am fit to labor. I know nothing of the customs and manners of the rich; I could not undertake the most menial service in a gentleman's house, but I can talk to the poor outcasts among whom I dwell. I can help many a poor mother; I can have a word for the drunken and even infidel husband. It will be a privilege to go to these miserable homes; and on what an errand! With the word of God, I can cast myself on his help, and I will fear no evil." And so Marian became the "Bible-woman" to haunts and homes the most miserable and noxious in London. Some cried out in their wickedness, "Why bring the Bible here? It is not for us." Yet the many, yearning for something to do them good, received her gladly.

And when they said, "Oh, you know not what a struggle we have to live," she could reply, "I know it all; I am poor as you; but get this book, it has a balm for all your sorrow. I bring it to you, because I have found it so myself."

At first Marian received some very ill treatment; a pail of refuse was once emptied upon her, which turned out in making her many friends, for one woman took her in and wiped her bonnet, another washed her face, others gathered round her in sympathy, and several new acquaintances were dated from this rough handling. As the fruit of her first months labor, she obtained seventy Bible subscribers; afterwards being desirous to have the people profit by the book they were so willing to buy, she invited them to her house, so that she might have a little talk with them about their ways and how to mend them. The first time eight came; they had washed their poor caps and gowns and came forth from their poor homes or dens looking neat and tidy, perhaps for the first time, each bringing a baby and a Bible, for God's word was the basis of all their talk. They could not read themselves, but the children could, and they had only some dim idea of Christ and his blessed redemption. Before they left Marian read the 15th chapter of Matthew, expounding it in her own simple way, and then the little company knelt down in prayer.

There are in the city of London a great many women who thus visit among the poor and endeavor to supply them with Bibles. The women employed are usually from among these poor classes themselves. As such they can sympathize with the evils, the wants, the degradations of those whom they come to relieve. The class is below the decent poor and therefore difficult to be reached; for with their poverty has grown up a recklessness, and hardness which defy and forbid ordinary modes of improvement.

This is an agency beginning its reforms with the word of God. The Bible is the root of all effort at amelioration. These people feel often, keenly feel their wretched condition; and the "Bible-women" offer, first of all a Savior, an almighty Friend and Helper. They tell his love, they speak his words; they teach his teachings and point to his blood as a balm for weary and sin-sick souls, and nothing, perhaps, shows so affectingly and wonderful the power of the divine word, accompanied by the divine Spirit, and its fitness to meet the deepest needs of the depraved heart, as the readiness with which these poor, pious women have been received, and the quiet reforms which they are effecting in many and many a home, if homes they can be called, seathed and depraved by sin in every form.

It is an effort of women to women of their own class, beginning with the Bible, which promises to solve that most difficult of all problems, how to reach and christianize the degraded population of our cities and towns and villages—that class that are every year falling

into a lower and still lower level of life and morals.

The prosecution of this truly blessed work in London is portrayed in a most interesting manner in a little book called "The Missing Link." Its very name discloses the "missing link" in the chain of Christian instrumentalities to reach the lost, found in the employment of Bible-women to convey to sad homes the water and bread of life, as the first and only true and permanent social reform; a saving knowledge of Jesus Christ being the beginning and the end of every thing we can do for the elevation of man.—*Christian Almanac.*

The Effectual Teacher.

Our Lord, Jesus Christ, was the Great Teacher. Both in the words which He spoke, and in the manner in which He spoke them. He stands alone among those born of woman, who have assumed to teach truth and duty to men. Even His enemies were constrained to confess: "Never man spake like this man."

But that is altogether an inadequate view that regards Him simply in the light of a teacher of truth, even a perfect, infallible teacher. The mere knowledge of truth might suffice to make us holy, if the sins of man were, as some maintain, the mere result, and not largely the cause of our ignorance of Divine truth. But, alas! in this actual human world it is found that men may know their duty and do it not; may know the truth only to hold it in unrighteousness; may love darkness rather than light, because their deeds are evil. What serious self-observant man does not feel that he needs something more and deeper than intellectual apprehensions of truth, something more effective than a teacher of mere positive principles? He needs a mighty impulse within. He needs an inward drawing from sin to holiness, from earth to heaven. He needs a sacred influence welling up in his soul, that shall work penitence for sin and love for the calm and pure delights of communion with God, and loving obedience to His will.

Now the Lord Jesus was a prophet that supplies this deep, this crying want of human nature. Along with His words, there went a mysterious but blessed power to work spiritual results. He finds one sitting at the receipt of custom, absorbed, apparently at least, with the duties and interests of his publican office. *Follow me*, says Christ, and behold he rises up at once, leaves all and follows, as though unable to resist the constraining force of that Divine call. In a quiet home in Bethany, He sits down to speak of the Divine Kingdom, that kingdom, spiritual and holy, that cometh not with observation; and lo! Mary forgets all her wonted earthly cares, and hears for her soul's life. Upon one Jewish dignitary, in all his prejudices of religion and pride of caste, His words and work fell with such resistless power, that he was constrained to seek Him out, albeit under cover

of the night, and learn from him the mysteries of His new kingdom of grace and truth. His voice came over the heart of one sinful woman with such energy, as to reclaim her from a life of deepest shame to a life of saintly virtue, in which her love to all that was good and pure, and true, was only equalled by the depth of her gratitude to the Great Restorer, whose feet she washed with her tears, and wiped with the hairs of her head.

One man was rich. It is probable he had grown rich by extortion. Obscurity had kept pace with the increase of wealth. He belonged to a despised class. The degenerate priesthood shunned him as a sinner. The Scribes sneered at him, and the still more hypocritical Pharisees caught up their long robes, lest they might touch him on their way to the synagogue. But what cared he for all this? He was rich and thus independent of them.

What or who shall reach a case like this? Christ enters that man's house, and sits down at his table. Into his darkened mind, darkened by ignorance, pride, avarice and hatred, He pours the truth; and with His words there is breathed a sacred power, that at once transforms Zacheus into another man: a transformation thus expressed by the grateful penitent—"Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore four-fold." Oh! was not Christ much more than a mere Teacher? Was He not the Divine Restorer, the Healer?

And there is in all this application to us. Where the ministry of Christ is faithfully proclaiming His name, there is not only the proclamation of the same blessed truth, which flowed from the master's lips on earth; but that truth falling upon human hearts in demonstration of the Spirit and of power. The hardened are subdued at His feet. The wandering are reclaimed. The slaves of passion and prejudice are emancipated, and made humble, spiritual, lovely and loving. The impure are made holy, and man, fallen and degraded is raised out of the pit, and his foot placed upon the rock.

Shall we not then all come to this Great Teacher—this Divine Restorer? Shall we not find our life, our rest, our deliverance in Him? Blessed are they who are by Him taught, not in word only, but in power, in Spirit.—*Prot. Churchman.*

Scene in Palestine.

I was traveling over Anti-Lebanon. It was a bright summer day and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. At

first I was greatly annoyed at the too near approach of both men and animals; but when the time came to lead the flocks away to the pastures again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went each kept uttering a peculiar cry or call. The sheep heard, and began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they form a series of dense, moving columns, following closely in the footsteps of the shepherds, and drawn after them with their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened by his voice, others hastened toward him "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat ventured to lag behind. Then the calls of the shepherds were heard echoing from rock to cliff, now loud and clear, now dying away in the distance; while the flocks were seen obedient to the calls, following in long, distinct streams the guides whom alone they knew and trusted.

As I sat there gazing with wonder and pleasure on that strange and instructive scene, another beautiful Scripture illustration was realized before my eyes. One shepherd led his flock, by a zig zag path, up the almost perpendicular banks of the glen. Behind it two young lambs trotted along at the feet of their mother. At first they frisked about, and jumped lightly from stone to stone; but soon they began to fall behind. The poor little things cried piteously when the path became steeper, and the rocks higher, and the flocks more and more distant. The mother cried too, running back and forth, now lingering behind, now hastening on before, as if to wile them upwards.

It was in vain. The ascent was too much for their feeble limbs. They stopped, trembling on the shelving cliff, and cried, the mother stopped and cried by their side. I thought they would certainly be lost; and I saw the great eagles that soared in circles round the cliff far overhead, sweeping lower and lower as if about to pounce upon their prey. But no! The plaintive cries of distress had already reached the ears of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them, then taking them up in his arms, he put them one on each side in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle. The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out, as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and

took his place at the head of the flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom."—*Family Treasure.*

The Blessings of Peace.

How beautiful the spectacle presented by that land which is habitually at peace with all the world! See the thriving cities, towns, and villages in the hum of business, the clanking of manufactures, and the familiar sights and sounds of successful industry everywhere prevail! See the fields waving with the rich products of the soil—the garners teeming bountifully with food for man and beast—the harbors crowded with vessels, which bring their tributes of wealth and comfort from every land—the smiling homes and firesides—the farmer singing at his plow, and the mechanic at his work! See the prevailing life and energy which infuses itself into every department of human effort—the arts and sciences flourishing—education more and more widely extended—men running to and fro, and knowledge increased—the sphere of Christian activity enlarged—new churches built—missions and Sabbath-schools planted in destitute places—preachers and colporteurs sent forth to possess the land for Christ—the Gospel acquiring daily new trophies to its Divine power, and truth achieving new victories over error. souls which might have been hardened and destroyed by the influences of war, are, under the mild reign of peace, rendered susceptible to the appeals of the pulpit and press, and instead of swelling the number of God's enemies, go to augment the number of His followers. many a prodigal returns to his Father's house, and many a lost one is found. The church rejoices in an increase of her strength, and there is "joy in heaven among the angels of God" over repenting sinners.

The heavenly host finds readier access to human hearts—souls are saved, and God is glorified. Nor is this all. The abounding life and exuberant sympathy of God's people will not, in time of peace, be confined to the narrow limits of a country or continent, but overflow all boundaries, and baptize distant nations with the waters of life. As war impedes our efforts for the spread of the Gospel, so peace encourages them, and enables the Church to extend the circling ripples of her influence far and wide, until they embrace the globe itself. Peace places in our hands the means; peace affords opportunities for employing them to advantage; peace wafts the missionary across the seas; peace casts down the walls of prejudice, and secures a ready access to the homes and hearts of the heathen; peace sustains him there, and provides the bread of life for millions of famishing souls, and with the Bibles which it prints, affords a practical and convincing commentary upon its truths; peace affords the sinews which God

strengthens for the demolition of Satan's kingdom; peace supplies, sustains, and co-operates with many of those forces which, under God, are to evangelize the world and inaugurate the reign of the Prince of Peace.

We do not affirm that the universal prevalence of peace would, of itself alone, secure all these blessings. No. "The Word of God only, the grace of Christ only, the work of the Spirit only," are the hope of the nation, the church, and the world. Yet the very letter of that word, the character of that grace, and the known operations of that spirit assure us that if ever these blessings are to be looked for, it is in times of peace; the reign of peace will go far toward securing the reign of happiness and righteousness.—*Am. Phren. Jour.*

A Literary Curiosity.

The following is one of the most remarkable compositions we have ever met with. It evinces an ingenuity peculiarly its own. The initial capital letters spell, "My boast is in the glorious cross of Christ." The words in *italics*, when read on the left side from top to bottom, and on the right side from bottom to top, form the Lord's Prayer, complete.

Make known the gospel truth, our Father King.
Yield up thy grace, dear Father from above,
Bless us with hearts which feelingly can sing.
"Our life thou art for ever, God of Love!
Assuage our grief in love for Christ, we pray.
Since the Prince of Heaven and glory died,
Took all our sins and allowed the display
Infant being, first a man and then was crucified,
Stupendous God of thy truth and power made
In Jesus, name let all the world rejoice. (known:
Now labor in thy heavenly kingdom own.
That blessed kingdom for thy saints the choice.
How vile to come to the, is all our cry:
Enemies to thy-self, and all that's thine;
Graceless our will, we live for vanity;
Loathing the very being, evil in design,
O God, thy will be done from earth to heaven;
Reclining on the gospel, let us live,
In earth from sin deliver-ed and forgiven,
O! as thyself but teach us to forgive.
Unless it's power temptation doth destroy;
Sure is our fall into the depths of woe.
Carnal in mind, we've not a glimpse of joy
Raised against heaven; in us no hope we know.
O give us grace and lead us on thy way:
Shine on us with thy love, and give us peace.
Self and this sin that rise against us slay.
Oh! grant each day our trespasses may cease;
Forgive our evil deeds that oft we do;
Convince us daily of them to our shame;
Help us with heavenly love to forgive us too
Recurrent lusts and we'll adore thy name.
In thy forgiveness we've no saints can die,
Since for us and our trespasses so high,
Thy son, our Savior, died on Calvary.

A FATHER'S ADVICE. You ask, "Of what use is it to acquire means of enjoyment, and then be unable to enjoy those means?" The wise man answered that question centuries ago; or rather, he made the assertion, "It is an evil under the sun." This is a lesson I wish all young men would learn. May we seek that good part, which is sure to grow better as every thing else grows worse.

Your affectionate father, G. H.

Herald of Truth.

Elkhart, Indiana, January 1870.

We are glad to see that with the beginning of the year our friends are manifesting such a deep interest in helping to furnish matter for the columns of the Herald. We have already on hand a number of articles for the February number, and we hope to receive many more, so that if possible we may not only be able to fill the February number mostly with original matter, but also every subsequent number. Questions and answers will be resumed again in the next number. Let our friends only steadily and earnestly continue their efforts in this direction, and our paper will be all the more interesting and the more worthy of support by all the brotherhood.

Singing.

Singing is one of the exercises of worship practiced by nearly, if not quite, all christian churches; and there is scarcely an individual christian that does not love to sing praises to our God, and among us as a denomination it is practiced in all our churches; but we have sometimes been to churches where there were only very few who were able to take part in this exercise, for the simple reason that they had not learned to sing, and it causes the minister sometimes great embarrassment. It seemed as though there was something wanting. Sometimes also we have noticed that the young people did not take part in singing as they should have done, and we have wondered why. Again we sometimes find, when some of the best old German hymns and tunes are sung, the younger people take no part, while when an English hymn is given out they all join in heart and soul. Now I have often thought, I should like to see it if our young people would try and familiarize themselves, particularly with the hymns and tunes that are sung in our churches, whether they be German or English, and then when they come to meeting join in and help their fathers and mothers and friends to sing sweet praises to the Lord.

Then again I have often thought it would be very good and beneficial to both the young people and the church in general, if an opportunity were given to these young people, and older ones too, that they might learn to sing. Now it is so that many cannot sing at all,

and some are only very ordinary singers and they have no real good chance to improve any in singing. I believe it would be well if some brother in the church who is a good singer would occasionally gather the young people, and the older ones also, in the meeting house or some neighboring school house on Sabbath afternoons, or some other suitable time, and teach them to sing those sacred songs of praise, so that when it is necessary they could help to sing in the church, and on such occasions they should be taught to sing such hymns and tunes as are commonly sung in the church. This would be of much more benefit to them than, as is often the case, where the young meet together and while away the sacred Sabbath hours in idle follies and sinful conversation. It gives us pleasure to hear that there are places where this is done and we hope much good will result from it. I am convinced that with a proper effort to give our young people an opportunity they will learn to sing our old familiar tunes which our forefathers have sung before us, and I know it would make the heart of many a parent feel glad to hear their sons and daughters thus learning to sing. As a matter of course we could give no encouragement to those schools of disorder, ungodliness and vice which used to be called singing-schools years ago, and some of which still exist, and we have the confidence in our young people that they would not desire to go to any such place, but what we advocate might be an occasional gathering in good christian order, where parents and children and the brethren in the church should all meet and help each other to do good and instruct one another, in singing songs of praise both in the English and German language.

Binding the Herald. We shall again, as last year bind the Herald of Truth as follows,

In cloth back and paper sides, 1 vol.,	50
“ “ “ “ 2 “	75
“ “ “ “ 3 “	1.00
“ Leather “ “ 1 “	75
“ “ “ “ 2 “	1.00
“ “ “ “ 3 “	1.25

The English and German papers taken together for 1867, 1868 or 1869 are considered as two volumes and will be bound in cloth back and paper sides for 75 cts., or in leather back and paper sides for \$1.00. We can still furnish complete volumes of the Herald from its first issue.

Almanacs. We have also Baer's (Lancaster, Pennsylvania) Almanac. If any of our friends prefer these almanacs, we can supply them. And as the Mennonite Almanacs are nearly all sold, we will fill what further orders we have with the Lancaster Almanacs, hoping however by another year to print an edition large enough to fully supply the demand.

Those of our Subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Canada Currency. Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 10 cts. on the dollar as long as gold remains at about its present rate.

How to send Money. If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

The New Year.

A new year has commenced, and we hope it may be a year crowned with blessings unto us all. We hope our paper may be a faithful messenger to all who read it, pointing them to God, to Jesus the Savior of Mankind, and instruct them in the right way.

We hope the readers of our paper may all be zealous and faithful, to read, to treasure up the blessed truths, and to direct their thoughts, words and actions according to its precepts, if in any way they can be acknowledged as the truth of the Gospel.

We hope too that during all this year every minister of the Gospel, will solemnly consider the great and important duties resting upon him as a watchman upon the walls of Zion, and that he may be faithful in comforting the afflicted, encouraging the weary, teaching the unlearned, reproving the wayward, warning the sinner, seeking the lost and bringing back the wanderer and backslider. Be faithful in gathering souls for Christ; your responsibility indeed is great, but great also shall be your reward.

We hope too, that all those who have named the name of Jesus, and profess to be his followers, will try to be faithful in the duties they have assumed. We hope they will be faithful in prayer, zealous in every good work and word. Seek to do good to all;

speak words of love and encouragement to your neighbors, to your friends, to your minister and seek to be a light in the church of God, that you may be edifying thereto and useful.

We hope too that parents will feel the weighty responsibility resting upon them in the bringing up of their children in the nurture and admonition of the Lord. Pray for your children; teach them also to pray for themselves, instruct them in all the ways of truth and righteousness, teach them early to love the Savior and to walk in the ways of the Lord, for it is good to call on the name of the Lord.

We hope also the children will try to do their part; to be faithful in all the duties required of them, to obey their parents, to be kind to one another, to be respectful to all, to read the Bible and keep its precepts. Children can make themselves, their parents and all their friends very happy by trying to do right and to grow up, honored and respected by all. Learn to love the Lord while you are young.

We hope the efforts that are made to do good, by whomsoever they are put forth, may be blessed and crowned with success. We hope our paper may find many faithful readers and supporters. We also hope it may gain many new friends, and that both its old and new friends will join in helping to fill its columns with the best and most edifying matter, so that all may be instructed and interested.

We hope the churches everywhere may grow and increase, both in numbers, in usefulness, in holiness, righteousness and purity; that the people of God may be more united, may help one another more in the good cause to make known the Salvation of our God, to extend the Redeemer's Kingdom, and hasten the day when the knowledge of the Lord shall cover the earth, as the waters cover the sea.

We hope the Love of God, and charity among men may be greatly increased during the present year. Charity is one of the most blessed graces that can adorn the christian character. God grant that it may adorn every christian heart.

We hope strife, hatred, drunkenness, licentiousness and every kind of sin, immorality and unrighteousness may be greatly diminished; pride, impurity of heart, vain deceit, uncharitable censures, lying, slander, swearing, idleness and all kindred vices may be removed more and more from among men.

We hope honesty, sincerity, truth, goodness, love, mercy and godliness may prevail among all the earth, to a greater extent than heretofore, not only during the present year but that it may continually increase and extend itself everywhere, until the earth shall be full of the knowledge of the Lord.

Finally, let us all try to use our utmost endeavors to do all that we can for the Glory of God, the good of mankind and the salvation of souls.

Writing for the Herald.

Our attention has again been called to this subject, partly from what we have previously written and partly because we deem it necessary to make some further remarks upon the same subject.

We made the remark in a former number of our paper that we wanted *good and well written articles*. Now this term may have been misunderstood and consequently deferred some from writing at all. Now when we say *good and well written articles*, we mean just the best articles that the brotherhood—those who read the Herald of Truth can produce. We were writing to the readers of the Herald, those who support the paper and who write for it, and we repeat, we want the best articles they are able to produce. We did not mean that they must be produced with high-sounding words or with elegance of speech, neither did we mean that the hand-writing must be very nice and fine—this was not the meaning at all, for we can safely say that in consequence of our extended experience in this line we are able to read almost any hand-writing, however poorly it may be written, but what we had particular reference to was this; some people have an extremely careless way of doing almost everything they do, and their writing probably shows it more distinctly than anything else. We often get articles where the writer excuses himself for his bad writing, and poor composition, and tells the reader that he has written this article just as the thoughts came to his mind. Now to do a thing just as carelessly as you can and then ask to be excused for your carelessness shows a great want of forethought. When a man has done the very best he is able to do, that is when he has been faithful according to the best of his ability, and yet comes short of what he feels that he should have been able to do, there is some ground for an excuse, but when we

continually ask to be excused for that which might easily have been avoided, and then freely acknowledge that we have been careless, our excuses are vain.

The unfaithful servant excused himself because he knew his Lord was a hard master and he was afraid, but it availed him nothing.

In writing an article we should aim to edify, and try to give useful instruction, information, and zealous exhortation. We may warn, reprove, entreat, exhort, teach, instruct, encourage, and comfort, but all to the edification and improvement of the reader. With this view we should try to state our thoughts clearly and pointedly; some writers lose all the strength of their ideas in a multiplicity of words—some preachers do the same thing when preaching—their writing and speaking is very much like the barren fig tree upon which Christ, when he came, to it, found *nothing but leaves*. What we have to say should be said in as few and as plain words as possible. Then there are some again who fall into the other extreme and do not follow one train of thought long enough to give any definite meaning of what they write. We have received articles which barely referred to so many subjects and truths and doctrines and duties, that if all were properly explained and applied, there would have been enough matter to fill a small volume.—There are others again who continually keep repeating the same truths and thoughts, only clothing them in other words so that sometimes a long article is produced out of that which might all be said in a single paragraph, and so we might go on and name a great many faults which people are exposed to in writing, and which they should try to avoid, and it is only by giving the matter a little thought and attention that we can improve ourselves on these points. Some of the great writers of the present and of former ages have been examples of careful attention

to their productions and have written them over a great many times. We have seen young men at school write and rewrite their articles at least four or five times before they were willing to have them appear before their teacher, and we are not sure whether we ourselves have not worked over some of our own articles as often, before they have been pleased before the public eye. It is said of Emperor Napoleon of France, that in the publication of a work of considerable note in the world, he read and revised the proofs 46 times before he allowed it to go before the public. These of course are examples of extreme care and attention, and men of ordinary strength of intellect should be able to produce an edifying article with at most one or two revisions, and it would be a great benefit to most all writers, who are not well practiced and experienced in the art of composition, to revise their writings at least once or twice.

This is however a point which each writer must decide for himself. All that we ask is that our friends will help us to fill the paper with original articles, and furnish them in a style that they are good enough to appear in print without putting us to the trouble of rewriting and revising them. In the preparation of original articles for the Herald of Truth much of our time has been spent in rewriting and revising articles. This has consumed so much of our time that we have often felt wearied by it, and some of our friends who occasionally write for the paper, and who could do better, have often thrown their thoughts together on paper in the most careless and indifferent manner, and sent them to us, depending entirely upon the editor to bring them into shape and publish them, thinking that this part of the work belongs entirely to the editor. Now it is to correct errors like these that we say, we want *good and well written* articles. We want to give our writers an oppor-

tunity to improve themselves.—There are however a large class of faithful brethren and warm-hearted friends of the paper, whose opportunities for learning to write have been very limited, and who at the same time often send us good articles, and we receive them with pleasure, though they contain many grammatical incorrections, and are always willing to put them in proper form for publication. All that we here say, or that we say at any time must deter no one from writing, however good, or however poor their qualifications to write may be. Far be it from us to offend even one of the least of our brethren, or reject that which is good and edifying, but those who can do better and do it not, those we mean in love to reprove and encourage to better things. And then again there is another reason: There are many of our younger brethren and sisters, who have talent and ability to write, and by a little careful study and practice they may in time learn to become good writers. We want to encourage them to improve themselves.

The main reason that prompts us to all this is the desire to be able to do more good, to induce our readers not only to read the paper, but also the Bible, to search the Scriptures, that a knowledge of the Bible may become more universal, and that all from the least unto the greatest may possess a knowledge of the same.

Then there is another reason: We wish to make our own labors a little easier and at the same time do a little more for Christ and his kingdom. Many of our friends have expressed a desire to have the *Herald* issued more frequently. This result, with the patronage which the paper has now attained, might, with a little effort, be accomplished if we had the material to fill the paper with. We all understand the character of the paper—it is a religious paper—devoted entirely to that cause. Its articles must be of a religious character so

as to harmonize with this purpose. Hence to get the right kind of articles is sometimes difficult, and hence this oft repeated request for *good articles*.

We will however venture the following proposition, namely, that if sufficient matter is furnished for the paper during the present year, we will give our readers two extra numbers of the *Herald*, so that at the end of this year you shall have fourteen papers instead of twelve as heretofore. This we hope will awaken an effort on the part of all who can do something towards furnishing the right kind of matter wherewith to feed the minds and souls of our readers.

We are well aware, that inasmuch as our paper has been but a few years in existence, there has been nothing to excite the attention of our people to writing their thoughts on paper, and hence it is that there are, comparatively, few who have learned to write for publication, and hence we are not at all inclined to censure or find fault, we only make these remarks in the sincerest love unto edification and for the improvement of all, and would repeat, Let no one be deterred from writing, but much more encouraged to it, no matter how good or how poor your writing is, we will try and examine it carefully and make the best use of it that we are able.

For the Herald of Truth.

Leprosy.

Leprosy is a very loathsome and distressing disease, which covers the whole body with a kind of white scurf or scales, and is incurable by man. There are, however, said to be various kinds of leprosy, some more malignant and loathsome than others. According to the appearance of its spots, it is called by different names. There is a white, a black, and a red leprosy.

Bausman, who traveled through Palestine in the Spring of 1837, gives the following concerning leprosy:

"Strolling over Mount Zion one day we came to the lepers quarters near the Zion gate. A set of miserable beings cried to us from afar, so revoltingly disgusting that I felt like turning away with a shudder. Their faces are brown, blotched and bloated, with a scalded complexion; some are without

eyes, others without nose, fingers or hands. Some had their hands half eaten off; others without hair and deformed beyond description. Their voices gurgled and screeched through palatless throats, and articulated with tongues decayed to a mere stump, with most inhuman and unearthly sounds. Like the ten lepers that came to Jesus, they stood afar off and lifted up their voices and cried for mercy. Luke 17. A more miserable set of beings I have never seen. They seem to undergo gradual decomposition before they die. Their fingers and limbs drop off joint after joint, till naught but a mere stump is left. And no effort is made to heal up or apply a remedy to the diseased parts. Just as Isaiah has it: "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1: 6.

"The laws of Moses respecting leprosy were exceedingly stringent. To avoid touching others, 'the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'unclean! unclean!' Lev. 13: 45. He was put out of the camp. His garments and house were declared unclean, and everything he touched. Those Arabs that dwell in tents, still literally put the leper out of the camp. He is unclean; he shall dwell alone, without the camp shall his habitation be.' Lev. 13: 46. No healthy person will touch them. In Jerusalem they have a separate quarter assigned them, reeking with filth unspeakable. Outside the Jaffa gate they lingered by the wayside, and cried most pitifully for help, but always 'stood afar off.' Nothing short of the miraculous power of God can cure the leprosy.

When Naaman applied to the King of Israel to be cured of the leprosy, he rent his clothes and said: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" Kings 2: 5. One of the strongest proofs of Christ's Divinity was, that by Him "the lepers are cleansed." In the 13th and 14th chapters of Leviticus we have a full description of its symptoms and phases, and of the laws concerning it. This description portrays the leprosy of the present day in all its pitiful details. It perpetuates itself from parent to child. The newborn infant hath a smooth skin, apparently free from it. Presently a scale or bright spot faintly appears and the leprosy virus spreads and grows with its growth. The hair falls from the head and eyebrows, the nails loosen, decay, and drop off joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed, and finally the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of this fell disease, or even to mitigate sensibly its tortures."

"With some persons it is not hereditary; in such cases it is regarded as the direct result of God for some sin. So it was in the case of Miriam, Gehezi, and Uzziah, who were smitten with leprosy for their offenses against God. Numbers 12: 10; 2 Kings 5: 27; Chron. 26: 20. Of all the numerous diseases which flesh is heir to, I can conceive of none so loathsome as this. Its victim is excluded from all that can make affliction endurable. Shunned by all, his case excites horror and disgust, rather than commiseration. He must have food, but his pestilential touch deprives him of honest labor to procure it. He sees others around him with the smooth joyous flush of health, but they move in another world, from which he is wholly cut off. His creaking wallings for bread only excite a shudder. The very money he begs becomes worthless in his leprous hands, so that others dread its touch and fear to receive it. If he seek for relief in religion he is shut out from mosque, synagogue, and church. There is no religious fellowship with a leper. None but his fellow lepers come to his dying couch, and when he expires they will call him blessed for having ended his miserable existence here, whatever may become of him hereafter; while they die piece-meal for a while longer, as one joint and member after another decays away." Page 332.

Dear reader, if you enjoy good health and soundness in body, O! then forget not to be sincerely thankful to God for such a great blessing, yet, serve him with all your heart, strength and power in the depth of humility; but above all else, pray to Him for the spiritual health of your precious soul, and if you have obtained that, then O! forget not to return and give praise and glory to God like the good Samaritan. Luke 17: 15, 16.

Here follows another extract from the biblical antiquities: "When it pleased the Almighty to heal a leper, the law appointed very peculiar ceremonies to be observed for his cleansing;" as may be seen in the 14th chapter of Leviticus. Our Savior was careful to remind such, when he restored them to health, of their duty in this respect, bidding them to show themselves to the priest and commanded gift." Matthew 84; Mark 1: 44; Luke 17: 14.

"The leprosy, in the peculiar character which it held under the ceremonial system of the Jews, as well as in its natural features of horror, was a striking emblem of the evil of sin. This great moral disease fixed itself, with like strong hold, in the constitution of the soul and spread its awful poison through its whole nature. The grace of spiritual life and health withers before its defiling contagion; loathsome and abominable ulcers break forth in every part, leaving no vestige of soundness or beauty; and the universal system sinks into disorder and the melancholy wreck proceeds from one woeeful state of ruin still onward to another and a worse. This is the true unclean plague, which separates the soul from the presence

of God and shuts it out from the glorious camp of heaven, which calls for deep lamentation and sorrow, and forbids every feeling of solid contentment or peace. The uncleanness, the separation from the earthly congregation of Israel, and the sorrow and shame which the law appointed in cases of natural leprosy, were but typical shadows of these far more momentous things. So were the ceremonies of purification, which it prescribed, but emblematic images of that great mysterious method of mercy, whereby the blood of Jesus Christ purges the conscience from dead works, so that the sinner may draw near to the living God with acceptance. Heb. 9, 13, 14. This spiritual leprosy will not yield to the medicines of human art; it cannot be cured by any other than Divine power. The blood of Christ alone can cleanse from its deep pollution; his spirit only can destroy its malignant force. To him the soul must come, like the leper of old, casting itself down at his feet and crying, 'Lord, if thou wilt, thou canst make me clean.' He is still ready to answer with that transporting word, 'I will; be thou clean.'"

"Once more, dear reader, should you yet be living in your sins, then I pray you seriously to meditate on the foregoing, for leprosy is such an awful, loathsome, defiling and most horrible disease of the body, which separates and shuts out a person from the sweet company of the healthy, so is sin also, and much more, an awful disease, defiling to both soul and body, and unfitting a person for the sweet company of God's people here on earth, and it not purified therefrom by the blood of Jesus in the time of grace, will shut the sinner out of heaven forever, from the glorious communion of God, saints and angels. O! think on it, and cry to Jesus with a sincere and penitent heart, for the influence and efficacy of his blood, and that he might create in you a clean heart and renew within you a right spirit. None but Jesus can do helpless sinners good. He is able, he is willing; doubt no more.

J. M. B.

AFFLICTION.—Deep may be our afflictions, but deeper still is the love of God. Through affliction Christ obtained our salvation; our salvation, Christ's joys; Christ's joys, our heaven.

Church-Going.

Go to church regularly. Always be sure to go early. Enter the house as soon as you reach it. Go at once to your seat. Offer up a silent prayer. Avoid the habit of looking about the house. Join in all the services. Speak out the words clearly in singing. Be not lazy or listless during prayer. Take heed how you hear the sermon. Be guilty of no act that will disturb others. Don't arrange your clothes before dismissal. Receive the benediction devoutly. Let a silent pause follow before moving. Return home thoughtfully and prayerfully.

Seed Sowing.

The world is a great field upon which every individual is sowing seed; some good and some bad. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7. The infidel, the worldly-minded man, the rum-seller, yea, all that sow bad seed will see the day when they would fain root up what has sprung from it, but they cannot do it. Like a wicked youth when dying, they may say, "Gather up my influence and bury it with me!" But their request will be an idle one, for past influence is unchangeable and eternal. Formal professors who have a name in the church, may fancy that they have but little influence, that they are not injuring the cause of Christ. They certainly do not wish to stand in the way of others, and they do not think they do. Nevertheless *they do*, and their influence is the most fearful of any class of persons living. These are the ones over whom the babes in Christ stumble, being carried into the same current with them, down which they glide so swiftly they can hardly be rescued and brought back.

You would think a man insane, or void of understanding, if you should see him scattering tares, thistles and other noxious weeds over his well prepared field, telling you meanwhile, that he expected to reap from it a good harvest of wheat! Equally foolish is that professing christian who is sowing seeds of worldliness, pride, vanity and worldly pleasure, and yet says he expects to reap a harvest of eternal, infinite joy! We sow little, we reap much. They that sow to the wind, reap the whirlwind. The one simply rustles the leaves of the trees and sports with the face of the water, while the other turns up strong rooted trees, sweeps houses from their foundations and causes gallant ships to be wrecked and destroyed.

It is written: "Blessed is that man that soweth to the spirit; for he shall of the spirit reap life everlasting." None do this but those who walk and talk with God,—true christians. How comforting for these to know that "they that sow in tears shall reap in joy;" and "he that hath sown and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If the farmer after preparing his ground, sows his seed before it is time, it does not spring up at all, or if it does, the cold wet rains and frosts destroy it. If he sows it after the proper time, it may come up, but it is liable to be cut off by the frosts in the fall, or never come to maturity; so that his labor is all lost. Thus it is with the christian; he wants to sow his seed just when the Spirit prompts him to, for that is the time the ground is prepared to receive it. If in his haste to do good, he goes before God's time, it will do no good, for although it may spring up, it will not be likely to come to maturity. If we would have our fruit remain, we must

obey the husbandman of the vineyard, and not think we know better than he.

"Blessed are ye that sow beside all waters," Isa. 32: 20. Not some particular streams, but *all waters*. As candles on a candlestick, we are to give light to all that are in the house; not to a part; as cities set on a hill, we are to be seen by all. Isaac left his own land and came to Gerar, and sowed in that land, and received that same year an hundred-fold, and the Lord blessed him. But when the people and their king desired him to depart, he left them.

Jesus scattered seed among the rich and the poor, the learned and the unlearned; and while he addressed one class as serpents, generally he addressed no other to another who were weary and heavy laden, bidding them come unto him and find rest. His manner of addressing another was,—"Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Nor did he overlook the little children, but took them in his arms and blessed them. Oh, what a privilege we have of following our Savior, of doing the works that he did, and greater, because he has gone to his Father.—*Ernest Christian.*

The Power of Prayer.

The Bible account of the power of prayer is the best we have, or can have. Abraham's servant prays—Rebecca appears. Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Alithophel goes out and hangs himself.

Aas prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hzekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged;—Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—The walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes—the doors open, every man's bands are loosed.

The Spirit of War.

During the war of our Revolution, a detachment of American troops was stationed at Harlean Heights, N. Y., in view of an expected attack from the British. On a certain day the alarm was given, and a company of volunteers went out to meet the enemy. As they came in sight, the American officer ordered a part of his men to lie flat on the ground, and let those in the rear advance to meet the first fire of the British. As they fell, killed or wounded, the others were to rise and receive the next shower of balls.

Among the latter was a young fifer, who, to win his share of military fame, volunteered in the skirmish; and in the order of retreat, he received a bullet in the back, which was never taken out, though the life of the individual was prolonged to eighty-four years.

The writer has heard him say, that when the recruits were ordered to fire, the young fifer advanced, his nerves braced to the most desperate act. The groans of his dying countrymen who had just fallen around him, the roar of the cannon, the scent of powder, and the music of the band, goaded him to madness. He fixed his eye on a british soldier before him and had but one desire in his heart—to *kill and kill him!* He supposed his fire was effectual, as he saw him fall, at the same moment receiving the wound himself, which he supposed to be fatal. Reader, in what condition must the soul be that enters eternity from the battle field?

Mother's Work.

Toiling at noon like the busy bee,
Teaching the little ones A, B, C,
Hearing the older ones read and spell,
Smiling and praising when all goes well,
Washing and brushing, 'twixt work and play,
Such is a mother's work, day by day!

Sowing good seed in their path along,—
Sowing by action, by word, and song;
Never once pausing to count the cost,
Knowing that much that is sown is lost;
Bearing a prayer in heart away,—
Such is a mother's life, day by day!

—*Northwestern*

Influence.

Drop follows drop, and swells
With rain the sweeping river;
Word follows word, and tells
A truth that lives forever.

Flake follows flake like light sprites,
Whose wings the winds discover;
Thought follows thought, and lights
The realm of mind forever.

Beam follows beam to cheer
The cloud a bolt would shiver;
Throb follows throb, and fear
Gives place to joy forever.

The drop the flake the beam
Teach us a lesson ere
The word, the thought, the dream
Impress the soul forever.

Warning to Sabbath-Breakers.

A correspondent of the *West Spring* writes from Illinois to that paper, as follows:

A boy living on Henderson Creek, Ill., midway between Burlington, Iowa, and Monmouth, Ill., the son of a miller, came to his death in a most sudden and painful manner. Last week a man had brought a grist of corn to the mill, which would not be ground if he took his turn for some days. In order to expedite his grinding he urged the miller to start his mill on the Sabbath, and grind out his grist. To this the miller readily consented. After starting his mill, he left it for a little while in charge of his son—a boy about twelve years of age—and another boy, quite small.

The miller's son, when adjusting some of the machinery, was caught by his coat in a wheel, and drawn into the machinery. One of his limbs was twice broken, another once, and he was otherwise badly mangled, and would have been instantly killed, had he not called to the little boy to stop the mill. He lingered in great distress about a week, and then died.

Ah, truly, "the way of the transgressor is hard." It must be painful for that father to reflect upon that sad occurrence, knowing that his disobedience to God, procured the death of his son. It must be painful also for the owner of the grist, to look back and review that Sabbath. Truly hath the Bible said, that "one sinner destroyed much good."

Speak to One Another.

Then they that feared the Lord spake often one to another. Mal. 3: 16.

Christians, when you meet for a social religious meeting, do not go to your homes the instant you are dismissed, but linger, take each other by the hand and speak together of Jesus your Saviour; speak of your trials, your temptations, your victories. Whenever you meet a fellow-Christian, do not fail to speak of the things of Jesus. You can thus help each other in the right way; you will feel more love for each other; you will have less disposition to find fault, and have fewer estrangements. You will thus become a loving band of praying brothers. Christians are Christ's only representatives upon earth. Oh then live together in love; strive to become like your divine Master.—*Exchange.*

KIND WORDS are looked upon like jewels on the breast, never to be forgotten, and, perhaps, to cheer thy memory along sad life; while words of cruelty, or carelessness, are like swords in the bosom, wounding, and leaving scars which will be borne to the grave by their victim. Do you think there is any bruised heart which bears the mark of such a wound from you? If there is a living one which you have wounded, hasten to heal it; for life is short—to-morrow may be too late.

Christ's Preaching.

How did Christ preach the gospel? He forbade family quarrels. He warned his hearers against the evil practices of the Scribes and Pharisees. He bade no one dare to come up to the Temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what the first step in adultery was, that they might shun it. He talked to them about their families, and their lawsuits, and their habit of borrowing. He told them how they should accost people in the streets, when they should give way, and how they should give it; how they should keep fast-day. He told them just how religion bore upon their business and their associations. He bade them not to backbite or slander. He warned them against preachers, who came preaching false doctrine. Common things he discussed in common language, enlivening his discourse with pungent questioning, illustrating it by numerous stories, and garnishing it with vivid and beautiful pictures, drawn from summer fields and humble homes. Through it all sang the tender tone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrines, and when he came down from the mountain great multitudes followed him.—*Church Organ.*

Future Glory.

This fleeting world how false, yet fair
Its gems, and crowns, and jewels are,
And lofty domes, whose towering heights,
Are gilt with golden rays of light.

But what is all this pomp and show,
This creature's worth and wealth below,
Compared to that which shall be given,
To those who seek their home in heaven.

Eye hath not seen, no mortal sight
Could gaze upon that dazzling light,
Where Christ a mansion doth prepare
For all who shall his kingdom share.

Ear hath not heard,—in earthly sound
No melody like heaven's is found,
Its music sweet, will charm the ear,
When thro' the vale of death we peer.

The stars—bright lamps to mortals given
To cheer their path from earth to heaven,
When nature's wheels shall cease their round,
In endless space will not be found.

Ah, who would stay forever here?
Since all things lovely disappear;
Earth's sweetest pleasures fade away,
Nor friends—alas! long with us stay.

Oh, would that I could soar away,
Beyond the stars to endless day,
There in immortal youth to bloom,
And dread no more death's chilling gloom.

Cleansed in that sin-atoning blood,
I'd bask in heaven's effulgent flood,
There free from sorrow, sin and pain,
I would with Christ forever reign.

Selected by ELIZABETH E. DETWEILER

Our Life.

There is but one breath of air and a beat of the heart betwixt this world and the next. And the brief interval of painful and awful suspense, while we feel that death is present with us, and that we are powerless, and the last pulsation here is but the prelude of endless life hereafter; we feel in the midst of the stunning calamity about to befall us, the earth has no compensating good to mitigate the severity of the lost. There is no grief without some beneficent provision to soften its intensity. When the good and lovely die the memory of their deeds, like the moonbeams on the stormy sea, light our sad and darkened hearts, and lend to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that invirons it.

GOOD MANNERS.—Every household should cultivate good manners. They are indispensable even to the young, a childish, rude deportment bespeaks a low, unfeeling mind; no position, wealth, or education, can make amends for it. Good manners are attractive and winning, and should be carefully observed in every family circle. Parents should never indulge themselves in careless manners or coarse language, much less to their children or domestics. The feelings of those in inferior stations should be regarded as well as those of the highest. The smile, the pleasant tone, and the courteous bow, is quite as highly appreciated at home as abroad. If we wish a free and easy code of manners, we must cultivate them at home, by being courteous and polite to those who surround us, and we will not only add to the happiness of those we love, but be at ease in society.

SINCERITY is to speak as we think, to do as we pretend and profess, to perform and to make good what we promise, and really to be what we would seem and appear to be. It is an excellent instrument for the early dispatch of business, by creating confidence in those we have to deal with, and saving the labor of many inquiries.—*Tillotson.*

The Lord's Prayer.

Our Father in heaven,
We hallow thy name.
May thy kingdom holy
On earth be the same.
O, give to us daily
Our portion of bread,
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion,
That pardons each foe,
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever: Amen.

On the Road.

CHILDHOOD.

Traveler, what's the time of day?
I am tired of my play;
From my toys I've turned aside,
In this shaded path to hide;
Sunshine seemeth all too bright;
Tell me, is it almost night.

TRAVELER.

On this pillow rest thy head;
Kings might covet such a bed;
Mossy couch and purring streams,
Birds and flowers shall fill thy dreams,
Sleep will overcome thy pain,
Morning greet her child again.

MANHOOD.

Traveler, what's the time of day?
I'm impatient of delay;
Turn the glass that I may know
Just the distance I can go,
Ere the night my steps o'ertake;
Tell me true, for honor's sake.

TRAVELER.

What to thee's the time of day?
Pleasure's call thou wilt obey;
With her music in thine ear,
Nought of warning canst thou hear;
Driving toward eternity,
Time is everything to thee.

Striving toward an earthly goal,
Making wreck of heart and soul,
Ah, too soon the night shall lower,
This may be life's closing hour;
And to-morrow's sun may rise
On thee—out of paradise!

OLD AGE.

Traveler, what's the time of day?
I have come a weary way;
This the staff, so stout and strong,
This the chart I've studied long;
Tell me, I beseech thee, friend,
Am I near my journey's end?

TRAVELER.

Pilgrim, just at heaven's gate,
Lay thy staff and chart aside,
Angel hands thy steps shall guide.
In their holy company,
Time will soon be nought to thee.

Josephine Pollard.

Children's Column.

I am Afraid.

It is very common among children to say, "I am afraid." They very often say, "I am afraid, when there is nothing to be afraid of. We never ought to be afraid when there is no danger. A great many children are afraid to go out of doors after dark, and if asked what they are afraid of, they cannot tell.

Children, why is it that you are afraid? There are no wild beasts in this country to

pounce upon and tear you in pieces, as there are in some countries, such as Africa or South America and a few other countries, where there are lions, tigers, panthers and other wild beasts, which prowls around in search of their prey, and are ready to pounce upon any person or animal that may chance to come in their way. Neither are there any ghosts, as some try to make you believe; but I have heard of persons who thought, they saw a ghost, and when they came to find out, it was only a sheep, or a calf, or a stump, or some other harmless object. If ever there were ghosts, as some believe, they would not harm any one, so we have no need to be afraid of them.

I will tell you what we ought to be afraid of. We ought to be afraid to disobey that great, that almighty God, who created us, and out of whose sight we can never flee, and who will not let us go unpunished for doing what he does not want us to do.—I have known little boys and girls who were afraid of such harmless things as I told you of, and yet these very little boys and girls were not afraid to disobey their parents, not afraid to say bad words, not afraid to take the name of God in vain, not afraid to steal, not afraid to curse and swear, indeed did not seem to be afraid of anything that is mean and wicked.

I once heard of a man who went to steal some corn, and took his little boy along to watch. This little boy (if it is a true story) was, no doubt, taught to fear God, and while his father was taking the corn he said: "Father, some one sees you." The father looked all around, this way and that way, and said: "I cannot see any one." Again the boy said: "Some one surely does see you;" and when he looked all around to see some one, the little boy said: "Father you must look up." Then the old man thought of God, of whom he had not thought before, and he went home without taking any corn.

This is the way with a great many, not only little boys and girls, but older folks, when they are out of the sight of man they will do anything that is wicked; they never look up.

My little friends, do you not go out sometimes with your father to one of your neighbor's or to meeting after dark, he perhaps leading you by the hand, if so, do you feel afraid? Perhaps it is so dark that you cannot see him, but you are not afraid, because you know that he is with you; although you can not see him, you know he is with you for he is holding you by the hand, and you have confidence in him. You know also, that if you come to a difficult place, a stream of water, a ditch, or a place where you are likely to fall, he takes you up in his arms and carries you.

God is our father, and cares for us, and although we cannot see him, yet if we trust in him, if we obey him, keep his commandments, yea, if we fear him, he will be as near to us as our earthly father is when he leads us by the hand. The bible tells us that "the

Lord is nigh to all them that call upon him," and "as a father pitieth his children so the Lord pitieth them that fear him." Then let us not be afraid of such things that can do us no harm, but let us fear God, let us love and obey him and put our trust in him and he will take care of us and will let no harm come near to us, for he has promised to be with us, and he will surely do what he has promised.

BROTHER HENRY.

Children's Task.

As the *Herald* does not reach its readers before the beginning of the month, I shall, in each number, give the children their task for the following month.

For February it will be Matthew, 5th chapter, from the 33d verse to the end of the chapter, and 5th psalm, which will make a verse for each day. Only one verse per day, you know, is not a hard task. Some of them contain only a few words. I do not wish to give you hard tasks, and I hope you will all try to learn them. Remember what I promised you last month, and I shall be as good as my word if I live. How many of you will try?

BRO. HENRY.

Married.

On the 21st of Dec. 1869, at the house of the bride, by John Yoder, JOHN ROH of Johnson county, Iowa, and POLLY MILLER, of LaGrange county, Indiana.

On the 28th of Dec., 1869, in Mahoning county, Ohio, at the residence of the bride's father, by Joseph Bixler, BENJAMIN BURKHOLDER and FRANK METZLER, both of the above mentioned places.

On the 11th of November 1869, at the bride's residence, in Rockingham county, Virginia, by Jacob Thomas, JOHN S. COFFMAN and ELIZABETH HEATWOLD, both of the above mentioned places.

On the 14th of November 1869, in Hilltown, Bucks county, Pa., by Isaac Oberholzer, HENRY KOLB, widower, and CATHERINE FRETZ, widow, both of the above mentioned places.

On the 18th of December, by the same, JACOB DETWEILER of Bedminster township, and ELIZA HUNSBERGER of Hilltown.

On the 30th of December, in Cambria county, Pa., by Solomon Benschhof, DAVID and DELILAH BLOVEN, both of Richland township.

On Sunday, Jan. 2nd, in Elkhardt county, Ind., by Dan Breuneman, JOSEPH LANDIS and CHRISTIANA FREED, both of the above mentioned places.

Died.

Near Reamstown, Lancaster county, Pa., a man named *Winhold*, who was quarrying stone made a blast, and detained himself somewhat to get his stone, and before he got far enough away, a stone weighing 15 pounds fell upon him and killed him instantly. His age was 60 years. He leaves a wife and a number of children.

On the 28th of November, in Bedminster, Bucks county, Pa., of cancer, *Jacob Fretz*, aged 66 years, 1 month and 14 days. Interred, Dec. 1st, at

Deep Run burying ground, to which place he was followed by a large concourse of mourning friends and relations. He leaves a wife and a number of children to mourn the loss of one they loved. May their loss be his eternal gain.

On the 5th of December, 1869, in New Britain Township, Bucks county, Pa., at the residence of Henry Swartley, *Anna Moyer*, wife of Pre. Abraham Moyer, deceased. She was buried at Deep Run burying ground, in Bedminster township, where she formerly resided. Many were present to bid her a last adieu in this world. May they all meet again on the morning of the Resurrection.

On the 2d of December, 1869, in Bucks county, Pa., *Jane Cress*. Buried at Point Pleasant on the 5th. She was one of four sisters, of an advanced age, all living together, and on the day previous to her decease had gone on a visit and was brought home a corpse. Her age was about 81 years. S. G.

On the 8th of December, in Washington Township, Berks county, Pa., sister *Susanna Ehrst*, wife of Abraham Ehrst, maiden name Moyer, aged 48 years, 5 months and 23 days. She suffered a long time of consumption. On the following Sunday she was buried at the Bedford Mennonite burying ground, where J. B. Bechtel, A. Mast and Josiah Clemmer preached funeral discourses.

On the same day, in Douglas Township, Montgomery county, after an illness of 3 days, of affection of the lungs, *Jacob M. Oberholzer*, aged 69 years and 2 months. He was buried on the same day at the same place. Funeral discourses by D. H. Clemmer and A. B. Shelly.

On the 9th of Dec. in Butler county, Ohio, Bro. *Joseph Augspurger* (born in Mariakirch, France), in the 83rd year of his life. He died suddenly. He was buried on the 11th. Funeral sermon was delivered by Nicholas Augspurger from 2 Cor. 5. He was a faithful member of the Osnish Mennonite Church and one of the first Mennonite settlers in Butler county, where there are now two large Churches. He leaves 5 children, 28 Grand, and 7 Great-grand-children.

JOSEPH DETWILER.

On the 22d of October, in Summit Township, Somerset county, Pa., Sister *Anna*, wife of Brother Christian *Sagler*, aged 72 years, 8 months and 9 days. On the following day her remains were brought to her son's burying-ground, (formerly her residence) followed by a large concourse of friends and relatives. A funeral sermon was preached in German, by the writer from Jn. 5, 24, and by Conrad Lint in English. She was a faithful sister in the Mennonite Church for many years and beloved by all. Her disease was dropsy. She had been afflicted with palsy some years ago and afterwards with rheumatism. Her speech failed her much of the time since, yet she was still able to attend church most of the time. Her greatest pleasure was to hear the word of God and about a crucified Redeemer. Her hope was in Christ and we believe that she died a Christian.—H. H. BLOVEN.

On the 21st of November, in Richland township, Cambria county, Pa., *David*, son of Bro. *David Lehman*, aged 7 years, 3 months and 5 days. He was buried on the 22d, upon which occasion a funeral discourse was delivered by Henry Tether from Illinois, from Ps. 103, and also an exhortation by the writer.

On the 26th of November, in the same place, *Ann*, daughter of John *Webb*, aged 8 years, 7 months and 16 days. She was buried on the 27th, upon which occasion funeral discourses were delivered by Samuel Blough and Christian Lehman.

On the 30th of November, in Paint Township, Somerset county, Pa., a son of Samuel *Lehman*, aged 1 year, 10 months and 17 days. He was

buried on the 1st of December. Funeral discourse by Samuel Blough.

On the 11th of December, in Conemough Township, Cambria county, *Hiram*, son of Brother Abraham *Alvine*, aged 5 years, 3 months and 20 days. Buried on the 13th. Funeral discourses were delivered by Brothers Jacob and Samuel Blough. Died of scarlet fever, which is raging to a great extent in this neighborhood.

SAMUEL BLOUGH.

On the 19th of December, in LaGrange county, Ind., *Suanna*, daughter of Peter C. and Maria *Misher*, aged 5 months and 3 days.—C. MILLER.

On the 24th of December, in New Brighton, Pa., *Wm. H. Yoder*, son of Joseph and Lydia Yoder, aged 3 years, 10 months and 27 days. Buried on Christmas day, at Oberholzer's Meeting House, where funeral discourses were delivered by Peter Boesinger and Jacob Culp.

On the 2d of November, 1869, in Rockhill, Bucks county, Pa., *Catharine Bean*, aged 99 years, 6 months and 28 days.

On the 26th of Dec., in Wayne county, Ohio, *Anna*, wife of Samuel *Roth*, aged 60 years, 9 mo., and 15 days. She was buried on the 28th in the Sonnenberg burying ground, upon which occasion Christian Sommer preached at the house, and Ulrich Sommer at the Meeting house. The deceased came, with her husband from Switzerland last spring and was married a little over a year. She has been a member of the church from her early youth.

Letters Received.

J. R. Lehman, M. Rutt, D. Lefevre, B. Helmuth, A. M. Blosser, J. Beller, J. Cleumer, H. B. Bausch, J. Martin, J. A. Rife, J. N. Brubaker, C. Stoner, Maria Stoner, D. Boesinger, Wm. Beyer, S. Stover, M. Fletcher, F. Rose, C. Miller, A. M. Kauffman, J. M. Plentch, Emma Maurer, J. S. Good, J. Gilson, J. Troyer, M. Thut, Wm. Gsell, J. D. H. S. S. Hertzler, Christian Herr, John L. Landis, Abm. Lindemuth, Samuel B. Bowman, Peter Vekler, Isaac D. Alderberger, Geo. B. Meek, Michael Shenk (your paper will be continued), C. P. Brennemann, all right, J. D. Troyer, Jacob Ilahn, J. Smucker, J. Bertische, H. L. Shelly, Ezra Herr, G. Bear.

MONEY LETTERS.

A—Rev C. Augsburger \$1; J. H. Amstutz \$10; S. Augsburger \$2; J. Aeschelman \$5.
B—J. Brand \$270; John Birky \$3; J. Bertische \$75; J. E. Bowman \$550; Val Burkey \$235; J. N. Bechtel \$50; Chr. Brand \$1; John Bear \$8; J. J. Berndrager \$150; J. Baumgartner \$2; John Bixler \$160; Jacob Brand \$1; Jacob Bachman \$170; Adam Bear \$150; E. Bowman \$10; Martin Bachert \$110; Jos. Burky \$275; Samuel Buckwater \$150; John E. Brubaker \$27; Martin Bachert \$110; Joel Blosser \$1; Tobias Bowman \$120; Gabriel Baer \$150; David Baer \$150; Jost Bally \$350; Joseph Elias \$1070; R. K. Brubaker \$160; C. Bowman \$30; Jacob Brennemann \$160; B. Bowman \$2; J. Barkdoll \$2; S. Bauch \$2; Jacob Bowman \$150; John Baer \$2; J. B. Belsley \$160; Catharine Beecher \$1; J. Burky \$1; Brackbill \$1; I. Buchwalter \$125.
C—C. Christner \$1; David Coble \$1; Jesse Clark \$1.
D—Henry Denler 25 cts.; F. Dieffenbach \$1; Jacob Diller \$7; Mary Deardoff \$150; Rachel Detweiler \$1; D. F. Driver \$1; H. Detweiler \$2; H. Denler \$3; G. Dester \$230; T. Detweiler \$250.
E—H. Ellahger \$2; Mrs. Jos. Ebsenslade \$185; Mary Ebersole \$150; Seth Ely \$150; S. Eschman 70 cts.; John Esh \$3; Rudolph

Ellenberger \$525; Jacob Ehrisman \$225; J. S. Ebersole \$1; D. Eschman \$120; Jacob Eberhard \$150; C. Elgstein \$1.

F—K. H. Fisher \$150; J. S. Frank 10 cts.; C. Freyenberg 70 cts.; Henry Faust \$250; Rev. Joseph Fred \$1; John Fretz \$250; Henry Frick \$150.

G—M. Gardner \$2; John Gnagy \$150; Elizabeth Good \$1; H. K. Goldschal \$3; Sebastian Gerig \$850; J. S. Gingerich \$110; John Good \$150; J. B. Gingerich \$220; S. Goehner \$150; David Gnagy \$1; Samuel Gingerich 10 cts.; Chr. Gnagy \$1; J. S. Good \$360; David Gehman \$1; Wm. Graybill \$2; Anna Gingrich \$110; John Good 25 cts.; J. M. Greider \$250.

H—J. Hembling \$110; Elizabeth A. Hartman 60 cts.; Jacob Hershey \$390; J. H. Hostetler \$230; Elizabeth Hershey 10 cts.; J. D. Hartzer \$220; Daniel Hertler \$150; M. Hostetler \$1; E. P. Hirschberger \$220; J. R. Hartzer \$550; Henry Hertler \$20; S. Heading \$75; John G. Haecker \$150; Samuel Hirstein \$675; C. K. Hostetler \$250; S. S. Hartman 25 cts.; J. Hartzer \$150; Jacob A. Hertler \$1; Jacob Hildebrand \$503; P. Hostetler \$150; H. H. Hoyer \$160; Jos. Huber \$1; Jacob Hirstein \$100; Ann Hedrick \$2; Sam. Hirstein \$150; Ben. Hertler \$150; J. W. Hershey \$10; D. Hertzer \$180; E. Hostetler \$1.

K—T. Kreider \$1; C. F. Kuntze \$4; Henry Krupp \$150; J. Kreichenbaum 20 cts.; D. Kilbether 25 cts.; S. B. Kenaga \$290; J. Klopfer \$160; J. H. Kenagy \$30; J. Klopfer \$210; Catharine Kornhaus \$110; J. R. Kenagy \$210; J. J. Kemp 20 cts.; Tobias Kreider 70 cts.; Amos Kindig \$1; E. Kratz \$1; Elizabeth Kauffman \$325; John Kauffman \$550; John Klopfer \$150; John Koch \$325; Samuel Kindy \$250; Martha King \$1; David Kreider \$2; John Kutz 95 cts.; John Kreider \$1; D. Kurtz 40 cts.; Martin Kagey \$250; J. Kaufman \$1; Mary A. Kratz \$250.

L—E. G. Landis \$1; P. Litwiller \$3; C. C. Lehman \$1; J. C. Lehman \$115; Samuel Lutz \$745; Solomon Lantz \$150; J. P. Landis \$1; Christian Lintner \$2250; Abram Lapp 25 cts.; Daniel Latschaw \$2; Ben. Leaman, sr., \$1; Mary Latschaw \$1; Peter Schman \$290; John N. Long \$1; S. Lupold \$9.

M—J. G. Musser 25 cts.; Wm. G. Moyer \$145; Martha Miller \$110; H. A. Mumaw \$5; Adam Miller \$175; H. Mast \$1; M. Mellinger \$270; Sam. Meyers \$1; Abm. Metz \$170; Tob. Miller \$3; David Martin \$150; J. A. Miller \$1; D. B. Myers \$1; D. Metzler \$150; John Miller \$1; B. F. Miller \$150; Martin Miller \$110; Esther Miller \$150; John Musser \$170; S. M. Mylin \$250; J. A. Mast \$350; Jacob Mueller \$140; Anna Metz \$210; S. J. Miller \$150; B. Metzler \$1; Jacob B. Miller \$210.

N—P. Nussbaum \$150; Christ. Newcomer \$150; Henry Noff \$1; Jacob Newcomer \$175; Peter Nissley \$150; E. Nissley \$1.

O—Nancy Otto \$1; P. John Plank, sr., \$1; Samuel M. Pletcher \$1; Mary Pletcher \$160; Christian Plank \$110.

R—L. S. Reist \$25; J. H. Rohrer \$150; Barbara Ruvenach \$20 cts.; Albin Reiff 25 cts.; Elias E. Reist \$2; John Rittenhouse 10 cts.; John Richl \$1; Jonathan Richl \$1; N. Resoor \$150; S. Ramer \$2; Ferdinand Roth \$1; S. Royer \$1; J. S. Resler \$185.

S—G. Stocks 10 cts.; S. Stoltz \$410; F. G. Van der Suisse \$115; E. S. Taylor 30 cts.; Jos. Schertz \$20 cts.; D. C. Stinson 25 cts.; Moses Schneck \$2; Dan. Schmucker 70 cts.; E. M. Schlenberger 70 cts.; C. M. Stauffer \$150; Wm. K. Smith 60 cts.; Fanny Strohm \$1; Adam Sheffer \$1; Henry Schroek \$2; J. Symensma \$130; P. S. Miller \$110; D. Schmucker \$240; S. Lupold \$150; Henry Steiner \$2; Jacob Summer \$1; John Steinman \$4; D. Stauffer \$150; John Shank \$550; John B. Sensenig \$1; Jos. R. Stauffer \$1; David Sommer \$5; Elijah Stover \$1; Stephen

Did Menno Simon Baptize by Immersion and have the Mennonites departed from the mode of Baptism practised by him?

[The following correspondence in regard to the mode of Baptism practised by Menno Simon was published in German, in the October No. of the Herald and is now also laid before our readers in the English language.]

Friend—

On the cover of the book you favored me with, you quote from the writings of one Benedict, that Menno Simon taught immersion exclusively. That a writer of the name of Benedict makes such a statement we will not dispute; but in the writings of Menno Simon we find nothing to sustain this assertion.

It is true M. S. writes of baptism in the water; but he does not state whether baptism ought to be administered by immersion or by pouring; yet it is clearly evident from his writings that he did not consider the mode of baptism of material importance.

The baptism which M. S. defended and on which he insisted is the baptism of adults, in opposition to the baptism of children, the baptism of believers upon true repentance and conversion, the baptism of the Holy Ghost and of fire; for which those only who have arrived at the age of manhood and not children are the proper subjects.

In his admonition to those who rejected baptism altogether after naming many sinful works of the flesh which are forbidden to a Christian M. S. writes: "We should consider it much more painful and severe to sinful flesh which is so prone to have its own way to forego these and similar prohibitions than it is for it to receive a *handful of water* for which the *upright Christian must at all times be prepared, otherwise he is not born of God.*"

"Peter (the Apostle) teaches us that we are saved by internal baptism, by which the inner man is washed, and not by external baptism by which the flesh is washed."

"It seems to us that from our words it may be easily understood that we are not so desirous after water, otherwise than we are taught by the word of God."

Concerning immersion, M. S. writes, "What think ye, what think ye my dearly beloved, should the new birth be nothing more than the miserable world has hitherto supposed, namely: the immersion in water, or so to say, I baptize thee in the name of the Father, the Son, and the Holy Ghost. No, worthy brethren, no. The new birth verily is neither water nor word, but it is a heavenly, living and moving power of God internally in our hearts."

"All who teach you otherwise and direct you to water, bread and wine, that you may be sealed or assured therewith, that you obtain anything thereby, direct you from the substance to the signs, from Christ to Moses, and teach you an idle hope and a false security."

Shat the English Baptists received immersion from one who had been a Mennonite

preacher, 100 years after M. S.'s death, is probable; because we learn from history that in the year 1637 (which was 78 years after M. S.'s death), Uke Wallis, a Mennuiste minister, at a conference at Groeningen, in Holland, contended that the traitor Judas, as also the High Priests and Scribes, and all who were accessory to the death of Jesus Christ are to be considered blessed: because they fulfilled what God had decreed, and that to disbelieve this is a sin against the Holy Ghost. This Uke Wallis also taught that baptism must be performed by a total immersion. To distinguish the followers of Uke Wallis from the Mennonites they were called Ukewallists.

From these Ukewallists the English Baptists may have received their immersion; but that it was not from the followers of M. Simon that they received their immersion the Book of Martyrs conclusively proves. Because we read of a number of those who suffered martyrdom who were of the same district of country, and lived in the same time (and who acknowledged Menno Simon as their brother and teacher), that were baptized in houses, on roofs of houses and in fields. One martyr named Faes Dirks states that at his baptism the water was poured upon his head from a dish.

Of the many hundred Martyrs who were fellow-believers of Menno Simon and who were examined on the subject of their religious opinion by their persecutors, not one stated that he had been immersed.

Now as we do not find one word, neither in the writings of Menno Simon nor in the Book of Martyrs, to prove that M. S., or any one of the Martyrs that were fellow-believers and many of them contemporaries and citizens of the same district of country, in which M. S. lived, administered baptism in a different mode from that which is practised at the present time, whence then do you derive your authority for accusing the Mennonites and Omish or German Baptists with a departure from the gospel practice of (the Martyrs and early Mennonites) their predecessors?

The piety of the Martyrs, the immovable firmness with which they endured the most horrible tortures, and for their Savior's sake forsook all their earthly possessions, their wives and children and suffered themselves to be tortured to death, ought to convince all that they were regenerated and baptized with the Holy Ghost.

Neither Menno Simon nor the Martyrs considered the mode of baptism of such importance as to have prescribed the manner in which it ought to be administered. The Martyrs held with Menno Simon that internal baptism wherewith the inner man is washed saves us and not external baptism, whereby the flesh is washed. They held with Menno Simon that the new birth is not an external ceremony.

The Martyrs were satisfied with external baptism even if administered in houses or in fields. Yet at the present day there are some who re-baptize those who have been previously

baptized by pouring, although they were baptized in the water according to the example of the Holy Scriptures.

That the Martyrs did not depend so much on signs and water the Book of Martyrs incontrovertibly proves.

Hence the accusation that the Mennonites and Omish or German Baptists have in the mode of performing baptism departed from the practice of (the Martyrs) their predecessors, is wholly groundless. If it can be proven that I have written anything that is incorrect I shall assist in refuting it, but that which is true will remain forever.

Your Friend.

Friend—

Your letter came to hand, but has until now remained unanswered. And as I am just preparing for a journey, I will briefly answer that the subject about which you write is between you and us, a disputed point, on which the Lord will in the future enlighten us. I for my part am perfectly willing to confide in his decision. More than 36 years ago I left the party among which I was brought up. I left an honorable and remunerative office, my friends and all that the flesh holds most dear, for the sake of the Truth in Christ and impartially sought after the old, scriptural and apostolical way to serve the Lord. I sought after the Mennonites, before I had much knowledge of my present brethren, and before I attended a meeting of the brethren, I came to a Mennonite Breaking of bread (communion) where baptism was also to be administered, and what did I not see! From what I had learned from writings, in part from M. Simon's own. I expected for once to see the scriptural mode of baptism; but what did I see? There were four or five persons to be baptized and on them were performed three kinds of baptism, if I may be allowed to call it baptism, because the word baptism is derived from the word *deep* according to the Greek, to dip deep into the water: some were baptized in the house by pouring, which I suppose is your common practice, one or two were led to the brink of a running stream and there on the dry ground the minister, with his hands, lifted the water out of the stream and poured it on their heads, and finally one who would be baptized in the water, was led into the stream till the water ran over the minister's shoes; there the minister again raised water with his hands and poured it on the head of the subject (Taufing) who knelt in the water. Is this the one baptism which our Lord commanded and which the Apostles practised? Is this the baptism which M. Simon taught? These were questions which caused me deeply to reflect and to search the word of God with prayer. Not till one year later, after an earnest probation, was I baptized by the brethren. Now beloved friend, what I wrote and printed thirty-six years ago, was my fullest conviction; and it is the same to-day, yea, I hope it will remain such as long as I retain my understanding, and in

which belief I expect to die, in the hope that if all else will be right with me, to be accepted at the day of judgment. If you are prepared for this I congratulate you upon it: I mean with your present sentiments upon this point, which you have probably inherited and accepted from your parents. It is true I must confess that I am quite deficient in love, but I dare not deny before God that I truly love all my fellow-men without respect to person, color, opinion or party. I particularly love and esteem souls who seek to walk in the fear of God and who follow the humble and defenseless Lamb of God; that I seek to follow the admonition of the Apostle, "Let brotherly love continue." But with me the truth in Christ surpasses all; for this reason I cannot follow M. S. nor any other man farther than he follows the truth; when we will get over before the judgment, where all errors will be laid bare and each one will receive what his deeds will be worth, it will not avail us anything to say so and so has this man or that man taught us, but we will be judged according to the Scriptures. Therefore when you say that the accusation is wholly groundless, that the Mennonites and Omish deviated from the gospel practice of the baptism of their predecessors, it does not grieve me. What I printed on the cover of Menno Simon's book on baptism, was not an accusation, but a friendly hint and testimony to the truth that was to induce you to search not only M. S.'s writings and the Book of Martyrs, but principally to search the Scriptures. I can take nothing back from what is printed there. That on certain occasions of unavoidable necessity with those who were imprisoned baptism with a handful of water sometimes took place in houses, I will not deny; but I do maintain that it was not the gospel practice and that in M. Simon's time baptism by immersion was still the common practice, even in infant baptism, history clearly proves. I shall here repeat what you say at the close of your letter, "The Truth will remain forever."

Your sincere Friend,

Friend—

A journey of over a month, sickness and death in my family delayed an answer to your letter of the 18th of April last.

You say the subject of which I wrote is a disputed point. What was the subject of which I wrote? By reading my letter attentively you will find that the main question or substance is concerning your allegation, that Menno Simon taught immersion exclusively and that the Omish and other Mennonites have departed from the mode of baptism of their ancestors.

Hence the only points in question are, first: Did M. S. practice immersion exclusively. Secondly: Did the Omish and other Mennonites or German Baptists, in the mode of baptism depart from the practice of their predecessors.

Whether the mode of baptism is evangel-

ical is a different point which I neither affirmed nor denied.

Both these questions you have asserted, but as yet you have produced nothing from M. Simon's writing to prove that they are founded in truth; and I have proved to you very plainly in my first letter that all writes, "An upright Christian must at all times be prepared (in baptism) to receive a handful of water, otherwise he is not born of God."

Now in case M. Simon had written, an upright Christian must at all times be prepared for immersion; would you not say the case is as plain as it can be; and you would have the right to assert that M. S. has at least taught immersion, even if he had not taught it exclusively. In his treatise on baptism he terms baptism "The baptism in the water." But how or in what mode or manner baptism ought to be administered he does not state further than above-mentioned of a handful of water.

You say you cannot follow M. S. any farther than he follows the truth. But if you yourself mean to follow truth then you are compelled to allow M. Simon to say what he says, and you cannot make him say what he does not say. If M. Simon had taught immersion where would have been the necessity of seeking refuge with such unchristian props as Charles Buck and others like him. You would not be willing to receive as truth what Buck writes concerning the origin and faith of the Tunkers or Brethren: but what he writes respecting M. Simon and the Mennonites you receive and subscribe as truth, when it is in direct opposition to the written declaration of M. Simon himself.

In relation to the second question you write that in cases of exigency with prisoners baptism in houses may sometimes have taken place, but this is a presumption, not only without the slightest proof, but is contrary to the confession of the Martyrs.

In the latest edition of the Martyr's Mirror, second part, page 20 we read of a Martyr, a widow, named Christina Tolinger who states that the celebrated George Blaurock performed baptism in her house. Further, page 125, the Martyr Claes Depraet states that he was baptized at Antwerp, in a small new house. Further page 160 Jacques DeAuchy states that he was baptized in a house in which a meeting was held. Further, house in which a meeting was held. Further, on page 143 the Martyr Ametgen states that she was baptized in Arnet William's house, and John Henry, a Martyr of Utrecht, says, he was baptized in a wood-yard, in a town. Further page 144, a Martyr named Stytygen states, that she was baptized in the house of a man named Gorret. Further, page 289, Dirk Williams states, that he was baptized in a house. Further, page 380, Faes Dirks states that he was baptized on a loft, and that the water was poured on his head from a dish.

All these Martyrs were of the same district of country with M. Simon, except the widow

Tolinger who was a Swiss. Six of them suffered martyrdom during M. Simon's lifetime. One 8 years and one 9 years after his death. We do not find in the Book of Martyrs a single instance of baptism having been performed in any case of exigency with prisoners, neither in M. Simon's lifetime nor afterwards.

Hence it is plain that the assertion that the descendants of the Martyrs departed from the mode of baptism of their predecessors (whether it be an accusation or not) is wholly groundless.

In your reply you have but slightly touched upon the main question. What your opinion is, or what my opinion may be; how we came to believe as we do; whether this or that mode of baptism is the proper one, is not to the point.

My parents having died during my infancy, I cannot as you imagine, have received my opinion concerning baptism from them. You will not find in my writing that I defended baptism in houses or that I rejected immersion. I consider both immersion and pouring valid modes of baptism. Those who insist on baptism in houses have no more scriptural authority than those who insist that baptism must be performed by a total immersion.

Baptism in houses has not the preference with us, as you suppose, but the baptism in the water, according to the manner and example of the Holy Scriptures. Yet we acknowledge all as brethren, who, like the Martyrs lead pious lives, even if like the Martyrs they received baptism in houses.

We believe with M. Simon, as also the

Apostle Peter writes, "That internal baptism saves us with which the inner man is washed, and not external baptism whereby the flesh is washed."

Menno Simon writes, "Through Christ alone we claim to have grace, favor and remission of sins with God our Father, and not by baptism." The Scriptures mention only one medium which is Jesus Christ, through his blood death and redemption. They who seek remission of their sins through baptism, despise the Savior's blood and make an idol out of water. Therefore let all take heed lest they bestow upon elementary creatures the honor and praise which we owe Jesus Christ.

You say you can take nothing back of what you printed in relation to this question; but whether you take it back or not does not affect the truth of the matter at issue. I am willing to submit it to any upright and impartial searcher after truth who will take the pains to examine M. Simon's Complete Works in the Holland tongue and the *Martyr's Spiegel*, whether it does not appear so clear that it must convince every one that has not determined to decide whether himself to be convinced, to decide whether M. Simon has written anything at all in defense of immersion, and whether anything can be found in the *Martyr's Spiegel* to show that the Martyrs in Menno Simon's time

or afterwards, practised baptism by immersion. What then remains for you but frankly and candidly to acknowledge, that in relation to the mode of baptism practised by M. Simon and the Mennonites in M. S.'s time you have erred.

For the Herald of Truth

The two Roads.

There are only two roads laid down for us in the word of God, and inasmuch as we are all travelers upon one of these two roads, it is well to consider the difference between them. The one is laid down as a broad road leading to everlasting destruction or punishment; the other is the narrow road leading to everlasting joy and happiness. The question might be asked, Why is the one called the broad, and the other the narrow road? The broad road is described so broad that we can travel on it and indulge in all kinds of sinful pleasures, such as pride, malice, hatred and all other sinful lusts—it is so broad that we can not get off it unless we seek diligently and find the narrow way. But this road is so narrow that we must exercise the greatest care in order to keep it. If we do not thus exercise care we may lose it and come on to the broad road again. We must lay aside all worldly lust and keep in view the prize before us, if we wish to keep on this narrow road.

Why is it that so many are traveling on the broad road? If we had one days journey to make, and at the end of that days journey were to reach the place where we should spend the remainder of our lives, and there were two roads, both of which we were unacquainted with, and we should be informed by good authority that the one was a broad and easy road which we could not miss and that the end of it was a vast wilderness, where we must encounter hardships and privations too great for us to endure, while the other road was hard to find, where we would meet with many great difficulties, but at the end thereof, if we would go as directed, we should find everything that we could wish to make us happy, would it not be very foolish for us to take the broad and easy road for one days journey, and then be miserable all the remainder of our lives, when by making the one days journey over a difficult road, we should have a whole life time of happiness and enjoyment. Then why should we not much more strive to walk the narrow path that leads to everlasting joy and happiness.

"Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leads unto life everlasting, and few there be that find it. But broad is the way and wide is the gate that leads to destruction, and many there be which go in therat."

Stockdale, Ind.

J. K.

The purified righteous man has become a coin of the Lord, and has the impress of his king upon him.

Separation from the World.

"Wherefore come out from among them and be ye separate saith the Lord." 2 Cor. 6: 17.

That there should be a visible distinction between the church and the world is very apparent to every Bible reader. In what should this chiefly appear? If there is any one particular in which it should appear, I think it should be in a holy walk and conversation, dealing honestly with all men, loving the brotherhood, fearing God. While we are in the world we will have to do with the world, but we should not be so engaged with the world as to devote all our powers of body and soul to the unrighteous mammon; neither should we seek our associations in the circle of the profane or licentious, but as much as lieth in us we should avoid their company. Yet we must conduct ourselves in such a manner that they may see our good works and thereby be led to glorify God.

Hence in some respects we dare not be too exclusive, but our intercourse with them should be of such a character as to check them in evil, pointing them to good, and if possible, to lead them in the way of salvation. Our divine Master ate with publicans and sinners. He had come to seek and to save that which was lost. His actions were separate from theirs, so there must be a dividing line between us and them. We dare not be vain in dress, proud or haughty in our manners, so that the distinctive features of the Holy Religion we profess may show itself not only in the outward appearance, but also in all our dealings with our fellow-men. A holy walk and conversation coupled with the fear of God.

S. H. SITLER.

For the Herald of Truth.

The Children of God.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 26, 27.

The Apostle Paul shows plainly and briefly how we become children of God. We must believe in Christ Jesus as the only mediator and the only way to God. By faith in his sufferings and death, and trusting in his blood, we become convinced that he will save us from our sins. But we must put on Christ. Paul says to the Romans, "Therefore we are buried with him by baptism into death." Baptism is a type, indicating that we are being buried into the death of Jesus, that is, that we believe that he came and shed his blood, which only is able to cleanse us from sin. Outward baptism will not cleanse us from sin. Sin arises out of the heart, and as long as the heart is not changed, outward appearances and ceremonies are vain. But if the heart is changed, renewed, cleansed, purified, then the outward baptism will follow.

Man must believe and repent and then be baptized. Nevertheless, a man can be baptized with water and yet not be a child of God, because he does not believe. He does not receive it through faith. The apostles always required faith before they administered baptism. Baptism is not virtually putting on Jesus, it merely is a testimony, a seal, a token of obedience. Salvation is alone in Jesus. Seek no where else.

* *

For the Herald of Truth.

Happy or Unhappy.

Dear Reader: We are fast hastening towards the happy or unhappy world, and have you ever considered how dreadful, awful and terrible it would be to be unhappy forever, to associate with the devil and his angels, where the soul will never be at rest, where pain and sorrow never cease. O! that would be hard; but surely sooner or later each one will be forever happy or unhappy. But thanks be to God for his goodness and kindness that he has made a way to escape that awful condition through his only Son, the Savior of the world. Whosoever believeth in him shall not perish, but live. Now a person is at liberty to believe or not; but it is the earnest will of God that all persons should come to the knowledge of the truth and live. Man, after arriving to the years of discretion, makes himself entirely unhappy by indulging in sin and becoming carnally and earthly minded, and loving and serving the world more than his God. O what a pity that it is so! It seems so inconsistent! But God has no delight in the death of one sinner; therefore, if you yet come and sincerely repent of your sins and have faith in Jesus Christ, ye shall have the promise of becoming forever happy. What a blessing it is if we can feel happy and comfortable in this life, and much more in the world to come.

"Pray Without Ceasing."

Observe *fixed* seasons of religious retirement. Jesus "continued all night in prayer."

Never proceed to any business or engagement till you have first implored the Divine blessing.

Rest firmly on the *intercession* of Jesus Christ.

Humbly *depend* upon the aids of the Holy Spirit.

Use no expression with the lips which you do not first strive to *feel* at heart.

Beware of cold, formal, *abridged* seasons of prayer. *Preceding* prayer is called "*secretling*." Agonize to enter in at the strait gate.

Labor to preserve the *spirit* of prayer when not engaged in the act.

Let your prayers be engaged in as for the *last* time.

A bad life deranges the judgment; and a deranged judgment makes a bad life worse.

For the Herald of Truth.

"How Readest Thou?"

Luke 10: 26.

[The following article appeared in the Herald several years ago, but by special request we insert it again. It is worth reading over several times.]

"Tis one thing now to read the Bible through, And another thing to read to learn and do; 'Tis one thing now to read it with delight, And quite another thing to read it right. Some read it with design to learn to read, But to the subject pay but little heed; Some read it as their duty once a week, But no instruction from the Bible seek; Whilst others read it with but little care, With no regard to how they read, nor where! Some read it as a history, to know How people lived three thousand years ago. Some read to bring themselves into repute, By showing others how they can dispute; Whilst others read because their neighbors do, To see how long 'twill take to read it through. Some read it for the wonders that are there, How David killed a lion and a bear; Whilst others read, or rather in it look, Because, perhaps, they have no other book. Some read the blessed book they don't know why, It somehow happens in the way to lie; Whilst others read it with uncommon care, But all to find some contradictions there! Some read as tho' it did not speak to them, But to the people at Jerusalem; One reads it as a book of mysteries, And won't believe the very thing he sees; Another reads through Campbell or through Scott, And thinks it means exactly what they thought. Some read to prove a pre-adopted creed—Thus understand but little what they read: For every passage in the book they bend, To make it suit that all important end! Some people read, as I have often thought, To teach the book, instead of being taught. And some there are but few who read it right. I fear there are in these latter days Have read the Bible in so many ways, That few can tell which system is the best, For every party contradicts the rest!"

The above Poetry is, alas! a true description of too many Bible readers in our days. I fear there are but few who read it with such an anxious desire, as did the Ethiopian eunuch. Few there are, I fear, who read it as it is in truth, the word of God. We should read the Bible as a revelation from God to sinful man; wherein our lost, sad and deplorable condition by nature is made fully known unto us; the consequences of a wicked and sinful life of a sinner are plainly shown therein, namely that the wicked shall not go unpunished; and that they, if they continue in their wickedness, shall be destroyed. But the Bible also teaches, that if the wicked will forsake his way, and the unrighteous man his thoughts, and return unto the Lord, he will have mercy upon him, and will abundantly pardon. It is certainly the duty of every intelligent person to read the Bible (if they can read) with a sincere desire to know the will of God. For in the Bible "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" I fear that there are many Bible readers, to whom the promise of God in Isaiah 66: 2, will not

reach, where he says, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

We should read the Bible with prayerful and upright hearts to learn to know the will of God. "For whatsoever things were written aforetime, were written for our learning," "Search the Scriptures," says the Savior; "for in them ye think ye have eternal life, and they are they which testify of me." The Bible directs and points us to Christ Jesus, who came to "save sinners." We should search and read the Bible with a desire to benefit our souls. The Scriptures are able to make us wise unto salvation. Such wisdom is far preferable to that of this world. In the Bible we can behold ourselves as in a mirror, and see what manner of persons we are, what we need, to make us happy and where to go to get it.

J. M. BRENNEMAN.

Elida, O.

For the Herald of Truth.

Vain Hope.

"For the bed is shorter than that a man can stretch himself on it, and the cover narrower than that he can wrap himself in it." Isaiah 28: 20.

The use of a *bed* is familiar to all—a place fitted for the reception of our weary bodies where we expect to rest and be at ease. Yet a bed may be so constructed that it only tends to vex and cramp the body. A bed that is too short to stretch upon is a poor thing to rest in and soon ceases to give comfort to the occupant. And if in connection with a short bed there be a narrow covering, so that the occupant must draw himself up in order to occupy the least space, and while he draws the covering in on one side of his body to protect it from cold, it slips up on the other side and exposes that part of his body to the chilly air, in vain will he strive to make himself comfortable in such a bed, and instead of rest, he will have vexation of body and spirit. But when the bed is of a proper length and the covering broad enough so as to adapt itself to the wants of the body, he rests and the body becomes vigorous and strong to perform the duties devolving on its different functions in the daily avocations of life. We see then that a bed may be so constructed, that instead of receiving rest we only get vexation in the end. So also may be the foundation upon which we expect to rest our souls; we take upon ourselves a profession in which we hope finally, when our day of life is over, to recline our spirits and be forever at rest. Many no doubt expect to recline on their good deeds and cover themselves with their own righteousness, not discerning that by good works none shall be saved, and that their own righteousness will never answer for a covering, but will only be as shreds and filthy rags in the sight of God, through which the penetrating eye of Jehovah will see the body of

sin; yea, in that condition the soul cannot be at rest. But blessed be God, there is a bed prepared for the weary soul to recline on where there is perfect rest from all labor. That rest can alone be found in the plan of salvation as revealed to us in God's word, "Come unto me all ye that labor and are heavy laden and I will give you rest." "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye cannot enter the kingdom of heaven." We see then that the righteousness of Christ alone can avail for us. Let us then endeavor to keep the moral law, walking blameless before our fellow-men and live honestly. But know that this is not sufficient in, and of itself. But repentance from our sins and faith in the Lord Jesus Christ alone, can give us rest, eternal rest. Oh that the Lord would clothe us that we stand not naked before the Judge of the world in that great and notable day of his appearing.

S. H. SITLER.

For the Herald of Truth.

Rejoice and be Exceeding Glad.

Math. 5: 12.

"Rejoice and be exceeding glad," Thou suffering child of God; Be not cast down, be not sad But cast thy fears abroad.

"Rejoice and be exceeding glad," Thy Savior's ever near, I'm always with thee, he hath said, Oh! why then shouldst thou fear.

"Rejoice and be exceeding glad," Though persecuted here; For in the heavenly world 'tis said, "There'll be no sorrow there."

Rejoice and be exceeding glad," Though trials meet thee here The Lord hath said, "Be not afraid," Ah no! "Be of good cheer."

"Rejoice and be exceeding glad," Though wronged by many a foe; Good deeds do thou return for bad, And thus thy love do show.

"Rejoice and be exceeding glad," Thy onward course pursue; Though thou must drink the bitter cup— Thy Savior drank it too.

"Rejoice and be exceeding glad," Thy cares will soon be o'er; Think of the joys which thee await, On Canaan's peaceful shore.

"Rejoice and be exceeding glad" For thy reward is great; "Eye hath not seen," nor "ear hath heard" What blessings thee await.

DANIEL BRENNEMAN.

Elkhart, Ind.

Christ's love is the church's fire; thither bring thy heart when it is cold, frozen and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

For the Herald of Truth.

Charity

Of all christian virtues charity is the greatest: and how much better the world would be if all were more sincere in their actions and exercised at all times more charity toward each other.

The Bible teaches us to be charitable to one and all; to show kindness to those in affliction and to assist the poor and needy. Each one can give a kind word, or bestow an act of charity; and how many poor afflicted souls are lifted up from their sorrow and misfortunes and made happy, by a kind word or a little act of charity. To the needy and the destitute we should always be willing to give; and the poor homeless, unprotected and unprovided orphans, begging a few morsels of bread we should never send away empty.

As God is kind, merciful, and charitable to us all, we are commanded to be in like manner to each other, and live in love and charity with all men.

A. E. BRUNK.

Dayton, Ill.

The Seven Churches of Asia.

The sure word of prophecy has unfolded many a desolation which has come upon the earth. But while it thus reveals in some of its bearings, the mystery of iniquity, it forms itself a part of the mystery of godliness, and it is no less the testimony of Jesus, because it shows, as far as earthly ruins can reveal, the progress and the issue of the dominion of other lords over the hearts of the children of men. The sins of men have caused, and the cruelty of men has effected the dire desolation which the word of God foretold. Signs and tokens of his judgments there indeed have been, yet they are never to be found but where iniquity first prevailed. And though all other warnings were to fail, the sight of his past judgments and the sounding of those that are to come, might teach the unrepenting and unconverted sinner to give heed to the threatenings of his word, and to try his ways and turn to God while space for repentance may be found—ere as death leaves him, judgment shall find him. And may not the desolation which God has wrought upon the earth, and the truth of his word, wherein life and immortality are brought to light, teach the man whose God is the world, to cease to account it worthy of

his worship and his love, and to abjure that covetousness which is idolatry, till the idol of mammon in the temple within shall fall, as fell the image of Dagon before the ark of the Lord, in which the testimony was kept.

And it is not only the desolate regions where the heathens dwelt, which show how holy men of old spake as they were moved by the Holy Ghost, but also from the ruins of some of the cities where churches were formed by apostles, and where the religion of Jesus once existed in its purity, that all may learn to know that God is no respecter of persons; and that he will by no means clear the guilty. He that hath an ear to hear let him hear what the Spirit says unto the Churches.

But in what the Spirit says to the church in Laodicea there was not one word of approval. It was lukewarm without exception, and therefore it was wholly loathed. The religion of Jesus had become to them an ordinary matter. They would attend to it just as they did to other things which they loved as well. The sacrifice of the Son of God upon the cross was nothing thought of more than a common gift by man. They were not constrained by the love of Christ more than by other feelings. They could repeat the words of the first great commandment of the law, and of the second that is like unto it; but they showed no sign that the one or the other was truly a law to them. There was nothing done as everything should be, heartily as to the Lord, and not unto men. The power of the world to come, and of that which now is, hung, as it were, even-balanced in their minds; each had its separate influence and weight, even to a scruple, and they were kept distinct as if there should never be any interference between them, or as if they were to hang in separate scales. This was given unto the world, and that unto God, as if these Christian men had been full of faith, that the revealed will of the Most High had no title to a supreme ascendancy over them, that all deeds done in the body would never be brought into judgment, and that lukewarmness was requital enough for redeeming love. Their only dread seemed to be lest they should be righteous over much. And for fear of that, which would have been inconsistent with their character, though not with their profession, they disregarded the words of one who was wiser than Solomon, and who had laid down his life for their sakes. They did not strive to enter in at the strait gate; to be perfect was no purpose of theirs. There was no fight in their faith; no running in their race; no wrestling in their warfare; no victory in their work. Yet they could show a goodly form or framework of religion, on which they had raised many a high hope.

They trusted for redemption through Christ, while they were not redeemed from sin, nor actuated by the love of God. They used the means of grace, but neglected the end for which that grace had appeared. They were rich they thought, and increased with goods,

and had need of nothing. Whatever they vainly imagined themselves to be, the Spirit knew them truly, and told them what they were, even wretched, and miserable, and poor, and blind, and naked. They had done no evil, they thought, but they did little good. And they neither felt nor lived as if they knew that whatsoever is not of faith is sin. Their lukewarmness was worse, for it rendered their state more hopeless than if they had been cold. For sooner would a man in Sardis, have felt that the chill of death was upon him, and would have cried out for life, and called to the physician, than would a man of Laodicea who would calmly count his even pulse and think his life secure, while death was preying on his vitals. The character of lukewarm Christians, a self-contradicting name, is the same in every age.

But if such as the Spirit described them and knew them to be, were the churches and Christians then, what are they now? Or rather we would ask of the reader, what is your hope towards God, and what the work of your faith? If while Christianity was in its prime, and when its divine truth had scarcely ceased to reach the ears of believers from the lips of apostles, on whose heads the Spirit had visibly descended, and cloven tongues like as of fire, had sat, if even at that time, one of the seven churches of Asia had already departed from its first love, if two others were partially polluted by the errors in doctrine, and evils in the practice of some of their members; if another had only a few names that were worthy, and yet another none, and if they who formed the last and worst, thought themselves rich and increased with goods, and that they had need of nothing, and knew not that, being lukewarm, they were wretched, and miserable, and poor, and blind, and naked. Have you an ear to hear, and a heart to understand such knowledge, and do you professing yourselves Christians as they also did, see no cause or warning here to question and examine yourselves? Even as the same Spirit would search and try you of works, and charity, and service, and faith and patience.

What is your labor of love, or wherein do you labor at all for his name's sake, by whose name you are called? What trials does your faith patiently endure? What temptations does it triumphantly overcome? Is Christ in you the hope of glory, and is your heart purified through that blessed hope?

To a church we trust you belong, but whose is the kingdom within you? What principles ever actuate you to that which Christ and his apostles taught? Where, in your affections and life, are the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance?

What the Spirit said unto primitive and apostolic churches over which the beloved disciple personally presided, may suffice to prove that none who have left their first love, if ever they have truly felt the love of Jesus, that none who are guilty of seducing others into sin and uncleanness, that none who have

For the Herald of Truth.

If we knew.

"These things I command you, that ye love one another."—John 15:17.

If we knew how many acts of love and words of kindness were waiting on us while we are engaged in worldly thoughts, and carnal cares, could we not find purer happiness by working more faithfully in the spiritual vineyard?

If we knew our unworthiness to receive the spiritual gifts which God bestows upon us, and the aid of a misused conscience, would we not feel more love for the erring?

If we knew that a few words of ours would result in a glorious victory, in the contest between good and evil in that sinner's heart, would we not try to gain the reward of saving a soul from death?

If we knew that the beggar standing at the gate was one of those whom the Savior said; "In as much as you have done it to one of the least of these my brethren ye have done it unto me," could we coldly withhold our charity because we have no "old garments?"

If we knew the countless riches which are accumulated by faithfulness in these and many other little acts of love, and justice, could we not find more work in the Lord's vineyard, whence the fruits of our labor will be sure and precious?

If we knew the reality of things, which present to our view the side which is most favorable to flesh and blood, we would avoid many feelings of regret by acting with a view of the other side.

C. F. R.

The Time is Short.

1 Cor. 7: 29.

"The time is short;" and this we know. That death will call us soon away; We soon must leave these scenes below. And other scenes we shall survey.

"The time is short," let us beware, To trifle with its shortness still: God's invitation let us hear, Let us obey his sovereign will.

"The time is short," let us arise. And ask our Savior's parlor's grace: He will us truly ne'er despise, If we our trust in him will place.

"The time is short," let us attend, O let us, let us warning take: Let then our prayers to God ascend. He will forgive for Jesus sake.

"The time is short," it swiftly flies, The hour is fast approaching on, When we shall mount the upper skies, And ever praise him God and Son.

"The time is short," let us rejoice, Let us rejoice, God soon will come: We soon shall hear his charming voice, Call us into his Heavenly home.

a name that they lived and are dead, and that none who are lukewarm are worthy members of any Christian communion; and while such they continue, no Christian communion can be profitable to them. But unto them is given space to repent. And to them the word and Spirit speak in entreaties, encouragements, exhortations and warning, that they return from their sins to the Savior, and that they may live and not die.

But was there one name in Sodom, or a few in Sardis, that are the Lord's, he knows and names them every one, and precious in his sight is the death of his saints. Some on the other hand, may be sunk into the depth of Satan, though in outward fellowship with a church. Were such to be found, as pure as once was that of Thyatira? Whatever, therefore, the profession of your faith may be, seek the kingdom of God and his righteousness, and peace, and joy in the Holy Ghost, and that righteousness which is through faith in Christ, who gave himself for the church, that he might sanctify and cleanse it. And whatever dangers may then encompass you, fear not, only believe. All things are possible to him that believeth.

It was by keeping the word of the Lord, and not denying his faith, by hearing what the Spirit said, that the church of Philadelphia held fast what they had and no man took their crown, though situated directly between the church of Laodicea, which was lukewarm, and Sardis which was dead. And dead as Sardis was, the Lord had a few names in it which had not defiled their garments. Christians, worthy of the name, who lived as you yourself should ever live, in the faith of the Lord Jesus, dead unto sin and alive unto God, while all around them, though naming the name of Jesus, were dead in trespasses and sins. Try your faith by its fruits. Judge yourself that you be not judged, examine yourself whether you be in the faith, prove your own self and with the word of God, as revealed in the gospel, open to your view, let the rule of yourself scrutiny be what the Spirit said unto the churches.

Selected by H. W.

Scolding in the Pulpit.

"He that winneth souls is wise." Prov. 11: 30.

There is a difference between winning and driving, and one of the commonest mistakes of the pulpit is the confounding of the two, and of indulging in a faultfinding, censorious spirit, instead of the opposite. Ministers may find many things going wrong in their churches, their members becoming lukewarm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils; that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they

should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches, in this matter, are very much like families. They may be governed and modeled by kindness and affection, but not by scolding and faultfinding. When affection is at the helm of a family, and beams out in every look and action of its head, and sorrow, rather than anger, is depicted in the countenance when any of its members do wrong, the family can be very easily corrected in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of a family loses all power to mould it. Just so it is with the churches. They may be persuaded, encouraged and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet tempered Christian poet, Cowper, in a letter to John Newton:

"No man was ever scolded out of his sense.

The heart corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scold again. A surly mastiff will perhaps bear to be poked, though he will even growl under the operation, but if you will touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skillful in searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of grace, that he may shine the more in his own eyes by comparison. When he has performed his notable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost forever. But a man that loves me, when he sees me in error, he will pity me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not, therefore, easy to conceive upon what ground a minister can justify a condition which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded."

A sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the gospel, fail in our attempts to reform our hearers, we ought not at once to settle down in a state of self satisfaction with our own efforts, and lay the blame upon the depravity of others, and not our own.

It is possible that we may not have approached them in a right spirit, and plied them with proper motives, and if so, we may be as much to blame as they are.—

House's Scripture Capiet.

Herald of Truth.

Elkhart, Indiana, February 1870.

To our Subscribers.—If any of our subscribers do not get their papers regularly, or if any persons who send for books &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Dietrich Philip's Handbuechlein. This work complete including *Ehe der Christen* &c., will be republished by us as soon as a sufficient number of subscribers are obtained to warrant us to commence the work. We already have a number of subscribers for the work, and hope our friends will exert themselves and send in their orders as soon as they can. We propose to publish it the same form and binding as the old edition published in 1851. The price for the complete work including the *Ehe der Christen* will be \$1.75 per volume. A liberal discount allowed to agents.

Postage on the Herald of Truth. The postage of the Herald of Truth for a single copy is 12 cents a year, or the same amount for any package of papers not weighing over four ounces. Three papers of the Herald can therefore be sent to one address for 12 cents a year, or six for 24 cents. Those who take the English and German paper together will pay only 12 cents a year for the two. The postage is always payable at the office where the paper is received. In Canada the postage on the Herald of Truth is the same as in the United States.

The work on the Martyrs' Mirror is progressing and will be pushed along as rapidly as possible. The price is six dollars. The books are still open for subscriptions.

Printed Addresses.—We have completed our printed mail-list. All the addresses of our subscribers now appear on their papers on little printed labels. These labels contain the name of the subscriber, whether he takes the English or German paper, and the date to which his paper has been paid, thus,

Bowman T e g dec 70

This shows that T. Bowman gets the English and German papers and that he has paid for them to December 1870. This will therefore answer for a receipt to each subscriber, and show him upon each paper, how far he has paid for it. At the same time if any mistakes occur in the card, he will be able to detect them at once, and we would request each subscriber to examine his accounts and see if they are correct, and if not to inform us immediately. We wish to have our accounts with all our subscribers correct, and in the transfers which we have recently made, no doubt, some errors were made. Those also who are in arrears for the paper may thus be able to see how much they owe, and thus be induced to send in the amount; and we would here say, that as we are just now compelled to make heavy expenditures for the *Martyr's Mirror* which we are publishing, and need all the money that is due us. If our friends therefore will pay us promptly it will be a great help to us.

From Branch County, Mich.—It was our privilege, in company with Bro. Samuel Yoder of St. Joseph county, Ind., to visit the brethren and sisters near Burr Oak, in Branch county, Michigan, on Saturday and Sunday January the 8th and 9th. We attended two pleasant and interesting meetings in their new meeting house, and one at Trayer's school house. We felt much encouraged in our intercourse with the brethren there and we hope our meetings were not altogether in vain. We spent a few hours with Bro. A. S. Friesner and family on Monday. They have been much afflicted with sickness recently and Bro. Friesner himself is still afflicted with an affection of the lungs, but we hope the Lord will sustain him and restore him to health again.

The Article, "Things worthy of Consideration," came too late for the present year. It would be out of date to insert it now.

Bro. F. A. Rhodes from Virginia informs us that on the 5th of December 1869 in the church in Rockingham county, Bro. Gabriel D. Heatwole was ordained to the ministry. Also in the same county, in Bro. Geil's district, Bro. Joseph N. Driver was ordained to the ministry on the 9th of January. Oh! how should we pray that these who are thus called to stand on the walls of Zion and preach the everlasting gospel to a dying world, might be filled with wisdom and understanding and with the Holy Spirit, that they might be faithful, and be enabled to do much good in the cause of Christ.

Bro. Abraham Detweiler, from Kent county, Mich., writes as follows: In company with my son I left home on the 29th of December to visit some brethren and sisters, residing in Mecosta county, Mich., some 80 miles north east of here. We found them all well except Daniel Hook, whose health is not very good, but his trust seems to be in God. The brethren and sisters and neighbors all seemed very anxious to hear the word of God. We had meeting twice in a school-house, which was filled with attentive hearers. I thought to myself, if it could only be that the brethren and sisters could be visited more frequently by our ministers. Paul tells us that he is not ashamed of the gospel of Jesus Christ, because it is the power of God unto salvation, to all them that believe. The Son of man came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name, but how shall they believe on him whom they have not heard? And how shall they hear without a preacher? The Son of God prayed for his disciples that they might be preserved from the evil. He prayed not for the world (Jn. 17:9), but for those which the Father had given him "He that believeth on me, as the scripture has said, out of his belly shall flow rivers of living water." To the woman of Samaria Jesus said, "If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

A. D.

How to send Money. If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Notes from Letters.

A brother from York Co., Pa., thinks that we use too many highflown words in the paper for him to read and understand well. Perhaps we do use more than we are aware of and we will try to avoid them as much as we can. But then on the other hand, when children at school have learned all the easy words, we give them harder ones, so that they may learn to understand them also.

A brother from Lancaster Co., Pa., thinks the Bible should be used more extensively in our common schools, in place of many books which are now used, and which contain matter which inculcates wrong principles into the minds of the young, especially such as are written to praise and extol and glorify the heroes of war and their deeds. We will remember how the books which were used in latter times, by ourselves in school were full of such things, and how the impressions received therefrom remain to this day. We also remember that in our earlier school years, we received many good impressions from the word of God and much was stored away upon the shelves of memory which has proved a lasting benefit to us even in our later years. The Bible is a book that we need entertain no fears of reading too much.

A sister sends us the following words of encouragement, "I think the Herald of Truth is a very interesting and useful paper to read for both youth and age. I have read it for the last two years and I feel as if I could not do without it. I think it is never too early to seek religion and give our hearts to God. The Lord is my shepherd, I shall be well supplied. May the blessing of God rest and abide with us evermore."

Almanacs. We have also Baer's (Lancaster, Pennsylvania) Almanac. If any of our friends prefer these almanacs, we can supply them. And as the Mennonite Almanacs are nearly all sold, we will fill what further orders we have with the Lancaster Almanacs, hoping however by another year to print an edition large enough to fully supply the demand.

Those of our Subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Canada Currency. Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 10 cts. on the dollar as long as gold remains at about its present rate.

Articles for the Children.

I received some good articles from my friends for the Children's Column for this month. I am glad and thankful that there are some who are willing to write for the little ones of the flock. I hope, my friends, you will continue to help me all you can. If we neglect the children we can have no hope for the future prosperity of the church.

As there is so much wickedness in the world at present, we must labor with all diligence to save the children from destruction and lead them early to the Savior. I sometimes wish I could go from place to place and tell them of the great dangers that surround them in this sinful world, and warn them to take heed and avoid them. Let us do all we can to save them.

BROTHER HENRY.

Correspondence.

A Journey.

Beloved Bro. Funk: I will herewith give you a brief account of a journey that I made in company with Bro. Andrew Bachman to the state of Missouri. We left home on the 2nd of November 1869, and by way of St. Louis reached Tipton on the night of the 3d. The next morning we walked out to Bro. Daniel Brundage and found him and family all in the enjoyment of good health and good spirits.

We spent the evening in company with the brethren Brundage and Snyder. I felt happy to see the brethren so well satisfied with their new homes, and that they also manifested so much interest in serving the Lord and spreading the Gospel, that many might come to Jesus and be made whole.

We spent the 5th and 6th in visiting the brethren and sisters and wished them God speed, and on the 7th we had the pleasure of meeting principally the brethren and sisters, in their place of worship. The house was well filled and all seemed to be greatly interested in the good cause of Christ.

I rejoiced to see the brethren thus settled together in one place, for there is danger that the wolf may destroy the sheep when there is no shepherd to watch over the flock. I would advise all the brethren when they emigrate to other parts, to settle together, so that they may encourage one another in the narrow way that leads to heaven, for in this world we cannot hope to enjoy any greater pleasure than to be engaged in the service of the Lord. And if we love the world and the things that are in the world, the love of God is not in us, and the world with all its fleeting pleasures will pass away, but he that doeth the will of God shall not pass away.

On the 8th we bade the brethren farewell, wishing them God's blessing, and the same evening I took the cars at Tipton and started

home while Bro. Bachman went on to Kansas City, to visit the friends and neighbors where he had formerly lived. I reached home on the 9th and found my family all well. Bro. Bachman returned on the 16th and also met his family in the enjoyment of good health. I also feel thankful to the brethren for the love and kindness they manifested towards us while with them, and should we meet in this world no more, may we at last meet in heaven where parting will be no more. May God bless and save us all is the prayer of your unworthy brother in Christ.

HENRY L. SHELLEY.

Garther, Grundy Co., Ill.

QUESTIONS.

AMOS 8: 11-13. "Behold, the days come saith the Lord God that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

"And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

Question. When was, or when shall this prophecy be fulfilled?

ROM. 16: 1. "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea." And also, Phil. 4: 3. "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel."

Question. What are we to understand from these passages? And what position in the church did these women occupy?

EZEKIEL 20: 23. "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them among the countries."

Questions. Who lifted up his hand? Unto whom? In what wilderness? Why scatter them among the heathen? Who is meant by heathen? also by countries, and when did this dispersion take place? An explanation desired.

To live happily with others we must first learn to live happily with ourselves; for he who rules his own spirit well can so adapt himself to the shifting phases in the life of his friends as never to be drawn into harshness, never to do violence to the feelings or tastes of those who are bound to him by the sacred ties of friendship or love.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

He that cannot forgive others, breaks the bridge over which himself must pass, for every man has need to be forgiven.

The Wanderer.

A little boy who lived in a large city, once wandered far from home, and could not find his way back. He had disobeyed his father in doing so, who told him not to go from the door of the house.

At first he was so much pleased with the new things which he saw, that he hardly thought how far he was going, or what he should tell his father on his return. But, by and by, he grew tired, and sat down on a step of a house to rest. He looked around him and saw that he was in a strange place. He had never been there before. All the houses were new to him, and the street looked very different from the one in which he lived. It was a long street, and as he cast his eye down it and remembered too that he had gone through many other streets, and turned many corners before he got into it, he began to think that his father's house must be a great way off, and that he should never find his way back to it.

He thought, too, how wicked he was in disobeying his father, and that it was this which had brought him into such trouble. This made him feel the more unhappy. He would have given all the pretty playthings he owned to get home again, just as he was, a cheerful and happy child on the step before his father's house.

The evening was coming on, and the poor boy as it grew dark began to be greatly frightened. He had been trying for some time, by looking at every one who passed him, to see if he could find any one to whom he might make himself known.

But none but strangers passed by, and none took any particular notice of him. Why should they? They did not know that he was lost; for he had as yet sat on the step sad and silent without saying a word.

It grew darker, and he could scarcely see the faces of those who were going by him. He thought that he might perhaps have to spend the night in the street, and the tears began to roll down his cheeks. He sobbed and at last cried aloud.

Many persons passing by must have heard him cry, but they did not stop to inquire what was the matter. Some were thinking so much about themselves and their own business, that they had no time to stop and be kind to a poor little crying boy. Others thought people should take care of their own children, and if they would not do it the children must suffer; while some supposed that he belonged to the house on the step of which he was sitting, or at least lived in the neighborhood, and that his friends would soon come and take care of him.

Poor boy! he might have sat there crying a long time, if a kind man who was passing by, and who loved little children, had not stopped and inquired the cause of his distress.

The boy told him all about it, and did not hide his disobedience to his father. He really felt sorry for having been guilty of this disobedience. He said he felt so, and

the man pitied him so much, and was so much pleased to see him sorry for his fault, that he told the boy, after asking his name and that of his father, that he would go with him and lead him safely home.

What a kind friend, and how rejoiced the little wanderer was, as he entered once more the door of his father's house, to get back again to the arms of his dear parents!

How would you have felt, my dear child, had you been in his situation? Would you have felt very thankful to the kind person who took so much pains to lead you home? Would you have been truly sorry for your disobedience, and confessed it to your father, and asked his forgiveness, and resolved never to do so again? Would you have been very happy indeed to find yourself safe at home, once more under the care of a kind father and mother?

Have you ever thought that you have wandered a great way from your father, from your heavenly Father, from God who made you, and who has done so much for you, and who has been kinder to you than any earthly parent can be?

Every time that you have done wrong, you have disobeyed God, and have been, like the lost little boy, wandering from him. Perhaps you have never felt your danger in thus going astray from God. Wicked persons, in wandering from God, are going farther and farther from heaven, that beautiful and happy place where the people are happier a great deal than the happiest little boys and girls are in their father's house here on earth.

I dare say you have read the beautiful parable of the prodigal son in Luke 15. How miserable he made himself by leaving his father's house! He had every comfort that he needed there. But after he went away from home, and had spent all his money in a far country, he almost perished with hunger. And how kind his father was to receive him back again into his favor when he returned home!

Whenever we do any thing that is wrong, we are just like the prodigal son leaving his father's house. And we cannot be happy till, like the prodigal, we repent of all our sins, and return to our gracious heavenly Father.

Are you wandering from that delightful home where all are good and happy, and where your heavenly Father asks you to go after you die? Are you wandering farther and farther from that heavenly Father, who is inviting you to return to him, and has sent his Son to die for the lost, and to show you the way back, if you will but let him lead you?

Jesus Christ is far kinder than the kind man who led the lost little boy back to his home. He alone can lead you back to God. Do you feel that you need such a kind friend? Will you put yourself under his care? Will you be led by him to your heavenly Father? Will you thus go to God, confessing your sins, and beseech him to forgive you for Christ's sake, who died, the just for the unjust; and

pray for the Holy Spirit to teach you, and aid you in doing all this?

Remember, that the more you read and understand the Bible, the wiser you will be; and the more you love and obey it, the better and happier you will be. Pray daily to God that you may be taught and guided by his Holy Spirit, and that, having your heart renewed by the Holy Spirit, you may thus read, understand, love, and obey that best of books which God has given you to show you the way to heaven.

Separation from the World.

On this subject a certain writer, under the head of *Spiritual Adultery*, says:

1. This practice is contrary to the word of God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." James 4: 4. This is too plain to be overlooked. Whosoever seeks the happiness and pleasures of the world instead of the joy which God gives his children, is his enemy. "Ye cannot serve God and mammon." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 14-16.

2. This practice is contrary to the teachings of men eminent for their piety. Hear the testimony of John Wesley on this subject. He says:

"Whatever it costs, flee spiritual adultery! Have no friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with worldly-minded men. And if thou hast contracted with any such already, break it off without delay. Yes, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast them from thee! It is not an indifferent thing. Thy life is at stake—eternal life or eternal death. And is it not better to go into eternal life, having one eye or one hand, than having both, to be cast into hell fire? When thou knowest no better, the times of ignorance God winked at. But now their eyes are opened, now the light is come, walk in the light! Touch not pitch, lest thou be defiled. At all events 'keep thyself pure'."

"But whatever others do, whether they will hear or whether they will forbear, hear this: However importuned or tempted thereto, have no friendship with the world. Look around and see the melancholy effect it has produced. How many have fallen by this

very thing! They would take no warning; they would converse, and that intimately with earthly minded men, till they measured back their steps to earth again. O come out from among them! from all unholiness, however harmless they may appear, and be separate' at least so far as to have no intimacy with them. As your fellowship is with the Father, and with his Son Jesus Christ, let it be with those and those only, who at least seek the Lord Jesus in sincerity."

Payson was a holy man and an eminently useful minister of Christ. In early life he renounced the world. He says, "After long doubting the propriety, and even the lawfulness of mixing at all in society where duty does not call, and after suffering a number of times for indulging myself in it, I am at length taught to renounce it entirely; and it is not a needless scrupulosity. It does appear a duty to shun all communication with the world, when there is no well-grounded reason to hope to do good. There are, to be sure, many very plausible reasons, but I doubt whether they will bear the test of Scripture."

To one who urged him to go into society and to frequent public amusements, he wrote: "Can a man walk on pitch and his feet be not defiled? Can a man take coals of fire in his bosom, and his clothes not be burned? If he can, he may mix freely with the world, and not be contaminated. But I am not the one who can do it. . . . When I go into company, if it is pleasant and agreeable, it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them,—to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship the apostle assures us, and my own experience feelingly convinces me, is enmity with God."

"I have at length obtained satisfaction respecting doubts about society; not, however, till I was brought to give it up. After I had done so, it appeared so plain and proper, that I wondered how a doubt could ever have arisen on this subject. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt, in any degree, the lawfulness; the second, to consider everything as unlawful which indisposes me for prayer, and interrupts communion with God; the third is, never to go into company, business or situation, in which I cannot conscientiously ask and expect the divine presence. By the help of these short rules, I settle all my doubts in a trice, and find that many things I have hitherto indulged in are, if not utterly unlawful, at least inexpedient, and I can renounce them without many sighs."

Act according to these rules and you can hardly fail to grow in grace. Associate with fashionable and worldly people and they will drag you down to their own level. Oh, listen to the word of God. Profit from

the lessons of experience and seek the society of those and of those only who can teach you more perfectly the way of self-denial.

Excuses.

The sinful heart is perverse. In nothing is this more clearly indicated than in the fact that men need constant urging to religious duties, unless it be in the additional fact, so closely allied to it, that they also seek by every possible pretext to delay the discharge of these duties, or to be entirely released from them. What they dignify with the title of reasons for such a course are at best but mere excuses, and too often hollow pretexts. Away down in the depths of the soul is a positive dislike for religion, which they are afraid sometimes to acknowledge even to themselves, and which they therefore try to cover over with the flimsy veil of excuses.

The world presses its claims, and these are permitted to have precedence. Thought, conversation, care are absorbed in houses, lands, and worldly wealth, as if there were no other, no better inheritance for man. Gold, silver, precious stones give them pleasure. But what are these compared to the treasures of piety? The divine kingdom is called a "pearl of great price," a "treasure hid in a field." In Job's sublime poem, the true wisdom is shown to be far superior to the gold of Ophir, the precious onyx, the Ethiopian topaz, silver and sapphire, pearls and rubies. Men take delight in broad acres which they call their own, in lovely landscapes, flowing streams, and living fountains. But do they read what revelation teaches concerning the glories of the heavenly land—its tree of life filled with fruit, its living waters, its verdant meadows, its splendid city, the metropolis of God, and the home of the redeemed, the mansions therein built for the faithful—the palms, the harps, the crowns? Say, if you please, that all this is poetic and highly figurative, but does it not fairly represent some living reality? Whether the real shall take the precise form of the ideal, we are not concerned to know, but that it shall have some sensible form, more glorious than eye ever saw in this world, is a truth that nothing but an absurd skepticism can gainsay. Now remember that this inheritance, so superior to what is merely worldly, is freely offered to men, and tell us if it be not strange that they wish to be excused from seeking it on the ground that their worldly possessions must be looked after?

Various excuses of a business character are brought forward. Sometimes it is the nature of the business. Men say they cannot continue it and be Christians. Then give it up, as others have done, and save your souls. The sacrifice should be made, though it be dear as a right hand, or pre- cious as a right eye. There are ways of amassing wealth which are hurtful to men and abominable in the sight of God. These ought not to be pleaded as excuses for a neg-

lect of religion, but should rather be renounced because of their inevitable tendency to moral ruin. Business associates are sometimes permitted to stand in the way. The partner, or the employer, or the fellow-workman, may sneer or revile, or even persecute, as far as opportunity shall permit. O man! where is thy courage, where thy manhood? Do right! whether the world smile or frown. Want of time is also pleaded. Business is so pressing in its demands that no time can be found for religion. To which it may be answered: There is time enough for every one who will have it.

There are others who frame excuses from the nature of their social and domestic relations. They mingle in gay company with whom they seek for pleasure, and delay the duties of religion until they have fully tasted all the varied pleasures of the world. How degrading this to a soul immortal! Family duties and cares are permitted to stand in the way of some, when a true philosophy teaches them, if they will but listen to its voice, that the calm influences of religion are just what they need to help them bear life's heavy cares.

All these excuses indicate a shocking indifference to the claims of God upon the soul, and they show besides an amazing ignorance of religion. The men who make them do not in their hearts understand the necessity of religion, as they understand the necessity of food for the hungry, raiment for the naked, or house for the homeless. They also depreciate its importance, as compared with other interests. They assume that the world must be attended to even though heaven be neglected. While we admit that property, business concerns, and social relations have lawful claims which it is right to regard, we deny that these claims are paramount, and insist that it is our duty to place God first, and make the world subordinate. There is betrayed in all this conduct a wonderful want of acquaintance with the very nature of religion. It is too often assumed that an attention to religious duties necessarily implies a neglect of worldly affairs. But that is fanaticism. Godly men may and ought to take proper care of worldly affairs, but above this should be their care for their souls' health.

The truth is that men who make excuses do not want to come to Christ, and yet they try to conceal the fact even from their own hearts. How strange that any should wish to shun the love, the service, the favor of God, and prefer instead that which at best is vain and fleeting, and which leads to eternal death.—*Exchange*.

Good manners are the blossom of good sense, and it may be added, of good feeling; for, if the law of kindness be written in the heart, it will lead to disinterestedness in little as well as in great things; that desire to oblige and attention to the gratification of others, which is the foundation of good manners.

"I will give thee thy Wages."

This is the promise of the Master to every laborer of his vineyard. The natural desire for some kind of compensation for services rendered is met in the provisions of grace. Jesus asks no one to work without reward, or to spend himself for naught. He gives such clear indications of his will in this matter that every one may at once enter upon his work with the full assurance of hope. The Christian is not a slave whipped to unrequited toil, but a servant, and his Lord has declared to him his wages. But service, faithful, hearty and persistent is expected of him. The field is wide, and the harvest is always ripe and ripening. Delay or idleness imperils the ingathering in season, and if long exposed, it must perish. So then, the Lord of the harvest goes about to stir the servants to diligence. Not an idler must be permitted to stand listless and indifferent in the field. Every hand that can hold a sickle, must thrust it in and reap.—"And he that reapeth receiveth wages and gathereth fruit unto life eternal."

The true enjoyment of a Christian is in proportion to the use of all his capacities for service. Many seem to think that to "enjoy religion" as they term it, is to sing hymns and think of getting to heaven, and talk in rhapsodies, of what they shall see and do when they get there. But this is not what Jesus taught. His motto was, "I must work the work of Him that sent me, while it is day." There was with him a self-abandonment a devotion to the well-being of men, that left little time or place for the play of mere sentiment.

Now in like manner every successful Christian workman throws himself, with all his heart, right into his work. He is not anxious about his wages. All this is sure. He has no fear that the reward will not be ample. He goes about his Master's business as if the salvation of many precious, perishing souls depended upon his fidelity. He forgets for the time, all his mere earthly appointments in the fervor of his devotions. He loses sight of himself in his zeal for the growing empire of his Lord. Oh! then what a relish he enjoys for Christian enterprise and work. What satisfaction of soul! What a release from the bondage of mere formal service! What a glow of devotion! What a lifting up of heart in praise! Now he knows the meaning of Christian liberty. He finds room for the play of all his affections, his enthusiasm, his power for good. He goes forth weeping, but he bears precious seed, and he will return rejoicing, full-laden with precious sheaves for the eternal garner. And then he will receive his wages.

Ah! what latent, unused power there is in the Church of Christ! Christian workmen, whose hands hang idle! the night is far spent, the day dawns! Go forth into the fields, bestir thyself—do something for God and for man, and He who has promised will give thee thy wages.—*Am. Presbyterian.*

The Plank Bears.

A company of sea faring men who had just escaped a wreck, were in a church on the following Sabbath, when the minister, with much feeling, alluded to the recent disaster. He spoke of the feelings of a poor drowning man who should suddenly find a plank near him, and on casting himself upon it should discover that it would bear his weight. Then he spoke of Christ as such a plank of safety for poor drowning sinners. "Oh delay not to seize it. This plank will bear; yes, sinner, this plank will bear."

Fourteen years had passed away, and the sermon was forgotten by the minister, when he was one day hurriedly summoned to see a dying man. He seemed conscious, but past speaking when he arrived; but the minister begged him by some sign to tell him "if his hope was now in Christ."

With dying energy the man looked up, and never could he forget that look, nor the words that with such effort he pronounced—

"The plank bears."

Ah, that is the only way in which poor sinners can be saved at all. There are no gaily decked barges or floating palaces upon these seas which can steam on safely with their precious cargo of souls to the heavenly haven.

No doubt it would be very pleasant to recline upon velvet sofas, under gilded chandeliers, which shed their mellow light over all the luxurious scene, and feel that we were gliding on without a care or effort, except for our present enjoyment, safely to the desired harbor.

But not in such a manner can any one be saved. He must see himself as he is, a poor, lost sinner, and must cast himself wholly for mercy upon "the plank of free grace." It will bear. It will bring him safely to where the red harbor lights shall shine upon his way, while the proud ship is dashed to pieces amidst the angry rocks and breakers.

God will accept no one in his pride and selfishness and love of this world. He must deny himself, and forsake all these, or he cannot be Christ's disciple. It is most trying to the carnal nature to feel so utterly wrecked and dependent, but it is God's way, and so must be the best way. But what if we must suffer all this loss. This plank will bear us safely on across the waters, and "beyond the river" we have a glorious inheritance, which will never fade away.

Family Prayer.

Father do you pray with your family? Do you, every morning and evening, collect around you your household as you read them the Word of Life, and "lifting up holy hands," offer prayer and supplication to God? It is a lamentable fact that many professing Christians entirely neglect this solemn duty; they never mention the subject of religion to their children; never thank God for the many inestimable blessings they enjoy, never ask

for guidance and direction from on high, nor aid them in the fulfillment of the great and important responsibilities involved in the parental relation!

Very few are aware of the great influence exerted by family worship, by the earnest and heartfelt prayers, of father and mother. It associates with religion all the sweet memories of childhood and all the dearments of home. It gives to parents counsel and advice the sanction of religion, and restrains the wayward passions of the soul by the remembrance of a father's care and of a mother's tenderness.

"All things whatsoever ye ask in prayer, believing, ye shall receive." Blessed glorious promise! Ask that your family may be an honor and a blessing to society; that they may be loving, faithful and devoted followers of Christ, and believing, it shall be granted. Before you go to the labors of the day, for God cares, temptations and anxieties, ask for God's power to uphold you, His counsel to guide you, His spirit to sanctify you, and His presence to cheer you; and when the shades of evening gather round, when the toils of the day are over, when you see how back and review the past, when you see how many sins cluster round you, how many wrong impressions have been made upon the tender minds of your children, and how little you have done for yourself, for your family and for God, then pour out your soul in earnest prayer, that God may forgive you, and that He may give you strength for the morrow.—*Selected.*

Noah and the Flood.

The world grew worse as old it grew, Sin gathered strength, grew bolder too, Long suffering, patience, now was past, God's threatened sentence came at last. Blest Noah and his favored race Alone obtained the special grace; A picture of our world remark In those who labored on the ark, A stronger instance need we find Of the hard heart of base mankind; However hard and just they wrought No builder his own safety sought. A century was the task pursued, Not one his own destruction viewed. Oh blind mankind, God's word to slight And perish with the Ark in sight! See God his awful threatning keep, Break up the fountains of the deep; Remove the limits long assigned, The encroaching waters fast to bind; Heaven's windows open to the sky, Pours down its deluge from on high; The floods that rise, the floods that fall, Meet at one point and cover all; All cry, none aid; with anguish wild The frantic mother grasps her child; The weak their safety seek below, The rapid waves above them flow; The strong attain the mountain's steep. The mountains have become the deep, Half dead with famine, half with fear, Still few and fewer they appear; All strive, all sink, it was too late; None could be saved but just the eight.— Good Noah's house alone remained, The wave his floating ark sustained.

To the Government of the Tongue.

The tongue is a very good servant, but a very bad master. One of the most dangerous and pernicious evils that we have to guard against is an unruly tongue, and the snares into which men are brought by this little, ungovernable member, are sometimes intolerable to themselves, and dangerous to others.

He that will love life, or what is the comfort of life, peace and quietness, let him restrain his tongue from evil speaking, and carefully avoid slandering. He that would embitter his own life, and would avoid falling down trouble upon his own head, must keep constant watch over his lips, that he may speak no guile. Life without comfort is not worth calling life; be careful then, as you love your life, to attend to the precepts of Christ, and believing, that you may lead a happy life in this unhappy world. He that will love life, let him so live as to make life comfortable and desirable. If you love your life, and would wish to see good days, and have your days peaceable and prosperous, restrain your tongue from evil, speak evil of no one, though you may be greatly provoked. Should you ever be in an ill humor, never speak till you have allowed yourself time to repeat the Lord's prayer, and have resolved to set a strong watch over your mouth, and guard your lips that they speak no guile. Suffer not deceit to escape them; be candid and sincere, and seek peace with all men. Rather die than lie.

By attending to the mouth and tongue, you will not only avoid troubles, but be delivered from them. A man shall eat good fruit from his mouth. Pleasant words are as a honey comb, sweet to the soul, and health to the bones. Death and life are in the power of the tongue.

By thy words thou shalt be justified; and by thy words thou shalt be condemned. Let the constant tenor of your discourse evince that you are a Christian. If a man seem to be religious, and bridle not his tongue, his religion is vain.

Christ the True Ark.

There is an ark that's open still Where all can enter if they will; That ark is Christ, a refuge true, Let all by faith keep him in view. That ark was built for one and all, Oh! enter in both great and small. If you without your time will spend, "Depart ye cursed," will be your end. That ark was built by God alone, His Fountain's blood was on its stone, His blood was shed for one and all, Come enter in, come one and all. As Noah strove to enter in, So strive ye all to flee from sin, And as the ark (Christ) draweth near, Oh stand in faith and do not fear. God is your help, and help he will, If you will try that ark to fill.

JOHN P. KING.

My Cross.

BY MRS. C. E. R. PARKER.

It is not heavy, agonizing woe, Bearing me down with hopeless, crushing woe, No mist of darkness in the gathering gloom, A heart bereaved, a household desolate:

It is not sickness with her withering hand, Keeping me low upon a couch of pain, Longing each morning for the weary night, At night for weary day to come again:

It is not poverty, with chilling blast, The sunken eye, the hunger-waisted form, The dear ones perishing for lack of bread, With no safe shelter from the winter's storm

It is not slander with her evil tongue, 'T is no "presumptuous sin" against my God— No reputation, or my friends betrayed: That such is not my cross, I thank thee, Lord.

Mine is a daily cross of petty cares, Of little duties pressing on my heart, Of little troubles hard to reconcile, Of inward struggles overcome in part.

My feet are weary in their daily rounds, My heart is weary of its daily care, My sinful nature often doth rebel: I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine; It is not heavy, but 't is ever here; By day and night, each hour my cross I bear: I dare not lay it down; thou laidst it there.

I dare not lay it down; I only ask That, taking up my daily cross, I may Follow my Master humbly, step by step, Through clouds and darkness, unto perfect day.

"Unless it please God to send us some one from Him, to instruct us," said Socrates to his pupil Alcibiades, "do not hope ever to succeed in reforming the morals of men. The best course we can take is to wait patiently."

Children's Column.

The Little Family whom Jesus loved.

At the time Jesus lived on this earth, there lived in a little town called Bethany, a little family consisting of two sisters, named Mary and Martha, and a brother named Lazarus. They all loved Jesus, and he also loved them and often went to visit them. It was only a few miles from Jerusalem, and as Jesus frequently went there to the temple to worship and teach the people, he often stopped at Bethany to rest from his journey and visit this little family. How glad they must have been to have him come.

At one time when Jesus was there, and was anxious to prepare a good meal, and was busy in getting ready something good for him, but Mary sat at his feet and listened to his words. Martha thought her sister ought to help her, so she said to Jesus, "Lord, dost thou not care that my sister has left me to serve alone? Bid her therefore that she help

me." But Jesus was pleased with Mary, and perhaps thought Martha had no need to go to so much trouble to prepare something to eat; so he said to her, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary has chosen that good part which shall not be taken away from her."

By "that good part" Jesus meant that Mary had become anxious to learn and obey the will and commandments of God, to hear the words of truth and life as they fell from the lips of Jesus. She had chosen to be a follower of Jesus that she might live with him in his Father's kingdom above, after she should leave this world. She loved Jesus dearly and wanted to follow and obey him, therefore she sat at his feet to hear his blessed words.

Oh that there were more like Mary, that there were more that were anxious to come to the feet of Jesus to hear his words of eternal life, to learn of him and to love him.

Little reader, do you belong to a happy family where Jesus loves to come? No doubt this brother and these sisters were very kind to each other; they loved each other; they never scolded and quarreled, and that was why Jesus loved them and often went to visit them. Jesus still loves to be present in such families. He loves to see peace and friendship between brothers and sisters, children and parents.

Do any of my little readers quarrel with their brothers or sisters, and call them bad names? Do you talk cross to your father or mother? I hope none of you do. I should be very sorry if I knew or heard that you did. If any of you have ever been naughty or unkind to your parents, or if you have some time or other become angry at your brother or sister, and struck them or called them bad names, I hope you will never do so again. Ask God to give you a kind and loving heart, that you may be affectionate one to another; then Jesus will come and dwell with you and make you happy. Then you will love to sit at his feet and hear his words. Remember always to chose that good part which shall not be taken away from you.

"Blest is the pious house Where zeal and friendship meet, Their songs of praise, their mingled vows, Make their communion sweet."

BROTHER HENRY.

Facing Ridicule.

"And the men that held Jesus mocked and him." Luke 22: 63.

Dear Young Friends: As your friend, the editor of the *Children's Column*, has requested me to send him something for your part of the *Herald*, I will try and do so.

The subject of our thoughts will be, *Facing Ridicule*. The object will be to try to show, first, that when we are ridiculed—that is mocked or laughed at—for doing right, we ought to stand up and face it like men, and, secondly, that in order to be able to do so, we

ought not to depend too much on our own strength, but look to God for help.

If you were out somewhere, away from home and from good people, among rough companions and wicked people; and, if they should notice that you do not swear, and use slang words, and filthy language, your good example would be a reproof to them, and they might try to make some sport of you, and call you mock-names. Or, suppose that some of your companions laughed at you, and called you a coward because they could not persuade you to go along with them on your way home from school, into your neighbor's orchard, for a pocket full of apples, and, if they were found out, and should threaten to abuse you if you did not tell a lie to the teacher to clear them—do you think you could bear this all? Do you think you would be strong enough to dare to do right in the midst of them all? Would you, at such a time, remember that God loves you if you do right, and that his eye sees you ever and notices all your actions, whether they be right or wrong?

Sometimes young people, as well as older ones, are tried in this way, and if they look to God for help and strength, they will be enabled to face bravely all the mockery and abuse, and overcome the evil with good, and when they do so it makes them feel stronger rooted and grounded in what is good. God himself will look down from heaven with approval upon their trying to do right, and he will reward them a thousand fold for it hereafter. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5: 11, 12.

But if people give way to the ridicule, and fear bad companions more than the kind, and good, and holy God who gives them all the good they have, then their conscience will sting them with shame and sorrow, and it will only be the harder for them to do right the next time they are tried. No real Christian can live long in the world without being called upon to confess Jesus before men by his holy example. God intends it to be so. In standing up and bravely doing right when we know that by so doing we expose ourselves to the taunts and scorn of people who live without God in the world, this is letting our light shine; and by the blessing of God our example may be the means of turning some one from the ways of sin to the paths of righteousness and happiness. This is the way Jesus lived among wicked people, and so he would have us live. He went straight forward in his duty, not caring for the taunts, scorn and abuse of wicked people. They spit in his face, mocked him, and at last killed him.

But let no one depend too much on his own strength. Let no one say, boastfully, "You need not be afraid that I will do wrong for fear of ridicule; I will speak the truth and do right, come what will." The right way is to trust in God for help; he is able and willing to help us when we need

help. Without his help we are weak and sure to go astray. The example of Peter is before us for our instruction. If you read the twenty-sixth chapter of Matthew, from the twenty-first verse to the end, you will see how Peter thought he would rather die than deny the Savior. But when he had to face the ridicule and contempt of the mob in the high priest's palace, he was afraid, and denied that he had ever known Jesus. Peter had felt too confident in his own strength, and he fell, and his fall cost him bitter tears of anguish and penitence.

J. K. HARTZLER.

The Hindoo Children.

Children, have you ever thought, while enjoying your many privileges, how many little ones there are who have no such privileges—who have never heard of the blessed Savior who came to earth to die for sinners? Many such children have never known about Christ or heaven. But a certain woman, of whom we have read, loved the Savior so much that she was willing to give up her house and go far away, that she might teach others also. The little boys and girls she taught in her mission-school had never heard of the true God before. They had been taught to worship idols made of wood and stone. You know what the Bible says of idols: "They have mouths, but they speak not; eyes have they but they see not; ears have they, but they hear not; neither speak they through their throat." You know, also, how foolish and useless it would be to pray to a God who cannot hear; but these Hindoo children did not know, and when this good woman first talked to them of God, they could not understand. Then she told them of Jesus; how he was once a little child, and how he went about doing good when he was on earth. She repeated the story of the cross, and dwelt upon the Savior's love, until the tears trickled down their cheeks, and they were indignant that any person could treat so badly one who had been so kind. One little girl said as she paused, "I know I would have loved Jesus if I had been there."

The woman explained to them how they might now show their love to the Savior. She said that Jesus had loved little children, and repeated his words, "Suffer them to come unto me," and she spoke also, of the Book he had given, telling those who loved him what he wished them to do. "If ye love me, keep my commandments." The children listened very attentively, and promised to try and obey the blessed Savior.

And now Children, perhaps some of you have heard of this Savior all your lives, and have not yet learned to love him. Then come to him now, remembering the promise, "Those that seek me early shall find me." While enjoying all your privileges, try also to do something to send the Bible to those who have never yet heard of Jesus and his salvation.—*Sabbath School Visitor.*

Letters from the Children.

A few letters from my little friends came a little too late for the last month's Herald. I must still continue to ask you to send us your letters; they are always welcome and heart-cheering. Letters written to me may be addressed Brother Henry, box 816 Elkhart, Indiana.

Dear Brother Henry: I am a reader of the Testament. I read a chapter and learn verse every day. I love to read the Herald of Truth. I am ten years old.

Seek my soul, the narrow gate;
Enter ere it be too late.

MAGDALENA HERR.

Dear Brother Henry: I am a reader of the Herald of Truth and I like it very much. I commenced to learn a verse and read chapter every day. I have also commenced to read the Testament through.

Dear little friends, we must try to do the good we can; we must never be discouraged in doing good.

"O do not be discouraged,
For Jesus is your friend;
He will give you grace to conquer
And keep you to the end."

EZRA HERR.

Children's Task.

The Children's Task for March will be Romans 12th chapter, beginning at the 1st verse to the end of the chapter, the 4th Psalm and the 146th Psalm: a verse each day in the month.

The Guide Book.

Little traveler, gaily starting
On the pilgrimage of life,
Knowest thou the way before thee
Is with many a danger life?

Knowest thou that snares and pitfalls
Line the broad and flowery way,
And that midnight darkness often
Closes o'er the brightest day?

Wouldst thou learn where lurk the dangers
Where the hidden pitfalls lie,
Where and when the tempests gather
O'er the bright and smiling sky?

There's a Guide Book that will tell thee
All the dangers of the road,
And will surely lead thy footsteps
To a safe and blest abode.

'Tis God's holy Word, the Bible;
Like a lamp thy feet 'twill light
Through all earthly storms and dangers
Through the darkest earthly night.

Read it, then, and ponder on it;
Hide its teachings in thy heart;
Shape thy conduct by its counsels:
Never from its law depart.

—*Children's Friend.*

A word of kindness is seldom spoken vain. It is a seed which, even when dead by chance, springs up a flower.

Married.

On the 8th of January, in Bucks county, Pa., by Isaac Richard, ABRAHAM HIGH and MARIA LAPP, both of New Britain.

On the 8th of January, in Montgomery county, Pa., SAMUEL LANDIS and CATHERINE MOYER, both of Lower Salford.

On the 15th of January, in Bedminster township, Bucks county, Pa., by Samuel Godshalk, JOHN LEATHERMAN and MARY MOYER, both of the above mentioned place.

On the 15th of January in Bucks county, Pa., by the same, MAHLON CUCKER of Hilltown and ELIZABETH MOYER of Bedminster.

On the 18th of Dec., by the same, JACOB KUPF of Bedminster and ELIZABETH KUPF of Hilltown.

On the 25th of November 1869, in Miamia Co. Ind., by John Schumcker, JONAS STEINMAN and LYDIA CHRISTNER, both of the above mentioned place.

On the 20th of January, in Howard Co., Ind., by the same, ELI MILLER, of Elkhart Co., Ind., and GERTRUDE BURKHOLDER, of the above mentioned place.

On the 15th of January, in Philadelphia, Pa., by D. E. Kloppe, JACOB S. FUNK, of Chillicothe, Mo., and ANNIE K. STOVER, of East Rockhill, Bucks Co., Pa.

In purest love these souls unite,
That they with Christian care,
May make domestic burdens light
By taking mutual care.

And when that solemn hour shall come,
And life's short space be o'er,
May they in triumph reach that home,
Where they shall part no more.

At the same time and place, by the same, REUBEN K. STOVER, of East Rockhill, to CATHERINE A. WEISSEL, of Bedminster Bucks Co., Pa.

Died.

On the 12th of January, in Rapho township, Lancaster county Pa., a little son of Jacob and Barbara Brubaker, aged 2 years, 8 months and 7 days. The darling child went to rest where pain and sorrow cannot come. Funeral services by Henry Shenk, Peter Nisley and John Brubaker.

On the 17th of January, in East Donegal township, Lancaster county, Pa., a daughter of Ephraim and Fanny Nisley, aged 2 years, 5 months and 4 days. Do not weep, Father and Mother, your child went home to rest. Funeral services by Jacob N. Brubaker, Daniel Ebersole and Henry Shenk.

On the 15th of January, in Paint township, Somerset county, Pa., of scarlet fever, LIZZIE A. WEAVER, youngest daughter of Abm. and Elizabeth WEAVER, aged 3 years, 10 months and 25 days. She was buried on the 17th, upon which occasion appropriate discourses were delivered by Christian Lehman, Joseph Berkey and Hiram Musselman.

SAMUEL BLOUGH.

On the 12th of January, in Rapho township, Lancaster county, Pa., DAVID S. BRUBAKER, son of Jacob N. and Barbara Brubaker, aged 2 years, 8 months and 7 days.

On the 18th of September 1869, in Perry township, Wood county, Ohio, JOSEPH PLETCHER, son

of Jacob and Elizabeth Pletcher, aged 14 years, 1 month and 28 days. Funeral discourse by Jacob Kaempfer and George Tyson.

On the 1st of December 1869 in the same place. JACOB PLETCHER, son of Jacob and Elizabeth Pletcher, aged 27 years, 1 month and 22 days. Funeral services by the same as above. [The above two notices should have appeared in the Jan. No., but were mislaid.]

On the 15th of December, in Nicholson township, Fayette county, Pa., MAGDALENA, wife of Bishop Nicholas JOHNSON, aged 77 years, 6 months and 20 days. She was buried on the 17th in the family graveyard, where a large concourse of friends and relatives followed her to her final resting place. Funeral discourse was delivered by Joseph Cover from Heb. 6: 18—20. The deceased was a faithful member of the Mennonite church for about 60 years, and her seat in the church was seldom vacant. She always manifested a friendly disposition. She died before she desired to be received into the fold of Christ. She was sick about four weeks and bore her sickness with Christian resignation. She appeared to be some better and could eat a little, when she was left alone for a short time, sitting in her arm-chair, where she was found dead.

Farewell, mother, Jesus call'd thee far away,
Farewell, mother, we must part when

Jesus calls,
Those fond arms cannot detain thee.

Dearest mother, thou must go.

Farewell, mother, Oh, how tender are the cords
That bind us here when Jesus calls,
Farewell mother, Farewell dearest mother.

S. A. HAYDEN.

On the 20th of December, in Hilltown, Bucks county, Pa., CATHERINE, wife of Henry FRETZ, aged 74 years, and 23 days. Funeral sermon by Isaac Moyer at the house, and Isaac Overholt at the meeting house.

She sleeps with Jesus, blessed sleep.
Dear children, do not weep for her weep;
Prepare to meet in heaven above,
Where all is happiness and love.

S. G.

On the 5th of January, in Elkhart county, Ind., of consumption, MARY, wife of John ROBERT and daughter of Jacob Daussman, aged 23 years, 1 month and 10 days. Funeral sermon by J. M. Christophel and D. Breuneman from Jn. 5: 28, 29.

On the 29th of December, in Conemaugh township, Somerset county, Pa., STELLA, daughter of Isaac and Susanna YODER, aged 5 years, 1 month and 9 days.

On the 15th of January, of nervous debility, in Prairie township, Davis Co., Iowa, LEAH PLANK, daughter of John and Elizabeth Plank, aged 62 years, 9 months and 15 days, after an illness of about four weeks. She was up and about all the time and partook of her regular meals, and was at the table with the rest of the family at supper the evening previous to her death. She was buried in the Pulaski graveyard and followed by a large concourse of friends and relatives. Funeral sermon by ———— Smith from Job 14: 14, and by P. Knoll.

JOHN PLANK.

On the 5th of December 1869, in Lancaster county Pa., of palsy, JOHN NOEL, aged 74 years, 6 months and 7 days.

Letters Received.

J. Y. Shelly, C. Schreyer, J. Bessler, M. A. Shope, E. Jones, D. A. Troyn, Wm. Gsell, Jos. Franz, Jonas Blauch, John P. King, Isaac Rohrer, H. H. Brackley, S. M. Burkholder, Elizabeth Brand, John C. Lehman, Shem Zook, Stephen Stahly.

MONEY LETTERS.

A.—Jos. Augsburgur \$2; J. B. Allebach \$1 20; Jacob Andrews \$19; Jos. Albrecht \$1; Maria Auker \$1 50; C. Augsburgur \$1 50.

B.—Dan. G. Bair \$1; Jacob Beller 25 cts.; A. Burkholder 50 cts.; Peter Brubaker \$1 50; David Boesinger \$1 25; Eli Byler \$1; H. H. Blauch \$2; P. Brillhart \$1; Peter Beltzle \$1 10; D. Burkholder \$1 50; P. T. Burkholder \$1; S. Burkholder \$1 50; Jacob Boller \$2 50; J. Brewer \$3; J. Bertsche 50 cts.; Abm. Bixel \$1; Chr. Birkalbau \$2 35; M. E. Brunk 10 cts.; Hiram Blauch \$1; N. Brunk \$1; Jost Bally 25 cts.; Samuel Blough \$6 90; C. Behm \$1 50; G. Bear \$10.

C.—Jos. Clemmer \$1; John Coffman \$1 75; J. S. Correll \$2 50; James Coyle \$2.

D.—Fred Dieffenbach \$2 25; E. B. Detweiler 20 cts.; P. D. Diller \$1; S. Detweiler \$1; Jacob Donat \$1 50; G. A. Detweiler 65 cts.; Jacob Detweiler \$3 50; Henry Dougherty \$1; Ann Detweiler \$1 00.

E.—Elias Eby \$1; Benj. Eicher \$21 50; Jacob Eshleman \$1 50; B. Ebersole \$1 50.

F.—M. C. Fretz \$6 50; Anthony Freed \$1 10; H. K. Fox 25 cts.

G.—Joel Good \$1; Jacob Garman \$1; J. M. Greider \$2 50; Daniel Gross \$1; J. S. Good \$1; Jos. Gingrich \$1 10; Chr. Gerber \$1; Jos. Gotwald 75 cts.; Chr. Gardner 50 cts.; Peter Gingrich \$3 40.

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baptized them. From which it is evident, that St. Paul made a great difference between baptism and regeneration."

Therefore, let no man deceive you with vain words. Baptism is an ordinance of Jesus Christ, which you should think highly of; but do not put it out of its place by substituting it for quite another thing. Believe it, this is not that kind of regeneration which you must be the subjects of, if you would enter into the kingdom of God.

Davies' Sermons.

From the Companion.

REGENERATION.

Regeneration is the work of the Holy Spirit by which the soul, previously dead in sin, is created anew in Christ unto righteousness. It is expressed in scripture by being "born from above," Jn. 3:3-7; becoming a "new creature," Cor. 5:17; being quickened to a new life of holiness, Eph. 2:1; having Christ formed in the heart, Gal. 4:19; and being made partakers of the divine nature, 2 Pet. 1:4; the sole author of this change is the Holy Spirit, Jn. 1:12, 13; 3:4. Eph. 2:8-10; and he effects it ordinarily by the instrumentality of gospel truth, 1 Cor. 4:15; 1 Pet. 1:23; in this change the moral image of God is brought back into the soul, and the principle of supreme love to him and unselfish love to our neighbors is implanted. Regeneration, producing faith, is accompanied by justification, and by actual holiness of life, or sanctification begun, and completed when the "babe in Christ" reaches in heaven "the fulness of the stature of the perfect man" in him. In Matt. 19:28, regeneration means Christ's making all things new. In Titus 3:5, "the washing of regeneration" denotes the purifying work of the Holy Spirit in the new birth. Psalm. 51:10. Create in me a clean heart, O God; and renew a right spirit within me. Ezekiel 11:19, I will give them one heart, and a new spirit in you will I give, and will take away your stony heart and will give you a fleshy heart in your bodies. 1 Cor. 3:13. Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

Being born again; a great change in the heart of a sinner by the power of the Holy Spirit. It means that something is done in us, and for us which we cannot do for ourselves. It is a great change, or else such a term as "the new birth," or "a new creation," or "a resurrection," would not be proper. The greatness of this change consists in passing "from darkness to light;" yea, by "passing from death to life." You hath he quickened, who were dead in trespasses and sins. God takes away the heart of stone, and gives a heart of flesh. But this is a change of the whole man. In the understanding there is light instead of darkness. In the affections, there is love instead of enmity. An inward change. It will indeed produce an outward change.

Reformation is not regeneration, though too often mistaken for it. We must be "renewed in the spirit of our mind." Eph. 4:23. "Man looketh at the outward appearance; but God looketh on the heart." God has promised to give his people "a new heart." Without this there is no true change. "So a man may seem by one or two actions to be a changed man; but the inward spring being amiss, it is but a deceit."

Many people abstain from some sins, and perform duties for the sake of health, reputation or profit. The principle of a new creature is faith—faith working by love; and this abides. But having the Spirit of God within him, and the life of God within his soul, grace is as "a well of water, springing up into everlasting life." The glory of God is the end of the new man.

Nothing is a grater evidence of being born again, than to be taken off the old centre of self, and to aim at the glory of God in everything; whether we eat or drink, whether we are in private or public, whether we are engaged in religious or common affairs, to desire and aim sincerely at the glory of God; we are not our own, but bought with a price, we are to glorify God with our body, soul, and spirit, all of which are his. That the new birth is such a change namely; a universal change, and inward change, will plainly appear if we see the alteration it makes in a person's views and apprehensions. He has new thoughts of God, of himself, of the world, of eternity, of Jesus Christ, and of all divine ordinances.

Sinners to you is the call now. Do you think that outward reformation, or morality, or religious professions, are sufficient? All these are far short of this inward spiritual change. You must be born again, or you can never enter heaven. And can you bear the thought of living shut out? Put the question to yourself. "Can I dwell with everlasting burnings? Can I endure eternal darkness? Can I bear to be eternally separated from the blessed God?" O that you may be so deeply convinced of the immediate necessities of this change, that you may, ere you sleep this night, fall down on your knees before God, and earnestly desire him to make you a new creature. Ask without delay—to-day God will hear you.

And as for you, my brethren and sisters, who have experienced this blessed change, forget not to give the glory to God, and take the comfort to yourselves. Then heaven is yours. The righteousness of Christ is your title to it. Thank God for it, we are renewed for this very purpose that we should show forth his praise. God has made us to differ from the mass of mankind.—He has made us sons of God and heirs of glory—"heirs of God and joint heirs with Jesus Christ." Oh! let us be concerned to live and walk as renewed persons; so shall we prove the reality of the change; adorn the Gospel, edify our neighbor and glorify God.

A. T. SNYDER.

Kingwood.

A Citizen of Zion.

Psalm 15.

The king and prophet David in his 15th Psalm briefly describes the characteristics of a Citizen of Zion, of the Heavenly Jerusalem, in language not to be misunderstood. Every man and woman can easily prove themselves. Yea, their conscience will reveal unto them their true state. The Prophet asks a question: "Lord who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill?" He then goes on and answers the question briefly: "He that walketh uprightly." It often happens that man thinks all is well, if only his fellow man esteems him an upright man. But that is not sufficient. We must walk upright before God and men. "Walk before me and be thou perfect" was the divine command to Abraham. The Psalmist goes on, "and worketh righteousness." Some people consider too much the laws of the land; they say, this is the law, and that is the law, even sometimes doing unrighteous things because it is law. Some might say, did not Paul say "the law is good?" Yes; but notwithstanding, not all laws are just. He goes on, "and speaketh the truth in his heart." O! how necessary to take heed to our lips, lest we speak guile. "He that backbiteth not with his tongue, nor doeth evil to his neighbor," which are both alike; for if we backbite—that is speak evil of our neighbor, give rise to a report disparaging to his character, we do evil to him. He proceeds, "nor taketh up a reproach against his neighbor." Oh! how much evil might be avoided by adhering to this simple, yet infallible rule. When we hear of a report, reproachful to our neighbor, we should admonish him; it may be he hath not said it, for many times it is a slander. Eccl. 19:13-17.

We shall not believe all reports, much less circulate them, yea much less give them assent. Oh! how many bonds of love have been rent, yea, annihilated, merely by not observing this simple rule. He goes on, "In whose eyes a vile person is contemned, (not condemned), but he honoreth him that fear the Lord." Do we not often see, that the wicked are honored when they get rich, or are shrewd? How men are inclined to respect them. We sometimes, on the other hand see, that those who fear God are neglected and scoffed at. David goes on, "He that sweareth to his own hurt and changeth not." He says, "sweareth." Not with a profane oath; neither with the oath that was practised under the Mosaic dispensation. Christ, the end of that law, said we shall swear no oath. The sense is, he that promises. David says "to his own hurt." Now if we promise to do any thing and it turns to our advantage, it is easy to fulfil our promise, but if it turns against us and we suffer loss, Oh! how we are tempted to make excuses, to break our promises. Oh! brothers and sisters, first let us consider what we promise, and then not evade fulfilling our

For the Herald of Truth.

promises. David goes on: "He that putteth not out his money to usury, nor taketh reward against the innocent." Usury is considered, receiving more than lawful interest. It is not to be understood that we dare not receive interest for money loaned; but I believe that it is a christian duty to lend money to brothers or sisters at as low an interest as we are able. If a brother is rich he should loan money to poor brothers or sisters without interest. I do not believe it to be our duty to loan money to a brother, without interest, to engage in speculation. We dare secure our money in their property. We should strive to do all the good we can, not only by word, but also by deed. The Psalmist in conclusion says, "He that doeth these things shall never be moved." He says, "doeth," that is to the best of his ability. Not he that "knoweth these things," but he that doeth them. We all can do some of them. Others can do all of them. If we do as much as we can, God will be gracious unto us, considering our willing mind, and will keep us that we also "shall never be moved."

For the Herald of Truth.

An Exhortation.

"Oh, turn ye! Oh, turn ye! for why will ye die? When God in great mercy is coming so nigh, Since Jesus invites you, the Spirit says, come! And angels are waiting to welcome you home."

"How vain the delusion that while you delay, Your hearts may grow better by staying away; If sin is your burden, why will you not come? 'Tis you he bids welcome, he bids you come home."

"And now Christ is ready your souls to receive, Oh how can you question if you will believe? Come wretched, come starving, come just as you be, While streams of salvation are flowing so free."

"In riches, in pleasures, what can you obtain? To soothe your afflictions or banish your pain. To bear up your spirits when summoned to die, Or waft you to mansions of glory on high."

Dear reader, the above lines have so often come to my mind that I felt inclined to write them out for the benefit of the readers of the Herald, that others also might read them, and be admonished thereby. They teach us a good lesson. Oh, that they might be obeyed by all that hear and read them, for there is a precious call to die words, "Oh, turn ye, for why will ye die?" For if we turn not to the Lord, we must die and be cast into the pit of fire. Let us, dear friends, reflect upon this subject for a moment and consider the fearful doom which is the wages of the wicked, those that fear not God. Is it not too often the case with us who profess to be the true followers of Christ, that we forget that we have promised to forsake the world and the pleasures thereof? Let us therefore not follow the desires of the flesh, but do as Paul says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. Phil. 3. "Finally, my

brethren, be strong in the Lord." Eph. 6:1. Let us therefore be firm, immovable, that we may overcome all temptations, putting on the whole armor of God, that we may be able to withstand the wiles of the devil; for we fight not against flesh and blood, but against the temptations with which we meet on our pilgrimage, wherefore the apostle admonishes us to take unto us the "whole armor of God, that we may be able to withstand in the evil day and having done all to stand." "Therefore having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all things taking the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked one."

Now beloved brethren and sisters and christian friends, if we are thus clothed about with the whole armor of God, we will also bring forth fruit that will show whether we are striving for the kingdom of God, or for the kingdom of the world. The Savior said, "Strive to enter in at the strait gate, for many shall strive to enter in and shall not be able." How sad it would be if we, as professed followers of Jesus, should at last be found among those who sought to enter into the heavenly Jerusalem and were not able! Let us do as Bunyan's Christian did when they called to him to come back. He put his fingers in his ears and ran on his way saying, "Life, life, eternal life!" Let us thus go on our way, though the whole world would call to us. Let us not give heed to their cries for they are all vain and the wages thereof are eternal death.

The poet also says, "In riches, in pleasures, what can you obtain?" Yea what can we obtain in riches and pleasure? When we look back to the time when we were pressed down with sin, when we saw that destruction and eternal death was our doom, whither did we go to find relief? where did we find relief? and what was our desire at that time? was it the world and worldly stores? I say, nay. If it was with us as the Savior says, that we have labored and been heavy laden, for it is those who labor and are heavy laden whom the Savior invites to come unto him, and to the souls of whom he promises rest. The Savior also says, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. In the 35th verse he saith, "Let your loins be girded about, and your lights burning." Do our lights burn when we follow the desires of the flesh? The Scripture says, "Lust is the sin, and the wages of sin is death." The apostle also says, "To whom ye yield yourselves servants to obey, his servants ye are."

"What can we give in exchange for our souls, or what can we do that we may have eternal life?" The Savior says, "Whosoever doth not bear his cross and come after me, cannot be my disciple." Luke 14:27. Except we are his disciples we cannot have eternal life. Therefore if we wish to have everlasting life,

we must deny ourselves, as the poet in the hymn, "Broad is the road that leads to death," says in the second verse,

"Deny thyself take up thy cross, Is the Redeemer's great command."

Now if we wish to have a part with him, we must keep his commandments. So let us be faithful and as another poet says,

Come children let us journey on,
The night is near at hand,
'Tis dangerous to loiter here,
In this wild, dreary land."

Let us journey on through the wilderness of this world and not tarry by the way to gather the flowers which grow therein, lest we lose our path and be forever lost. How sorry we would then be. Therefore let us be careful, before it is too late and we miss the happy end. Let us journey on in our pilgrimage, and not tarry and finally we shall sing the song of Moses and the Lamb, and dwell with Christ our King forever.

J. O. LEATHERMAN.

For the Herald of Truth.

Religious Destitution.

From statistics collected about two years ago by city missionary societies, Bible societies, and city census, the following statements may be made concerning the condition of the people of some parts of the country. They give a glimpse of the alarming religious destitution in our land, and of the need for greater efforts to reach the people with Gospel truth. A large proportion of the people of our country—especially in the large cities—have been poisoned with Roman Catholicism, others with infidelity, others have taken up with some form of fashionable religion which builds churches so stylish that a mechanic, or other laboring man, feels out of place in them and among their richly dressed congregations, and where rents for pews are at prices far above the reach of common people's purses. Others still—the great majority—have been brought up without religious instruction or training and without religion and without hope in the live without God and without hope in the world. These are sad statements, but they are facts—"stubborn facts."

Waupaca Co., Wis., with a population of 12,000, has but 4,000 church-goers; leaving 8,000, or two persons out of every three, who do not even attend any church.

Knox Co., Ill. has a population of 34,401, of whom 27,861 are over six years of age. Total number of church members in the county, 5,694; leaving 22,767, or at least three fifths of the population over six years of age, not connected with any church.

Leavenworth, Kansas, has a population of about 24,000, the members of Protestant churches are only 2,293. At most, not over 3,000 persons of Leavenworth attend Protestant places of worship regularly, leaving 20,000 souls, or seven eighths of the population, not reached by the Protestant churches.

And of the one eighth of the church members, how many may be cold, unfaithful and unconverted!

One hundred and fifty thousand persons in Chicago are without the influence of the Gospel as preached from their city pulpits. Forty thousand of these spend the Sabbath in saloons and German gardens.

Boston has a population of 192,000. It has 100 places of worship, averaging 600 sittings, providing accommodations for 60,000, and leaving 132,000 for whom there is no place in the churches.

The population of Cleveland, Ohio, is 69,278. The number of sittings in all the churches, Protestant, Romanist, and Jewish is 27,000 leaving 42,078 persons in the city on the Sabbath for whom there is no room in any place of worship whatever, and yet these churches show many vacant seats. There are in that city 19,000 persons over five years of age who are never found in any place of public worship, 1,231 families, or more number of which attends any church.

New York City has a population of about 1,000,000. It has 375 Protestant churches, with sittings for 200,000, and a total membership of only 64,000. It has 35 churches, chapels, and missions of all kinds, with accommodations for 300,000, leaving 700,000 souls in New York City on the Sabbath who could not attend religious services in the churches if they desired, and yet those churches are seldom all fully occupied.

Other statistics, similar to these, might be given at great length, but these will serve to show something of the religious condition of our land. These facts remind one of the impressive words of the Savior (Mat. 7: 13, 14): "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. If God has helped us to find the narrow way and to walk upon it, then let us with full hearts thank him for this glorious privilege; and let us not forget our less favored fellow-men, who have never had the Gospel preached unto them as we have, but who have been born and bred amid ungodly associates and all manner of sinful influences.

N. G. R.

From the "Christian Family Companion."

"Holiness Becometh Thy House Forever."

This expression, from the lips of the old Psalmist, David, from whom we are so frequently refreshed by many expressions full of pathos and deep significance, comes to us with redoubled force, when we see it verified by a personal confirmation in the person of Christ, who in the majesty of his power, walked into the temple at Jerusalem, declaring to that people, "it is written, my house shall be called a house of prayer, but ye have made it a den of thieves." Truly the wrath of God cometh upon the children of

disobedience, and upon all the workers of iniquity. I do not desire to admonish those of my dear brethren who may perhaps be my superiors in the advancement of a divine life, but whenever we see an evil among us I think we should feel it our duty to express our disapprobation in that spirit of brotherly affection and love that we should cherish for each other, desiring continually to assist in promoting the welfare of the church and the advancement of Christ's kingdom.

I have observed with feelings of regret, since my connection with the brotherhood, although an humble and perhaps unworthy member, that upon our assembling together for the worship of God, and especially upon the Sabbath, that after the ordinary salutation, and the common civilities extended to each other—grouped together around perhaps in the house, we find the character of our converse running into the common channels of inquiry in regard to the past weeks avocations, as regards our prosperity, or our remorse over adversity, as the case may be. Or perhaps our entertainment may consist in ticking our morbid sensibilities upon some trifling occurrence of no especial interest. Thus we often witness an exchange of experience and sentiment that never aspires above the groveling things of earth, that do not contain one spark of virtue of an elevating character. Christ did not set apart that day for such purposes. How much better would it be were we to go quietly to our seats and commune with our own hearts and with God, the aspiration of our souls arising up toward his holy hill, in silent thanksgiving and praise. Or let our exchange of sentiment and of inquiry be of a character that has a tendency to elevate the soul, by assisting in building each other up in our most holy faith, and in the things that pertain to our spiritual interests, thereby enhancing the prosperity of the church by dropping a word of consolation and encouragement to those who with us are traveling Zionward.

Force of example will sometimes compel us to admire in others that which we do not so fully practice ourselves. Let us strive to imitate that which is good, and leave undone that which is not in accordance with divine teaching.

It would be well for us on the morning of that day to call upon God to assist us in banishing from our minds all things (so far as consistent) pertaining to our secular affairs; that we may glorify God in our bodies and our spirits which are his, in a manner that will prove acceptable in his sight; endeavoring to put on the whole armor of God. Also, we are told to walk circumspectly, not as fools, redeeming the time because the days are evil; being careful not to have fellowship with the unfruitful works of darkness, but rather reprove them. And then comes that beautiful and pathetic admonition, every word almost a treasure in itself, which is worthy of being inscribed in letters of living light upon the tablets of our hearts "Be ye kind one to another, tender-

hearted, forgiving one another, even as God for Christ's sake hath forgiven us." If there is one passage of scripture more pregnant with deep and grand sublimity of character, it is this, couched in language so potent with all the fullness of the love of God gushing up from the depths of that fountain which all the ages of eternity can never lessen, which will flow on, in its undisturbed tranquility as long as eternal ages roll; as it passeth all knowledge in this world we will only be made to appreciate its fulness when his ransomed family shall be gathered home to reap the full fruition of their labors; basking forever in the sunshine of his presence, where our hearts and our voices may be blended sweetly together in ascriptions of praise, honor and dominion to his great and holy name.

Oh, what a sweet exalted song,
When every tribe and every tongue
Redeemed by blood with Christ appear,
And join in one full chorus there.

My soul anticipates the day,
Would stretch her wings and soar away
To aid the song, the palm to bear,
And praise my great Redeemer there.

P. S. NEWCOMER.

Selected for the Herald of Truth.

SIN NO MORE.

Sometimes in the midst of an oratorio there steals upon the ear a delicate strain of exceeding sweetness. So amid the grand sublimities of God's word there are sweet tender utterances, "on the minor key." They touch the very core of the heart. One of these is the short, solemn tender utterance of Jesus to the woman detected in adultery: "Go and sin no more."

Our Holy Redeemer did not excuse her sin. He did not defend or palliate it when he refused to decide that she should be stoned to death on the spot; especially by such a set of guilty sharpers as the Scribes and Pharisees, who had dragged her into his presence. He set before the already converted adulteress the one clear practical duty—*reformation*. This displayed the highest sagacity and the highest love. The woman had wandered away from the right; now let her come back to it. She had sinned against the purity of womanhood; now let her stop her evil course and sin no more.

My object in this article is to press on every unconverted person this one precise duty—*reformation*. These are times of revival in many of our congregations, and many are inquiring, "What shall I do to be saved?" Come to Jesus, is of course the first answer to this vital question. But can an awakened sinner come to Jesus with any hope of being forgiven and renewed while he is wickedly clinging to his besetting sins? No! *reformation* is as essential as faith in order to salvation. Repentance is not merely sorrow for past sins; it is abandonment of present sins. It is the abandonment of our own specific sins

This wretched woman of the story had been guilty of a distinct transgression. She had trodden one dark and damnable path until it brought her square up against the holy sin-hating Son of God! He does not crush her with a curse. He just points out the other path—the better path, the brighter path of reformation, "Go and sin no more." Quit this life of sin. Our Lord did not teach any missionary doctrine of "perfection." He did not command her to become a faultless angel; but he did command her to become a better woman. As she had stained her soul and her life by abominable practices, the all-wise Jesus exhorts her to *abandon* them. This was to be the proof of her repentance; this her guide to a better life.

Before my unconverted reader I hold up these inspiring hopekindling words—faith in *Jesus and reformation*. Your conscience condemns you. The Spirit of God is striving with you. You often say to yourself, "Would that I were a better man or a better woman! I am not fit to die. I am not fit to live. I am guilty before God." Your past is irreparable. You cannot live that over again. It is gone with all its guilty record, into the books of remembrance. But you can save the future; you can save the present. There is a door of hope set before you by the loving Jesus. It is the door of repentance and reformation.

Stop and change. Don't excuse yourself by saying that a change of heart requires God's aid. It does, but he offers and promises his aid, and he offers it to you as a *free agent*. You are an intelligent accountable being with the power of choice. Stop "sinning," said Christ to the adulteress! Stop sinning! "What sin?" you inquire perhaps. We answer, *your sin*—the sin you committed yesterday and the sin you are committing to-day.

You may be owing an old debt, or indulging an old and wicked enmity. Go at once and pay the one, and settle the other by asking forgiveness. The refusal to pay a just debt, which you can pay, or to love one which you maliciously hate are sins against God, and while you harbor them your repentance cannot be genuine. "You never will be saved by works;" but let me tell you most plainly you will never be saved without works. You must keep the commandments, or the love of Christ cannot be within you. Christ's command to you is to forsake your sins.

Perhaps you are profane. Then stop swearing. You have been damning long enough. God may take you at your word and damn you forever! Wash your soiled lips with prayer, and swear no more.

More than one whom I know is kept from Christ by too much familiarity with the deceiver. He looses his glass. The moment a man begins to love the stimulating cup, and to hunker for it, he is in danger. I can name scores of my acquaintances whose chief hindrance is their slavery to the bottle. Is that *your* hindrance? Then you must give up your bottle or give up your soul!

Implore God's help, and sin no more. The Savior is testing you, just as he tested the young ruler whom he commanded to sell his possessions and "come and follow me." If you are unwilling to deny yourself in the indulgence of any favorite vice, you cannot be Christ's disciple.

The atoning Savior has opened a door of salvation to the guilty, there is room for every sincere seeker. But there is no room for the sinner's sins. There is no room for self-righteousness. Those filthy rags must be flung away, if you would enter. There is no room for covetousness. If you love gold more than Jesus, you cannot enter. Every sinful practice is *contraband* at the gate. You cannot smuggle in a besetting sin. Here probably is the core of your difficulty. Many an awakened sinner has failed to be converted simply because he clung to some one or more favorite sins which God commanded him to give up.

One of my neighbors went home lately convicted of the sin of ingratitude to God. He had led a prayerless thankless life. He went down on his knees and asked forgiveness. He began to pray with his family. He confessed his sins at his household altar. He not only made his christian wife happy, but has become a happy man himself. God has given him a new heart; but the man asked for it.

Friend, if you are still living a prayerless Godless life you are in fearful peril. You are presuming on God's forbearance. Your Maker has set you alone for a long time, though a barren fig-tree, you are sinning against wondrous love. You are sinning against a noontide light of truth. You are sinning against the Redeemer's compassion. You are trampling his cross under foot. This sin of hardened impenitence will cost your soul. Go straightway to the forgiving Jesus, whose "blood cleanseth from all sin," and determine with his help you will *sin no more*.—*Independent*.

For the Herald of Truth.

The Scriptures.

Every one should diligently search the Holy Scriptures in order to know God's will. For by them we are accepted and by them we are condemned. We are often inclined to change our opinions, and our condition or state of life, for we may live in sin and wickedness, or lead a life of virtue and morality. And what a blessing it is to us if we live pure and holy and walk in the ways of righteousness. The heart of man is prone to evil from his youth up, and he who carelessly violates or wilfully neglects the commands of God, commits sin, and will be condemned. But God in his infinite mercy and kindness grants all an opportunity to leave their sinful state and condition; convincing by his Word, all who are in the wrong, in error or in sin.

For this reason the Word was given us, and for this reason is it necessary to know

and understand the Scriptures, and though some unknowingly violate the commands of God, yet they are not excusable from the fact of not knowing better, because it is not only our privilege but also our duty, to learn, and practice God's will as revealed in the Holy Scriptures.

By reading the Bible one can lead a better life and live more according to the Word of God. In it we find the sure promise that if we repent, and with a contrite heart come to God, our sins will be forgiven, and through the merits of our Lord and Savior we shall obtain peace with God. Notice then the Scriptures teach us to forsake sin and its iniquities, and how to practice righteousness; and by them we are able to leave a life of wickedness and live a life of holiness, that will prepare us for the promised consolations of the gospel in this world, and fit us to enjoy the heavenly glories of that which is to come. Study then, to learn and understand the Scriptures now; read them often; read and work while it is day; that you may rejoice and be happy when the night cometh, when no man can work.

Do thy Little—do It Well.

Do thy little—do it well;
Do what right and reason tell;
Do what wrong and sorrow claim—
Conquer sin and cover shame.

Do thy little though it be
Dreariness and drudgery;
They whom Christ apostles made
"Gathered fragments" when he bade.

Do thy little; never mind;
Though thy brethren be unkind;
Though the men that ought to smile
Mock and taunt thee for awhile.

Do thy little; never fear
While the Savior standeth near;
Let the world its jav'lin throw;
On thy way undaunted go.

Do thy little. God hath made
Million leaves for forest shade;
Smallest stars their glory bring—
God ennobles everything.

Do thy little; and when thou
Feel'st on thy pallid brow,
Ere has fed the vital breath,
Cold and damp the sweat of death.

Then the little thou hast done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little wrongs in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—

These shall crown thy pillow'd head,
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies.

Selected by LIEBIE SHANK.

Ottawa, Ohio

Herald of Truth.

Elkhart, Indiana, March 1870.

From Chariton County Mo.—Bro. Abraham Beachtel, who removed from Hancock county, Ohio, to Chariton county, Mo., writes as follows: We moved to this state in November 1869 and are well pleased with the country, but should be better satisfied if there were more of our own brotherhood here. There are at present only four members of our faith, but we hope more will soon settle here. We should be very thankful if some of our ministers would visit us when they come west. We live five miles north of Brunswick, in Chariton county, on the Northern Missouri and Union Pacific Railroad, running from St. Louis to Kansas City. The land here is good and productive. Raw Prairie is worth from ten to fifteen dollars per acre, and improved land from \$25 to \$35 per acre. Those wishing to settle in the west will do well to come through here and see the country for themselves. Those wishing to visit us will stop at Brunswick and inquire for Abraham Beachtel or Henry O. Overholt.

To D. B. L.—We have meetings in this vicinity every Sunday. Shall be glad to have you and family visit us at any time when convenient. The other matter is all right and your paper is credited to Dec. 1870, as you will see on the address.

From Ottawa, Franklin County, Kansas.—Bro. Peter S. Hartman writes from the above place that he arrived there on the 11th of February, is well and likes the place. He lives about two miles from town, and further says: "There is no meeting of our brotherhood here, but we have the Bible, and if we daily read it with the spirit and the understanding it will be well for us. We ought to try to glorify and praise the name of God and work out our salvation with fear and trembling, so that when we come to die we may be received into that glorious Kingdom where all is joy and peace forever. Let us put our whole trust in the Lord and obey him in all his precepts so that finally we may obtain the crown of life and sing the song of Moses and the Lamb."

Conferences.—The semi-annual Conference in Waterloo county, Ontario, will be held at Christian Eby's meeting-house, on Friday the 8th of April next.

Articles for the Herald.—Our German correspondents are doing well in the way of sending articles. This is right. We hope they will continue in the good work, and mean time let our English correspondents follow their example and continue to send a good supply each month and we will try and do our part also. Thus our paper will prosper and prove a great blessing.

Editorials.—We have been very busy during the past months and have therefore not been able to write so much as we had intended, but the paper has been filled and contains many very excellent articles, which we feel assured will interest and edify our readers. So we feel no regret as we always prefer to give space to the productions of others rather than to our own.

New Subscribers.Our subscription list is still growing a little, notwithstanding hard times and other difficulties with which it has to contend. We hope the list will keep increasing, so that many families both in and out of the brotherhood, who do not now receive it, will be encouraged and blessed with its words of cheer, comfort and exhortation.

We hope also our friends will continue their efforts to extend the circulation of our paper among those who do not now take it.

To our Subscribers.—If any of our subscribers do not get their papers regularly, or if any persons who send for books &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 10 cts. on the dollar as long as gold remains at about its present rate.

How to send Money. If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our Subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Printed Addresses.—We have completed our printed mail list. All the addresses of our subscribers now appear on their papers on little printed labels. These labels contain the name of the subscriber, whether he takes the English or German paper, and the date to which his paper has been paid, thus,

Bowman T c g dec 70

This shows that T. Bowman gets the English and German papers and that he has paid for them to December 1870. This will therefore answer for a receipt to each subscriber, and show him upon each paper, how far he has paid for it. At the same time if any mistakes occur in the credit, he will be able to detect them at once, and we would request each subscriber to examine his accounts and see if they are correct, and if not to inform us immediately. We wish to have our accounts with all our subscribers correct, and in the transfers which we have recently made, no doubt, some errors were made. Those also who are in arrears for the paper will be able to see how much they owe, and thus be induced to send in the amount; and we would here say, that as we are just now compelled to make heavy expenditures for the Martyr's Mirror which we are publishing, we need all the money that is due us. If our friends therefore will pay us promptly it will be a great help to us.

Correspondence.

A Visit to Miami County Indiana.

In compliance with a request from Bro. Martin Kling, of Miami County, Ind., (formerly of Lancaster county, Pa.), I made a visit to that vicinity. I left home on the 3d of Feb. in company with Bro. John Kreider and was met by Bro. Kling at Eel River station. In the evening we had a meeting in Chili, near which place Bro. Kling resides. An attentive audience was present. The next day we had meeting in the house of Henry Bally, a nephew of Pre. Jost Bally of Ill. In the evening we attended another meeting in a school-house. These meetings were well attended and good order prevailed. The services were chiefly in the German language, as there are many Pennsylvania Germans in this vicinity, who but seldom hear German preaching. In the evening, after meeting we went home with Bro. Kling, who though in apparent good health in the evening, was very sick in the morning. We felt sad to leave him in his suffering, but duty constrained us to give the parting hand. On Sunday we attended three appointments in the vicinity of Lincoln, and by the blessing of God we hope our efforts may not have been in vain. I enjoyed my visit and hope I may be permitted to visit the friends and brethren in Miami county again. I returned home on Monday and found my family all in the enjoyment of good health; thanks be to God for his kind care and protection. Evidently it is the desire of these people to be visited whenever it is convenient, and our ministering brethren should not pass them when traveling that way. Chili is 8 miles north of Peru and two and a half miles from Eel River Station.

DANIEL BRENNEMAN.

From Virginia.

A lot was cast for minister in Hildebrand's church in Augusta county, on the 30th of January, and the lot fell on Bro. Jacob R. Hildebrand. May God grant him heavenly wisdom and bless him with a faithful heart so that he may be a useful instrument in his hands to do much good in winning souls to Christ. He has been the deacon of the church for some time past.

QUESTIONS.

1. What constitutes a christian in this day, and age of the world?
2. What does Paul mean, 1 Cor. 1:10, latter clause, where he says, "But that ye be perfectly joined together in the same mind and in the same judgment?"
3. Is it right, according to God's word, which is given to us, through Jesus Christ and

the apostles, for a member of the church, who walks with God, to unite in matrimony with those who are not professors? Can a member of Christ's body remain in the living faith in Jesus and become one with a person who is out of the body, being no professor, nor has been moved by the divine Spirit, through the living faith within them? Since, "Faith without works is dead." Js. 2:17, 20 and 26 verses.

Will some ministering brother please answer through the columns of the Herald.

4. For this cause ought the woman to have power on her head, because of the angels? An explanation desired on the word Power. 1 Cor. 11:10.

5. Rev 11:3, 4. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sack-cloth. These are the two olive trees and the two candlesticks, standing before the God of the earth." What are the two candlesticks and the olive trees?

For the Herald of Truth.

The Love of God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Glory be to our heavenly King, who has bought us with his own precious blood, as Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your Fathers, but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Pet. 1:18. O how kind a friend we have, yes a friend far beyond a brother, but, alas! how often is he sent away as an enemy, from the door of the human heart when he stands and knocks as it is said, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." But oh! how sorrowful he must sometimes go away from many hearts, and behold he is the only friend who is able to take away the evil that is within you. How can we bear to see our best friend despised?

"One there is above all others,
Well deserves the name of friend;
His is love beyond a brother's
Costly, free and has no end."

Which of all our friends to save us,
Could or would have shed his blood
But the Savior died to have us
Reconciled, in him to God.

Oh for grace our hearts to soften!
Teach us, Lord, at length to love,
We, alas! forget too often,
What a friend we have above."

How gladly we receive a brother or a friend that comes to us from a distant place, and see, there is a brother, and more than a brother who comes from heaven to visit us

daily, and yet he is often rejected by many, many souls. Yet he comes again and again. Therefore dear friends, do not reject him so long, lest he may stay, away and leave you in despair forever. How pitiful it would be to see so many of our young friends go to the left when the great Judge shall come to separate the sheep from the goats!

Let us therefore not delay the accepted time, but faithfully employ it in the service of the Lord, that we may rejoice in the day when Christ shall call us away from this world of sorrow, and we shall be at rest with him, our King, who shall wipe away the tears from our eyes—where temptations will never assail us any more and where we shall again hear the voices of those who have gone before us through the great trials and tribulations, singing praises to the Lamb. We shall there join in concert with them. O what a joy and a happiness that will be! Who should keep us from doing the will of our Lord?

"How sweet the name of Jesus sounds'
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

"It makes the wounded spirit whole,
It calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary rest."

"Dear name, the rock on which I build,
My shield and hiding place;
My never-failing treasury filled,
With boundless stores of grace."

Therefore, if there is such a place prepared for us, let us bear our cross with meekness, that we may win the prize set before us.

J. O. L.

For the Herald of Truth.

Time.

Dear Reader, have you ever thought of the importance of time; how much depended upon every moment as it passes by? The destiny of a never ending eternity may hang on a single moment. Man is brought forth and placed in a world of preparation, where he exists for a short time, and as soon as he begins to live the process of preparation begins. Every day brings forth something new. The period arrives for man to launch forth into the tide of events of which many must be acted upon at once or never. Early life or youth is the time to acquire wisdom and knowledge that we may be prepared to meet every event in its time and make a proper disposition of it. It is necessary for man to train himself for usefulness in his day and generation. The world is carried forward by man in proportion to the wisdom and knowledge he possesses. Truly the wisdom of this age has become a mighty power in the world. The handicraft of man has become engrossing in the extreme. Yet in all this bustle and hurry, man must work out his salvation and prepare for a never ending

eternity. Think of it: how vast the work! How short the time to accomplish it.

Time is precious. No time to idle away. Time mispent never can be recalled and lived over. Solemn thought! And yet how much of our time goes to waste; not only to waste, but is employed in that which tends to destroy the physical, mental and spiritual life of man, disqualifies us for the life which we now live and for that which is to come. Seek after wisdom, learn her ways, keep thyself within her paths, and she will lead thee in usefulness in this life, and prepare thee for a blissful immortality beyond the cares of this life; cast about thyself and "whatsoever thy hand findeth for thee to do, do it with thy might."

S. H. S.

For the Herald of Truth.

There is Hope for the Guilty.

It is true, that to the wicked, conscious of guilt and judgment and retribution, a future life presents no attractions. But were such sure of a life of blessedness, how would the idea of immortality thrill the soul amid life's pilgrimage. How would it sweeten every bitter cup, and render joyous every trial and sorrow.

But why may not all indulge this pleasing hope? Why not all look for glory and blessedness in a life to come? Does not mercy beckon in the Gospel; hope invite and wisdom cry aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon?" As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will you die?" "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come. And whosoever will, let him take the water of life freely." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Why, then will any die? Why need any despond? With such assurance of infinite love and mercy; why will not the wicked turn from his sins and then look with undying joy and unbounded hope to heaven's pure and unending delights. If we would avoid the miserable consequences of sin here, we must forsake and turn from it, and so we must if we would escape its condemning power in an endless life. A mind conscious of impurity and crime cannot be happy here; it would not be in heaven neither in hell. There is no way, then, to avoid it but by repentance, and that faith in Jesus Christ which in its practical

results, purifies the heart, and fits it for heaven. O! how should this hope of our immortal life inspire us with ceaseless desire and effort to escape sin, and every polluting principle, and impure affection within us; and lead us day by day to seek that sanctifying grace which the Gospel reveals, and that life of love, holiness and obedience to God's commands, which according to Scripture and reason, give the only sure title to happiness.

H. W.

For the Herald of Truth.

God so loved the World.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish but have everlasting life." John 3: 16.

When God created man he created him pure and holy, for he said, "Let us make man in our own image." Hence man must have been holy, even as God is holy. But man did not long remain in this happy condition, for God gave him a command, and with that command or law was a penalty in case of disobedience, which was death. This commandment our first parents transgressed by eating of the forbidden fruit and consequently death came into the world, for God had said, "In the day that thou eatest thereof thou shalt surely die." Here through this transgression the whole race of Adam became subject unto death. The wrath of God justly stood against them. But had it only been temporal death that man, through this transgression exposed himself to, there might have been a hope that after he had suffered the penalty of a temporal death, he might have been restored to divine favor again, but alas, he also died a spiritual death, as Paul says, "There is a natural body, and there is a spiritual body." 15: 44. Therefore as man possesses both a temporal and spiritual life, he also died a twofold death, and has now become guilty before God, and must be banished from his presence forever. He was now dead in trespasses and sins. He had lost those God-like virtues, purity righteous-

ness and holiness with which he had been created, and his heart was now filled with evil desires, fleshly lusts and sinful thoughts; where the spirit of God had reigned before, satan now had possession, and there was now no other hope than for man to be the servant of satan and have his abode with him forever. But blessed thought! "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." This great love of God, led him to give the promise, that "the seed of the woman should bruise the serpent's head," and in the fullness of time this promise was fulfilled, and it was this seed of the woman, which is Christ, who declared the words of our text, He was the Son of God, and therefore fully able to keep and fulfill the law which man had broken; yes, dear reader, he fulfilled the law so perfectly that he said, "one jot or one tittle shall in no wise pass from the law until all be fulfilled." Matt. 5: 18. He fulfilled the whole law, nor is this all, for "he also suffered for our transgressions, and by his stripes we are healed," and has suffered "the just for the unjust," and brought perfect salvation to the human family in this that he fulfilled the law and suffered the penalty that was our due. It was for us that he became meek and lowly in heart; it was for us that he went about doing good to all men; it was for us that he obeyed the law; it was for us that he said, "thus it becometh us to fulfill all righteousness;" it was for us that he bore the bitter anguish which caused him to sweat "as it were great drops of blood;" it was for us that he wore the crown of thorns, and had his hands and feet pierced through with the rough spikes and his side opened with the spear; it was for us that he arose from the dead, and it is for us that he now intercedes at the right hand of the Father. Dear Reader, all this has our blessed Redeemer the Son of

God done to redeem the world, and might he not then well say, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Yes, my dear reader, everlasting life is again brought into our reach and forgiveness of sins, holiness, righteousness and everlasting life, through Christ, are freely offered unto the children of men. John says, "As many as receive him, to them gave he power to become the sons of God, even to them that believed in his name." Therefore we must receive Christ by faith into our hearts, and thus become "new creatures in Christ Jesus." Old things must pass away, and all things become new. Then shall we have the image of God, as the apostle says, "For Christ is the express image of the Father."

Now then, dear reader, have we a living faith in Christ? have we become new creatures in Christ? If so, then that which was lost in Adam is again received into the divine favor, not of our own righteousness, but because of the righteousness of Christ of which we have been made partakers of by faith. Now then, since so much has been done for us, why is it that so many appear to be so little interested in the matter, and will not come to Christ that they may have life?

ELI STOFER.

For the Herald of Truth.

To the Young.

Dear reader, do you ever think of the thing needful, namely, the work of your own soul's salvation? If you do, it is a great pity you are not willing to practice it. For you will never enjoy a better opportunity than now, while you are young, to give your hearts to God. Your sins are not yet so great or numerous. But by delaying, satan will have more opportunity to harden, and delude your hearts with the world and its pleasures, and when you want to forsake them, it oftentimes causes a great struggle. It appears that you will first give your hearts to the world, seeming to prefer its pleasures before the glories of God. In your walk and conversation there is a great deal of

pride and vain show, and thereby you often grieve both your parents and your Father in heaven. O how can you feel at ease and peace in such a state? Pride is an abomination in the sight of God; pride is sin, and if we sin, or live and die in sin we cannot come to where Christ is. Perhaps many of you console yourselves with the idea that you will see the day when you will lead and live a christian life. But remember my dear young friends, when that day comes there may be a hundred more hindrances in the way. O could you give your tender hearts to God, how much nearer it would make the way to heaven. Let me urge you then to forsake at once all things that are in then to forsake at once all things that are in your way, your idle company, and no more seek to be honored and praised of the world, for what can these help you in the dying hour? Then their help will be vain; then their consolation cannot suffice. But if you have Christ for your friend and remain until death you will be sure to enjoy faithful the glories of heaven.

J. D. H.

For the Herald of Truth.

Abuse of Ceremonies.

We read, Numbers 15: 37, 38: "And the Lord spake unto Moses saying: Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue." To this divine command Christ referred when he spake of the Pharisees, Mat. 23rd: "They make broad their phylacteries and enlarge the borders of their garments." By carefully examining the above passage, and the reference of Christ, we will find that the size of the fringe (phylactery) was not described; had it been, the Pharisees could not have abused the use, and yet been considered righteous, for where the law is, there is transgression. Even so now.

The peculiar form of ordinances and ceremonies is not described, yet ceremonies are commanded. Man after giving way to depraved inclinations condemns all other modes, ceremonies and ordinances, except his adopted own. Again, some will say, All is well. I have observed the ordinances. Yet neglecting what they imply, namely, to do the commandments of God. It is to be believed, —had the Israelites neglected to make or wear the fringe, it would have been displeasing to God. Even so if man neglects to observe the ordinances imposed by Christ it is also displeasing to him. * * *

The Injustice of an Uncharitable Spirit.

A Suspicious, uncharitable spirit, is not only inconsistent with all social virtue and happiness, but it is also in itself, unreasonable and unjust. In order to form sound

opinions concerning characters and actions, two things are especially requisite; information and impartiality. But such as are most forward to decide unfavorably, are commonly destitute of both. Instead of possessing, or even requiring full information, the grounds on which they proceed are frequently the most slight and frivolous.

A tale, perhaps, which the idle have invented, the inquisitive have listened to, and the credulous have propagated; or a real incident, which rumor, in carrying it along, has exaggerated and disguised, supplies them with materials of confident assertion, and decisive judgment. From an action, they look into the heart, and infer the motive. This supposed motive they conclude to be the ruling principal, and pronounce at once concerning the whole character.

Nothing can be more contrary both to equity and to sound reason, than this precipitate judgment. Any man who attends to what passes within himself, may easily discern what a complicated system the human character is, and what a variety of circumstances must be taken into the account, in order to estimate it truly; no single instance of conduct, whatever, is sufficient to determine it. As from one worthy action, it were credulity, not charity; to conclude a person to be free from all vice, so from one which is censurable, it is perfectly unjust to infer that the author of it is without conscience and without merit. If we knew all the attending circumstances it might appear in an excusable light, nay, perhaps, under a commendable form. The motive of the actor may have been entirely different from those which we ascribe to him, and where we suppose him impelled by bad design, he may have been prompted by conscience, and mistaken principle. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and surprise. He may have sincerely repented; and the virtuous principal may have now regained its full vigor. Perhaps this was the corner of frailty, the quarter on which he lay open to the incursions of temptation; while the other avenues of his heart were firmly guarded by conscience. It is therefore evident, that no part of the government of temper deserve attention more than to keep our minds pure from uncharitable prejudices, and open to candor and humility in judging of others. The worst consequences, both to ourselves and to society, follow from the opposite spirit.

Love.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits:
Love is sweetest sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

Wanted.—At this office, six copies of the Herald of Truth, in the German language, for the month of April 1867.

Also six copies of the English Herald for the month of June 1867.

If any of our subscribers have the above, we will pay them 10 cents a copy or give them books in exchange for them. We need them to complete old volumes.

A REQUEST.

Will not our German brethren and friends, send us each month, also some articles for the children's department in the German language. We have for some time been pretty well supplied with English articles, but receive very few German ones.

There are certainly many of our brethren who are well able to do this, if they would only take hold of the work in good earnest. We also believe that our ministers should interest themselves more with the children. If we wish to gather the children into the church and have them grow up faithful and earnest Christians in the fear of the Lord, we must exert ourselves to impress the truths of the Gospel upon their minds while they are yet young.

But if we let them take their own course, and do not try to show them the importance of serving God, Satan who is never idle, will lead them at his pleasure, and when they grow up they will be so hardened in sin, and so taken up with the pleasures and vanities of the world, that it is almost impossible to make a lasting impression upon their minds.

Now beloved brethren and friends, will you not consider this matter and try and send us also each month a sufficient amount of reading matter in the German language for the Children's Column.

BROTHER HENRY.

"Go Work To-day in My Vineyard."

Where is the Lord's vineyard? Do you need to ask? It is, my brother, in your own heart. And this is a field which the most of us need to cultivate with far more assiduity than is our wont. We trust that we are Christians; but what sort of Christians? Are we content with the graces that already are flourishing in us—if indeed there be any? This work of cultivating our heart is work that God gives us to do, and for which he will hold us responsible. And by cultivating the heart, I mean just what the plain import of the words conveys. I mean that we need to cultivate our affections, our love for God and our fellow-men. Doubtless we do not feel that we have enough religious

knowledge. But the most of us could do without more knowledge, if only we could have more affection. It is our heart, after all, that is at the bottom of what we do. Whether we shall do much or little depends very greatly upon whether we love much or little. Every one of us needs to cultivate his heart. It is not that we should seek mere external emotion, which like the morning cloud and the early dew, soon passes away; but what we do need to cultivate is, first of all, that depth of love to God which will lead to entire consecration to him; which will lead us to do any thing, every thing we can to advance his cause. And then we need to cultivate love for our fellow-men, the souls for whom Christ died; a genuine regard for the best interest of every one with whom we have to do, every one whom our influence can reach. We need to cultivate this love, for it will not grow and flourish without cultivation. We must work in this vineyard of our heart, if we expect to see fruit there.

Where is the Lord's vineyard? Christian parent, it is in your own family. The great Father of all has given you these tender plants to train for the garden above. How are you discharging that trust? Nowhere else can you do your work under so favorable circumstances. Ties of tenderest affection unite you to your offspring and them to you. You know as no one else can their varied dispositions. You know—you certainly ought to know—how to adapt your instructions to them. And you are neglecting the field that lies right at your very door if you are not seeking to train your children for God and heaven.

There is more, I am persuaded, in this matter of Christian nurture than we practically think. Is there any good reason why the children of Christian parents should not grow up to be Christians themselves, and this at an early age, ratifying thus the vows breathed over them in their very cradles? Is there any good reason why Christian parents should not expect their children to become Christians very early in life? Expect it, when they train them up in the nurture and admonition of the Lord, and trust to the grace of a covenant-keeping God, who has said, "I will be a God to thee, and to thy seed after thee." It is a work, Christian father, Christian mother, that you cannot, that you should not dare to delegate to any one else; for no one else can do it so well. Oh, if God spares to you these plants to bloom in their sweet beauty and fragrance around your home, train them, so far as human effort will avail, for the great Husbandman; for those

"Everlasting gardens,
Where angels walk, and seraphs are the
wardens;
Where every flower brought safe through
death's dark portal,
Becomes immortal."

Where is the Lord's vineyard, do I hear you ask once more? My dear brother, it lies all about us. "If you want a field to labor, you can find it." It is in the godly example

you can set. It is in the word you can speak for Jesus. It is in the letter of Christian counsel you can write. You can find some work to do, if only you have a heart to work. That is the great thing—the heart to work. Remember that God means that you shall work somewhere; that you shall do something. Remember that there is some work that he means for you especially; and unless you do it, it is likely to go undone.

"Lift up your eyes and look on the fields, for they are white already to harvest." There is something you can do. If you cannot sway the sickle, you can bind the grain; or if not this, you can gather up the scattered ears that would otherwise be neglected; or, at the very least, you can carry the cup of cold water to those who bear the burden and heat of the day. There is something you can do. The command is addressed to you as it rings down from the skies, "Son, go work to-day in my vineyard."—*Am. Mess.*

Children's Column.

Love your Mother.

Dearest children, love your mother;
Look upon her care-worn brow;
She has been so faithful to you—
Can you, can you grieve her now?
Always pray for her, dear children,
When before your Lord you bow.

Soon she may be parted from you,
Leaving you in pain and tears;
Then you'll know, my little children,
Earth contains no love like hers.
Love her now, or vain repentings
Will be yours in future years.

The fairest faces that we know
Are not the brows of beauty,
And the blindest ways in which we go
Are the homely paths of duty.

For the Herald of Truth.

How to Paint.

A queer subject, methinks I hear some of the boys and girls say, as they first look at this. Yet there is a moral in it, that is worth learning to children, and older people too. The point that I wish to tell you about, is not the kind that the fashionable people of the world use, but it is the kind that the good people used ever since the world began. It is none of the kinds that we buy of the storekeepers, but to get this, we must "ask God, who giveth it to all men liberally, and upbraideth not."

The kind of paint that fashionable people generally use, if used long, works itself into the blood, and is dangerous to their health, but the kind that I wish to speak of, is health to body and soul. The custom of painting was in practice among kings and queens in old times. When a king or a queen got old, they sometimes painted their faces to make

them look young. But one king, who was wiser than all the rest, found out the right way to make the face look well. The name of this king was Solomon. (The same Solomon whom Brother Henry told you of in the November number.) Among the many good things that King Solomon speaks of in the Bible he says, "The wisdom of a man maketh his face to shine, and the boldness of his face shall be changed." Every good or bad deed that we do, comes from a good or bad motive in our hearts. When we keep a good or bad motive in our heart, it becomes a principle; and each good or bad principle that is in the heart, has its sign in the face.

For instance, if God puts a motive in a boy's heart to be kind to his brothers and sisters, and that boy tries to keep that motive, and be always kind, it becomes a principle; and we call that principle kindness, or love. Then, we can always see that principle in the boy's face wherever he is, whether he is asleep or awake. And this is the case with every good or bad principle of the heart. Our eyes, eyebrows, nose, lips, forehead, and all other parts of the face show each by their appearance or shape, some good or bad principle of the heart. There are learned people, who can tell a boy or girl their good or bad principles, when they see them in the face. Now I am sure a boy or a girl who tells lies sometimes, or steals, or is cross, or unkind, would be ashamed of such a man; but they ought to be much more ashamed of God, who sees all that they do, hears all they say, and knows all their thoughts. The kind of wisdom that Solomon speaks of, is to love God and keep the heart full of good principles, which of course means to keep his commandments and try to do right, and always ask God to help us. This wisdom will not always make the cheeks red and rosy, but I am sure it is much better than all the paint that you can get in the store.

CHRISTIAN.

Letter Writing.

Young readers, begin early to correspond with your friends at a distance. Communicate good things—heavenly. Begin just as soon as you can hold a pen. Write as you talk—plain, simple, intelligent gospel language, God fearingly. Tell your little friends and great friends abroad, far and near, about the blessed Jesus—how he died to save sinners, and how blessed it is to serve him with a perfect heart, to do good and communicate. Tell them the only sure way to be happy is to make happy—that it is "more blessed to give than to receive."

In all your correspondings and communications, by pen and by word of mouth, be sure to keep wisdom which is from above vividly before you; let no corrupt communication proceed from your pen or out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers and the readers. "Let your speech be

always with grace, seasoned with salt, that ye may know how to answer every man."—Col. 4: 6.

Write to your friends just as you would speak to them if present; condense your thoughts; compress your ideas: say what you say in as few words as possible; use correct language, pure, idiomatic; mind your pauses—interrogation points. Aim at everything graceful, lovely, and of good report.

Parents beloved, will you see to this? Encourage your little sons and daughters in this excellent method of improvement—a special means of grace.

In this epistolary exercise the blessed truths of the Bible may be developed, early impressed, indelibly fixed—grace on grace—things heavenly and divine.—"Apples of Gold," etc.

A Prayer.

Oh Lord, help thou a little child
To speak the truth always;
Nor let me speak or act deceit
Throughout the lifelong day,
But always strictly truthful be
In all I do or say.

Children's Task.

The Children's Task for April will be Matthew 6th chapter commencing at the 5th verse.

Letters from the Children.

Brother Henry: I take my pen to inform you that I have learned the verses you spoke of in the January Herald, and can say them without the Book. I see you have given out another daily task for the next month which I will try and learn. I am going to school and evenings I learn German. I will read the Herald more than I have done. My best respects,

CATHARINE HOOVER.

Dear Brother Henry: I have undertaken to read through the Testament. I read a chapter and learn a verse every day. I can hardly wait till the Herald of Truth comes. I like to read it. I wish all our young friends would read through the Testament; they would find a great many beautiful words in it.

"I want to be like Jesus,
Engaged in doing good;
So that of me it may be said,
He hath done what he could."

JOHN P. KING.

Dear Brother Henry: I am a reader of the Herald, and I study the task and read a chapter every day. I thought I would try and help Brother Henry keep up the Children's Column. I am a little girl twelve years old.

SARAH JANE HOUTS.

Dear Brother Henry: I thought I would join in with the Testament readers and study the tasks. I love to read the Bible. I am a little girl twelve years old.

In joy and glory we shall rise,
To be with Christ above the skies.

RACHEL JANE TREASTER.

Dear Brother Henry: I am a reader of the Herald of Truth, and I have undertaken to read through the Testament and learn a verse every day.

SAMUEL J. YODER.

Dear Brother Henry, as my mother read the Children's Column in the Herald of Truth, she told me about the Children's Task, and said that Brother Henry was going to make a present to each of the children that would learn a verse and read a chapter each day of this year. I thought it would be good for me, so I commenced the first of January and read a chapter every day. I commenced at Genesis and intend to read through the Bible.

"Another six days work is done.

Another Sabbath is begun;
Come O my soul, enjoy thy rest,
And prove the day that God has blest."

MORGAN BUCHWALTER.

Dear Brother Henry: I am a reader of the Herald of Truth and also a reader of the Bible. My sister and I have commenced the children's task, we have finished the January task. I hope that many more of our young friends will join in with us in this good work.

JACOB SHANK.

MARY SHANK.

Dear Brother Henry: I am a reader of the Herald of Truth, and I like it very much. My brother and I have commenced the task you have assigned the children. We commenced it on the first of January, and we have also commenced to read through the Testament. Yours Truly,

FRANKLIN BUCKWALTER.
JOEL BUCKWALTER.

Dear Brother Henry: My brother and I have joined in to learn a verse and read a chapter every day. We commenced the first of January. We would like to know how many children have joined in with us. My age is eleven years, my brother's is nine years. We love to read the Herald of Truth, especially the Children's Column; and we are always anxious for its arrival.

BARBARA E. BUZZARD.
SYLVESTER BUZZARD.

Improve the Time.

There is no time to spare. We may always be engaged in doing good. Since we undertook to read a chapter and commit a verse we are at it every day regular. We think it is as good as Sabbath-school.

Abm Shank \$4 10; Libbie Shank 75 cts; Elias Snider \$2; Saml Y Shants \$25; Geo Shoemaker \$1 10; Jos Shank \$1 50; J J Stauffer \$2 25; Geo Skrock \$1; Michael Shloncker \$2 50; Abm Strycker \$6 50; J S Schwartzentruber \$1 10; Chr Sommer \$2 25; Harman Snyder \$5; Elias Schrock \$2 50; Michael Swartz \$1; R Strickler \$1 10; Jacob Shelly 25 cts; J J Stutzman \$1; Emanuel Suter \$6 50; J S Stutzman \$1; John Shertz \$1; J Schoenbeck \$1; S Schrock \$3; John Stalter \$1; Jacob H Strohm \$1; D B Shants \$3; Jacob Y Shants \$13.

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Toledo Accommodation, (Air Line), 12.01, P. M.
New York Special Expr., (Main Line), 12.01, P. M.
Atlantic Express, (Air Line), 9.23, A. M.
Night Express, (Main Line), 1.15 A. M.

GOING WEST.

Special Chicago Express (Main Line), 6.40 P. M.
Night Express, (Main Line), 2.25 A. M.
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 4.

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Whole No. 78.

Words.

Words are things of little cost; Quickly spoken, quickly lost; We forget them, but they stand Witnesses at God's right hand, And their testimony bear For us or against us there.

Oh, how often ours have been Idle words, and words of sin; Words of anger, scorn and pride, Or desire our faults to hide, Envious tales, or strife unkind, Leaving bitter thoughts behind.

Grant us, Lord from day to day, Strength to watch and grace to pray, May our lips, from sin set free, Love to speak and sing of thee; Till in heaven we learn to raise Hymns of everlasting praise.

For the Herald of Truth.

A Cure for Infidelity &c.

VISIONS AND EXPRESSIONS OF A DYING MAN.

These lines were written by Montezuma Brothers, of Perth county, Canada, son of the late Thomas Brothers, of York county, near New Market, who died on the 18th of February 1869, aged 82 years, and were not intended to be made public when first noted down by the writer (who waited on his father during four weeks of his last sickness), but only as a memorandum to enable him to write to a sister, a full and particular account of all he said and did, during his illness. They are as near as can be written, in his own words as they fell from his lips from time to time.

I will here give a brief description of the character and views of the man, that the reader may be better able to understand this writing. This is painful, but I believe it is a duty, and therefore I have determined to bear the cross for the good of the cause of Christ. I scarcely know by what term to designate the views which he held; whether to say that he was an infidel, a deist or a moralist. This last term he himself claimed, and I would like to let him have it if right-fully I could. But when I examine the meaning of the term, I find that an infidel is "an unbeliever; one who rejects christ-

CONFESSIONS OF INFIDELITY.

"I seem," says Hume "affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a very deplorable condition, environed with darkness on every side."

Voltaire says, "The world abounds with wonders, also with victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds: "Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—outting the throat of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind [he continues] are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born."

He often wished that he might die suddenly, or retain his senses to the last, so as to avoid anything of this kind being said. This last wish was granted him, but he found his house built upon the sand, when the floods came, and all the treasures upon which he had depended were found to be filthy rags.

Note 1. He thought he was dead, and that he was where there was no water, and where there were sheep without a shepherd, and the first person he saw was a very heavy bodied man, in full health, who was all drawn up into a heap for want of water, and that he asked him what was the matter, and his answer was, "There is no water in this place." He then asked what all these sheep meant, and was told they were scattered for want of a shepherd. This and many other remarks he made after a sleep, though he said it was not sleep, but death.

2. He thought he was trying to speak to us and could not, when a man or a spirit or what he called a master mesmerizer, came to him, and put his hand on his shoulder, and told him to follow him, and said he had no more to do with us, or the doctor or the world which was all foolishness. He then asked if Doctor (some renowned man) did not know what he pretended to know. The Spirit replied, "No man knoweth anything as he ought to know it," and pushed away all before him. It was a beautiful place, and free to all on condition that they

would give up all, and not even think of anything else.

Then he thought some one came and lodged a complaint against him in the shape of an affidavit; but he thought he could bring testimony sufficient to contradict all that was brought against him, but was strictly forbidden to open his mouth. He was told that he must not resist anything there, for there must nothing but peace be in the place. Then he thought it would not do, but he must come back and see how we were getting along, when all was forgotten, and he seemed to suffer much from fright.

3. He seemed to have been asleep for about an hour, when he thought a great number of people came to take him and bury him in their cemetery. Some of them he knew and some of them he did not know, but he would not consent, and they went away, saying, they would come and bury him when they got all things ready. Then he thought a still larger company came on the same errand for another burying place, and that he had consented to go with them when they should come, but was in great trouble about it afterwards.

4. He thought he was in a sort of trance, and that we took it for death, and left him in the room alone until morning, and that he heard us talking about preparing to bury him, but could not make it known unto us; this caused him great trouble and he awoke.

5. He remarked, "He will not put the candle out for me."

6. Again he said, "I cannot pay the toll and pass through." "It seemed," he said, "as if all he had was not enough to pay his way through."

7. To a christian neighbor, for whom he had sent, to have some conversation about religion, in reply, I think, to a question, whether he could not put his trust in Christ, he said, "To own Christ would be a big lie."

The following are expressions which he uttered at different times:

8. "There are three more attacking" &c.

9. "I cannot get round the camp: I am met at every corner."

10. "O God, deliver me from this torment."

11. "Must I forever lie on a bed of thorns?"

12. "If the world could know this, they would know what vanity is."

13. "Oh! that somebody would shoot me, Oh! that I was out of this place."

14. "Things look worse than ever to-day—is there no hope for me?"

15. "You cannot imagine what frightful things I have seen since I saw you."

16. "Oh! rub my hands, and tap my head, and drive this evil spirit away that besets me on every hand."

17. "Oh! that I could rush into the midst of the sea to get rid of my trouble."

18. "What mean all these people? Are we at church?"

19. He thought all the old folks he was

acquainted with had come to shake hands with him and have a party, after which all were to die.

20. "When I lie down on my bed, I always meet a combatant, that meets me at every point like a player at cards."

21. "Oh! you know nothing; no mortal man, doctor or no doctor knows anything about my case. O horror of horrors! I could not have believed it."

22. "I wish, when you write to Jane, to say a few words—I wish I could see her, but I never shall—this three or four weeks of my death ought to be a serious lesson to you all, and ought to show you what real religion is, and that all the rest is nonsense."

23. The doctor bids him, goodbye, and tells him, he can live but a few hours—that he is dying.

24. "Goodbye, doctor, and may God bless you."

25. "O Lord God, forgive me, whatever I may have done amiss, and deliver me from this torture." Though he called this *torture*, when asked, he said, "I have no pain at all."—all was fear, until his mouth became very sore, when he said:

26. "My tongue cleaves to the roof of my mouth. Does not the scripture speak of that? or something of the kind?"

27. "I would give five pounds if I could swallow a mouthful of water."

28. "I would give all I have for ten minutes rest, but it is denied me." After this God gave him rest for two or three days, and he seemed to get much better, but only to find fault with the doctor, and everybody and everything, except himself. Finally he became worse again and began to call upon the name of God in a most horrible manner, for some hours, but I noticed that he never once mentioned the name of Christ, till all at once, he exclaimed:

29. "O Lord, Christ, help me and deliver me from this horror."

30. "O Lord! Mont, pray for me that I may escape."

31. "Mont, can you find scripture language to express this horror?"

32. "You need not hunt through the world for proof and example; the horrors of this case ought to be enough for you all. This is a case in point, as the lawyers say, and ought to be proof enough—but who can state the case—it is worth all the preaching—this is preaching indeed."

33. "I was half way up the mountain and I stopped to talk with two children at a clear fountain."

34. "I dare not attempt to sleep any more for fear of these frightful things that I know I must meet—will you promise me to watch me close for fear I die."

He always seemed to want to make others think that he was not afraid of death, but it was very plain that this was not the case. At first he would not allow any body to see him, except some that he knew held similar religious ideas to his own, but in this he changed wonderfully, all at once, and would see nobody but religious people, and those

he welcomed heartily and seemed anxious to see them.

35. "O Mont! Mont!! Mont!!! Jump! Snatch! Help! Work! Don't let me go this way; don't, don't. I am miserable! I wish I was in the bottom of the salt sea, &c."

Here William and I tried to persuade him to look to a higher power for help and rest, but he said he could not. William told him he believed fright was the cause of most of his trouble, and he had better try to cast his every care on Christ, and banish this fear. He replied, "Yes! but I have not done so soon enough; I should have done so at first—it's too late now." William told him he thought not. He sat still as if in deep and serious thought, and then told Mary to "keep clean water." He spoke this as if he did not know what else to say. He then laid down to rest again, and I went to bed. When he next awoke he told William that he had been trying to take the advice given and had succeeded wonderfully, and seemed calmer, but soon again became worse than ever, and thought he saw, as William said, all the horrors of creation. Then when I again came to watch him, he remembered all we had said the night before, and said to me, "Well, I have tried what Will and you proposed, but I cannot do it."

36. "O Mont! Mont! my boy—cannot you, wont you, pray to your God for me that my soul may escape—you are a great prayer." I told him he must pray for himself. He replied, "I cannot, I cannot."

37. He wished me to call in Mr. Doan to talk with him on religion. I went. He came. He was much pleased with the visit, and I hope profited too. He told Mr. Doan that he hoped God would forgive him his sins, though he thought he had not so many as some had, and that he was ready and willing to forgive all men, and so far as in him lay, wherever he had done wrong to make it right.

38. "O Lord Jesus Christ, come, come! I do not wish to prolong my life."

39. "O grave where is thy victory! O death where is thy sting?"

40. "Mont cannot you, why do not you pray for poor me?" I answered, "I do." "Oh but you do not pray enough, and pray now, and at all times, and all of you must pray."

41. "What shall I say to Christ?"

O God! O Christ! O all the angels of heaven, come and take my spirit."

42. "I do not know how to pray, but I am determined to give up the world and every other hope, and trust in the Lord Jesus Christ as much as in me lieth." He then lay down and seemed quite composed, and slept well for about an hour and a half, and then woke up with a smile on the face, and said, "The plan answers remarkably well—it has kept me even through all that—O wonderful! wonderful! had I but tried this at first." Then I left him in care of William. He seemed to have experienced

quite a change; at least in his manner and action. Next morning I got this account from William.

43. "What shall I say or do to make peace with my Maker?" "O Maker! come and take me to thyself, poor miserable lump of clay that I am!" "There is one other boy."—William asked, "who is that?" "Why Albert," he replied, "what will become of him?" "O misery! misery! I am a coward—what are the words to call on Jesus Christ?"—Tell all those that are good people, I love them, and that I will do all I can to meet them—tell them I died a—christian—

—Oh! might I see all my family again—I have a hope now, I feel better about that." He then laid down and kissed William's hands.

44. He said to Clayton Webb, "I thank you for your visit, and I wish that you, and all such as you would call often—I want to talk about such things now. You see I do not for a moment longer attempt to justify my past life; my past thoughts, or what I have read &c., as I have done before. I now tell you I throw it all to the winds, and only look to God for help, only he can save me now." "We read about parched tongues &c. in the Scripture, but this is what men need to make them understand aright."

After this he seemed to take another turn for the worse, and in the night he said, "This is a fight—if ever there was a conflict this is one." "I do not want you to fight for me—I will fight for myself." Here again he seemed to have a great struggle with death, and said,

45. "I am waiting for the verdict. Oh! shall I be free or not?"

46. After a short sleep he said, "All is well. I have peace. Some one has been to me that has done more than man can do. There is now no condemnation."

47. "My heart is free; it is all well now. Oh what notions I have always had about justice, and honor, and goodness, and the like. O misery! misery!—they are gone, but nevertheless, O peace! peace, my God! I cannot resist this notion."

48. "O Lord do not reproach—I am willing to acknowledge my guilt, and willing to have my punishment if I can, but I cannot—O Lord, Lord, assist my spirit—Have I promised more than I can perform? Oh! this world, this world, what will become of it?"

49. "There is going to be a grand trial all through the land.—O Lord remove from me every obstacle." After this he seemed to be much more troubled for several hours, but still retained his senses to such a degree that he could see and hear all as well as ever, but was much frightened most of the time, till at last he said,

50. "There are three of them at work for me, they work well, but"—Then again he said,

51. "There are two parties contending now. When I put up my hand I mean that you must not disturb me, for all is

peace then." This he said, after he had been laying down and appeared to be in trouble, and waved his hand, and I disturbed him in trying to find out what he wanted.

52. "Many have prayed for me, and many are praying for me now, I know it—I feel it—O God, bless them!"

53. "O Mont! You do not pray that I may be delivered from this trouble." I told him I did, put that God was wiser than man, and sometimes kept people in trouble for a while for some wise end, as he did Joseph and many others. He said "Yes, that is true; he is all wise, but I am not wise, and never was."

54. "I pray to God that you may never be like I am." Here he said much more that I would like to have heard, but was otherwise engaged and could not catch it to put it together.

55. "If I should live a thousand years I would be in a manner a begger—O religion! religion!—What a fool I have been."

56. After a sleep he said, "Did you see that!—Oh! I am so happy. I have been away and seen everything so beautiful, and it made me so happy, and I want to make haste to get back. Wont you help me? Oh! do, do."

57. To Clayton Webb he said, "I have had a few hours of sweet sleep since I saw you, and Oh! I saw such things as convinced me that all may be well, and should I live a thousand years more, I would try to lead a different life, and set a good example. You know, Mr. Webb, I say, I would set a good example to all. This is what I have not done. I have thought too much of the things of the world, and have always looked too much at its wickedness. Oh! it is a wicked, wicked world; but I"—Here he stopped without finishing the sentence, and after some time he said, "I want people to know that I see things different now." After this he said but little for two or three days.

Sometimes, he was a little cross and hard to please, and wanted every thing, and could take nothing but cold water, or ice. Just before daylight on the morning of his death, he said, as plain and clear as ever he spoke,

58. "I hope the good Lord will forgive me my faults." William asked him if he thought he did forgive him. He answered, "I believe he did." Some few minutes after he spoke again, and said,

59. "If I had my time to live over again, I would serve God first and the world after. He then wanted to be raised up once more to sit on the side of the bed, and take another bit of ice. He called for coffee and we put a few drops into his mouth, but he said, "I cannot take it—Oh! my h-e-a-d, m-y p-o-o-r h-e-a-d—it's like a lump of—c-l-a-y." His head bent forward and pressed quite heavy in my hand, and he said, "I-w-a-n-t-t-o-l-a-y-d-o-w-n." We laid him down. He came to again, and spoke a few words quite plain. We then made all haste to eat breakfast, but had not time to finish before we were again called to set him

up in bed, but he was too weak to sit even with our help. He said pretty plainly,

60. "Oh! my left foot hurts me; lay me down once more—God bless you all, you are very kind to me. It is a fine thing to have two strong men to help me." He then reached out his right hand, and I took hold of it to rub it, supposing that was what he wanted—he seemed to try to shake hands, but could not do it. I stood and held his hand in mine perhaps a minute, when he seemed to be falling asleep. I then took a pillow and laid it in a chair to lay his hand upon, to keep it from falling over the side of the bed, when I saw he was going, and before I could get the rest into the room, the spirit had fled, and I could no longer say, "I see my father." True the body was yet visible, but my father was gone to try the realities of an unknown world.

For the Herald of Truth.

Cherish Charity.

Iatred and envy, are the works of satan. instead of which we should cherish charity.

We all know that Adam and Eve were the first parents of the whole human family; also how they were placed in the beautiful garden of Eden, where they lived in peace and happiness.

That envious angel, however, who was driven out of heaven, because of his pride, had now become God's enemy, and seeing the peaceful state in which our first parents lived in this beautiful garden, devised a plan whereby he might bring them to disobedience. Now because "the serpent was more subtle than any beast of the field," the words of the "father of lies" were spoken through him to the woman that they should not surely die, if they would eat of the fruit of the tree, in the midst of the garden.

They hearkened and were deceived; and thus it was that "through the envy of satan, death came into the world." Of this enemy we believe that he was a spirit, and is at the present time; that he is the enemy of God and man, who has his works in this world, and his wages in the bottomless pit.

"Of the angels of God, we believe, that they are likewise ministering spirits, sent to minister unto those who shall be heirs of salvation." But this angel of darkness "getteth about like a roaring lion and seeketh whom he may devour."

Not alone Adam and Eve were led to transgress by him, but all their descendants. Who, or rather, what spirit was it that led Cain to sin? Was it not the evil one? Cain had sinned before he brought his "offering unto the Lord," and for that reason "God had no respect to Cain and his offering," bad no respect to Cain and his offering.

"And Cain was very wroth." This was the first wrath of man that we read of, and led to the murder of his brother Abel, which he denied before God. On being asked where his brother Abel was, he answered, "I do not know."

This was trying to deceive God. This same thing we do when we commit a sin, be it ever so little, and think, if only no person finds it out. The same eye that watched Cain's actions, seeth all our performances; knoweth all our thoughts, and "will not hold him guiltless that taketh his name in vain." Ex. 20: 7.

Cain was a murderer, and now it is almost with trembling, that we read, "Whoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1. John 3: 15.

Here my duty is to learn, whether I "love my neighbor as myself." If not, the above scripture clearly describes my state.

"Be not deceived: God is not mocked." We can easily be deceived in regard to this love, of which we read in the scripture, and hear it taught by the ministers of the gospel, and when asked, confess that we live in peace and love with all men, which is right if it is so. But the Savior says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15: 8. We can confess so with our lips, and have "bitter crying and strife in our hearts." "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Jas. 3: 14-16.

Thus we see how soon we can be deceived and mock God. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

"If any man say, I love God, and hateth his brother he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen." John 4: 20. According to the scripture as it is explained by John, when we profess to be followers of the Lamb, "branches of the true vine," confess peace and love where it really does not exist, we perceive that our sins are no less than those of Cain were.

That of which the heart is full, proceedeth out of the mouth. This enables us to know, whether our hearts are full of hatred and strife; if we are tempted to speak evil of our brother or neighbor almost daily, it is a sure testimony that we are on the broad road to destruction, and in need of true repentance, which are the only means whereby we may gain remission for our sins.

Why should we hate the vilest sinner? Has he not the same opportunity to come to the mercy seat of God that we have? And only by true repentance for our sins, have we the promise of salvation and eternal life.

We follow religion as a practice, without thinking of what it really consists. Seeing all the faults and mistakes our neighbors make, but taking little heed to our own. When it comes to the time of which king Hezekiah speaks, when he was to set his house in order and prepare for death, how he turned his face to the wall and wept; which appears to signify that he concerned himself little about any person's duty but his own. Solomon also exhorts us "to re-

member the end in all that we do." "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 18.

In some cases it is not possible; but by obeying the instructions of our Redeemer, when he says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In doing so, we are more likely to keep the narrow path than by following the first passions that arise from a carnal mind.

"Be ye angry, and sin not: let not the sun go down upon your wrath." Eph. 4: 26. O, how beautiful would it be to bear this always in mind, and "let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from us, with all malice: and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us." Eph. 4: 31, 32.

If the sun goes down, and we have indulged in any of those sins during the day, without obeying the apostle's admonitions at the close of the day, how can we repeat that part of the Lord's prayer, which reads, "And forgive us our debts as we forgive our debtors." Our Savior plainly tells us, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your heavenly Father forgive your trespasses." Matt. 6: 14, 15.

A. M. KAUFFMAN.

Manor, Pa.

For the Herald of Truth.

Come and See.

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see." John 1: 46.

The first thought that arises in the minds of the people when told of any extraordinary individual, is, his origin. If he happens to have originated from a source whence according to their view an individual of note or character should, they are almost instantly ready to believe in him; but if the contrary, they must first see for themselves. Their doubts can very often be removed by assuring them that it will only be necessary for them to see and they will believe. This was the case with Nathaniel. Philip told him, "We have found him of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph." He immediately thought of the meanness of the place. No doubt Nazareth was a mean, despised town; perhaps inhabited mostly by poor people, such as earned their livelihood by hard labor. Therefore he perhaps thought, Is it possible—can there any good thing come out of so mean and despised a place; its inhabitants are of the lowest order of people. But when Philip told him to come and see for himself he no more doubted.

Oh! if poor sinners would only be as

ready to believe and accept Jesus as their Savior as Nathaniel was. Sinners, we have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth. But methinks I hear you inquire, Can there be any good in the religion of Jesus? Are those who follow him any better than others, or can there be any pleasure or happiness in forsaking all these worldly pleasures, and following the Savior? Those who follow him seem so mean, so despised and rejected of men; they do not take part in any of the amusements in which I take so much delight; they really do not seem to have any pleasure in this world while yet, after I cannot enjoy them any more, then I will become a Christian.

Poor, blind sinner! Have we not often told you of the pleasure and happiness of a Christian life? Have you not often heard Christians say they never experienced any real happiness until they gave their hearts to Christ and joined in with the people of God? Yea, we have found him to be the only source of happiness in this world; we have found him to be precious to our souls; we have found him to be the One "altogether lovely, and the chief among ten thousand." Before we embraced him our hearts were full of fears, we did not dare to think of death. We sought pleasure in this world, but found it not until we came to Christ. He removed all our fears; yea, he forgave all our iniquities and healed all our diseases. And now he bears all our burdens and is a very present help in time of trouble. He is a friend that sticketh closer than a brother. O, taste and see that the Lord is good.

"Jesus! dear name, how sweet it sounds! Replete with balm for all our wounds: His word declares his grace is free, Come, needy sinner, 'Come and see.'"

"He left the shining courts on high, Came to our world to bleed and die; Jesus the Lord hung on a tree; Come, thoughtless sinner, 'Come and see.'"

"Your sins did pierce his bleeding heart, Till death had done its dreadful part: His boundless love extends to thee; Come, trembling sinner, 'Come and see.'"

"His blood can cleanse the foulest stain. Can make the vilest sinner clean: This fountain open stands for thee; Come, guilty sinner, 'Come and see.'"

H. B. BRENNEMAN.

For the Herald of Truth.

SORROWS.

In this life we all meet with sorrows, both natural and spiritual. We experience natural sorrows because we are subject to losses of property, disappointments in business, sickness and the loss of friends by death. Spiritual sorrows are those that we feel for our guilt and many sins, the concern for our souls salvation, and the trials and discouragements that meet us in our Christian life and experience.

Whatever sorrows meet us, we should never despair, for that is not in accordance with God's will. He will sustain us and provide for us, both naturally and spiritually.

We should not be too much attached to the earthly and perishable things of the world, for when they fail us and pass away, our sorrows are increased, because they can give us no comfort in the hour of affliction. These sorrows we should endeavor to overcome, and if we are faithful in our duty to God they will not always trouble and afflict us: for the time will be, "when God shall wipe away all tears from our eyes; and there shall be no more death nor sorrow."

The sorrows of this life however cannot equal the sorrow of those who at the last day will hear the terrible doom, "Depart from me," when the realities of the future world shall open before them. The sorrow of that hour, when "they shall begin to say to the mountains, Cover us; and to the hills, Cover us," and where is weeping and gnashing of teeth, is awful to contemplate. But if we lead a righteous, Christian life, and in our daily walk follow the footsteps of the Savior, we shall escape this sorrow and condemnation. Christ rejects no one that comes to him with a penitent heart and godly sorrow; and he will freely forgive those who confess their sins; forsake their evil ways and seek to sin no more; and they shall gain the promised crown of glory in heaven, which is of far more value than all the perishable treasures of this world. Let us then be faithful in all life's duties, and "lay up for ourselves treasures in heaven," so shall we escape the sorrows of the future world, and obtain the unfading, incorruptible crown of eternal life.

J. D. H.

For the Herald of Truth.

Duties of Christians.

"Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah 3: 2.

Beloved Brethren and Friends:— Hoping the blessing of God, and the fellowship of the Holy spirit, has bound us together as one body in Christ, so that we can go hand in hand, to help each other in our Christian life, as well as do something to promote the honor and glory of God, in advancing the Redeemer's kingdom.

We all have time and opportunity to labor in the Lord's vineyard; and each one, should endeavor to do his whole duty to God, to himself and his fellow-man: for we see at this time, that a large proportion of mankind are running into idolatry; the love of money, the lust of the eye, pride and honor, have many followers, who worship more the fleeting things of this world, than they do their God.

The Savior says, "Ye cannot serve God and mammon, and, Where your treasure is, there will your heart be also." Let therefore, each one ask, and answer for himself,

the question, whether he serves God or mammon.

If we lead a Christian life, and walk daily in the fear of God, striving to do all for his honor and glory, we have the promise in the gospel of being the children of God, and heirs of eternal life; but if we belong to that class, who are continually occupied and engaged in the business transactions of the world, laying up treasure for themselves on earth, mingling with the excitements of political affairs, and seemingly more concerned about the kingdoms of this world, than that which is to come, our hope for eternal happiness is no better than that of the unbeliever or the infidel.

So long as we do not lay aside the things of this world, experience a change of heart become regenerated and born again, we cannot enter the kingdom of heaven.

Since we know then, that so many around us are unconverted, and living in wickedness and sin, why is it that we are idly spending so much of our precious time?

At the longest, our time is short, and soon the places that once knew us, will know us no more. Let us then renew our efforts, to improve to its full extent, the time allotted us, and labor daily for the spiritual welfare of our fellow-men, that thereby we may promote the honor and glory of God.

And here I would ask of the ministers, if they have always done their duty, preaching the word, visiting the brethren and the churches, and improved the talents committed to their care.

The Savior is our example, and commands saying, "Go ye into all the world, and to all nations;" and the apostle James writes, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." And as ministers are on the watch-towers of Zion, and shall be accountable at the judgment, they must sound the alarm to warn sinners; and preach to the unconverted the gospel.

In conclusion let me say to the members, be at all times ready to aid the ministers, that they may be able to do their duty in ministering to the spiritual interests of others; and be not selfish or partial, gathering only for yourselves, but freely give to aid those who can be the means of doing much good.

JONAS BLANCH.

For the Herald of Truth.

CONSIDER.

As we are all fast hastening hence, how necessary that we often well consider, that which tends to our future interest and welfare.

There are many, no doubt, who from time to time remain heedless and continue in disobedience because they do not stop to consider. Often perhaps they are convinced that they should forsake all sin, lead a better life and become Christians, but neglect it, because they do not consider that it is

God's earnest desire that all men should come to a knowledge of the truth and live. For He has no delight in the death of the wicked, having for us sent his only begotten Son into the world not to condemn the world, though all deserved condemnation rather than compassion and mercy; but that the world through him might be saved.

As long as all goes well men are apt to be worldly-minded, and though they may often feel the grace of God, operating in the soul, they are not willing to repent and seek salvation; but console themselves with the thought which no doubt Satan suggests that there is still time and a more convenient season than now. Thus because they do not well consider life and eternity, repentance is delayed and salvation neglected, and though aware that it is adding sin unto sin and with all knowledge and better knowing, they do not consider whether they are going, or whether all will come right and be well in the end.

Reader do not deceive yourself with a vain hope; consider that a good choice cannot be made too soon, but may be delayed too long. Consider it well while it is day for the night cometh when no man can work.

J. D. H.

For the Herald of Truth.

The Two Books.

Dear reader, I feel moved by the ties of Christian love to improve my time and opportunity for the benefit of others. In the *Herald of Truth* for the month of December 1869, I found an article under the title of "The Two Books," which made such an impression on my mind that I feel it a duty to offer some further remarks upon the same subject, so that if possible the subject may be brought still nearer to our hearts, and make a more lasting impression on our minds.

Let us however first consider what these two books are. The first one which is called the book of instruction, is to be remembered is the Book of books, which will give us all the instruction we need, if we examine it carefully, and give heed to its instructions. The second book we will term the book of life, in which you and I, dear reader, have been writing, each day a page even since we have been able to discern good from evil. Now the question arises, How have we consulted the Book of instruction? I fear we have written too many pages without ever looking at the Book of instruction. This Book requires of us, first, that we repent of our sins and become obedient to the will of God. Now let us see how we have obeyed, God. And how we have spent our past time. No and how many a page has been written, which doubt many a page has been written, and on should have been written differently and on others many a blot may be seen, so that we also have reason to tremble when we look over. Now unless these pages, so carelessly written, are blotted out, we cannot

enter in at the palace gate; but we have the Book of instruction which tells us how the stains, and blots and imperfections may be blotted out. Let us then take the Book, search its truths and follow its directions and we shall find rest for our souls.

There may be many a reader who will not stop to think how necessary it is to look into the Book of instruction; but let us look upon our past lives and see whether we have lived acceptably in the sight of an almighty God, and no doubt we will be filled with fear and trembling, when we consider how often we have grieved that kind Spirit who daily knocks at the door of our hearts and asks admittance.

There are great promises in store for those who open the door and willingly receive him. Let us therefore seek the more earnestly to walk in the Spirit and not in the flesh, to fulfill the lusts thereof; for the flesh and the Spirit strive against each other and if the flesh has the mastery, we cannot please God; we cannot do those things which are acceptable in his sight. How often have we already resolved to forsake all unrighteousness and live more in accordance with the will of God, and how often have we failed in the attempt.

Let us therefore, beloved reader, endeavor to walk more in accordance to the will of God, to be more zealous, to keep our hearts right before him, to watch and pray for divine aid, and his Spirit will guide and lead us even unto a happy end. D. S. II.

The Christian Martyr.

[How Elizabeth Seger, wife of Jerome Seger, suffered death for her steadfastness in the faith in the year 1551, by being put in a bag and thrown into the Scheldt, thus sealing her faith, with her death.]

Our sister Lysken, who was long in prison, fulfilled the time of her pilgrimage, and continued unshaken and immovable in the word of the Lord to the end; the Lord be praised for ever. She also confessed her faith before the court, and before the people, without fear or dissimulation. In the first place, they asked her concerning baptism, to which she replied: I confess but one baptism, used by Christ and his saints, and transmitted to us. What do you think of infant-baptism, said the bailiff? I consider it, she replied, merely infant-baptism, and a human invention. The lords then arose, and consulted, during which time Lysken confessed and expounded to the people the principles of her faith; they therefore passed sentence on her. Lysken then addressed herself to the lords, saying: You are now judges, but the time will come when you shall wish that you had been keepers of sheep; for there is a Judge and Lord over all, who will judge you in due season; but we wrestle not against flesh and blood, but against principalities, powers, and the rulers of the darkness of this world. The lords, therefore, said: Take her away from the court. Acts

20: 23. 1 Pet. 2: 12; 4: 15. Matt. 10: 22; 16: 10. Eph. 4: 5. Wis. 5. Ps. 7: 12. John 19: 19.

The people now ran together to see her, but she addressed the people freely, saying: Be it known that I do not suffer for theft, murder, or evil acts, but solely for the incorruptible word of God. Having arrived at Church-hill, she said: O you slaughter pit, how many souls have been murdered in you! As she proceeded between the ministers, who did not lead her, the ministers said: Stand over, and give room, when Lysken observed: They do not hinder me; they may look on me, and take me for an example, all who love the word of the Lord. While saying this, she re-entered the prison. The people were much affected at this: but the friends rejoiced, and were of good courage, hence in the afternoon, some of our friends paid her a visit in the prison, in order to converse with her; several of the people also attended, the friends held a short conversation with her, and observed: It is good that you suffer for well-doing, and not for any evil act; but on account of the people that were in the prison, it was necessary for them to withdraw. Lysken spoke with freedom and intrepidity to the people, and sang a beautiful hymn, which astonished the people greatly; likewise, two monks came in, in order to examine her once more, and fastened themselves together with her in a room, but she refused to hear them. The chamber door being opened, and many people standing in front of it, Lysken, standing in the door, said to the monks: Go away till you are sent for, because I will not listen to you; if I had been satisfied with your heaven, I would not have come to this; the three were now shut up again in the room, and the erring spirits made another attempt with their false and deadly poison, but Lysken was undaunted and cheerful, thank God, and commenced singing a hymn in the presence of the monks. One of the friends present observed: Sister, strive valiantly; but on hearing this, they got very angry, and said: Here is another of your people, who is encouraging you, who deserves burning more than she, and thus they departed in wrath; for their voices were strange, and were not heard. Lysken was now shut up alone in a room fronting the street, where she used to sit, and nobody could get admittance to her, but the one that had the key. When the monks were in the street, about going away, some friends asked them: Will she not turn? No, they replied; for there was one of the people there to whom she paid more attention. Towards evening, the Lord granted that one of the friends came to the place where Lysken was, and held a long conversation with her, so that the people in the street heard it, and every body saw where the friend was, so that some of them were near him got uneasy, and told him to go away; but he replied: I must first bid her adieu, when he said: Sister, get up, and show yourself at the window; this she immediately complied with, and as she took

a view of the people in the street, certain friends among them called to her, saying: Dear sister, contend valiantly; for the crown of life is held out to you. She then said to the people: Drunkards, whoremongers, adulterers, all will be tolerated, they read in the scriptures, and speak of the same; but they that live and act according to the will of God, must be tortured, oppressed, persecuted, and put to death. After this she began to sing: *Nicht arme Schafe, &c.* Before the hymn was ended the lords, accompanied by the servants, came into the prison; when some friends said: Lysken, sing on to the end, don't be afraid; but before she could finish the hymn, they took her from the window, and evening approaching, they could not see her any more. We rose early on Saturday, some before day, others at day break, to see the marriage which they thought would be celebrated; but the murderers had outstripped us, we had slept too long—they had already perpetrated the deed of murder between three and four o'clock. They took the lamb to the Scheldt, thrust her in a sack, and drowned her, before the people gathered, so that there were but few spectators; yet there were some who witnessed that she was resolute in death, saying courageously: Father, into thy hands I commend my spirit. Thus she was delivered to the praise of the Lord, and many people were, by the grace of God, affected at her departure. When the people arrived, and found that she was dead, there arose a great uproar among them; for the people made as much lamentation as if she had been publicly executed; they also said: Thieves and murderers are brought publicly before all men; and thus their falsehood became more widely extended. Some plain people therefore inquired: Why must this people die? for many give a good account of them. Some of the friends then replied publicly to the people: The reason is, that they obey the commandment of God in preference to that of the emperor, or of men, and that they have turned from their hearts to the Lord their God, from lies to truth, from darkness to light, from unrighteousness to righteousness, from disobedience to true faith, have amended their lives, and after they became true believers, suffered themselves to be baptized according to the command of Christ and the usage of his apostles, have moreover instructed the people from the word of God, that the papists are those of whom the apostle Paul prophesied, that they are seducing spirits, teaching the doctrines of devils; also that the righteous had to suffer from the time of Abel until now, even as Christ had to suffer, and enter into the glory of his Father, leaving us an example that we should follow his steps; for all who live godly in Christ Jesus, must suffer persecution. 1 Pet. 1: 25; 4: 15; 2: 20, 21. Matt. 21: 13; 16: 6; 5: 12; 1: 15. John 10: 1, 5, 27; 16: 2. Judith 13. Rom. 16: 1. 2 Tim. 2: 5; 3: 12. Luke 23: 45. Acts 30: 5. Mark 15: 16. 1 Tim. 4: 1. Gen. 4: 8. Luke 24: 25. 2 Tim. 3: 2.

The Sin of Unbelief.

"And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see with thine eyes, but shalt not eat thereof."—2 Kings, 7: 19.

One wise man may deliver a whole city; one good man may be the means of safety to a thousand others. The holy ones are "the salt of the earth," the means of the preservation of the wicked. Without the godly as a conserve, the race would be utterly destroyed. In the city of Samaria there was one righteous man—Elisha, the servant of the Lord. Piety was altogether extinct in the court. The king was a sinner of the blackest dye; his iniquity was glaring and infamous. Jehoram walked in the ways of his father Ahab, and made unto himself false gods. The people of Samaria were fallen like their monarch; they had gone astray from Jehovah; they had forsaken the God of Israel; they remembered not the watchword of Jacob, "The Lord thy God is one God;" and in wicked idolatry they bowed before the idols of the heathens, and therefore the Lord of Hosts suffered their enemies to oppress them until the curse of Ebal was fulfilled in the streets of Samaria, for "the tender and delicate woman who would not adventure to set the sole of her foot upon the ground for delicateness" had an evil eye for her own children, and devoured her offspring by reason of fierce hunger Deut. 28: 56—58. In this awful extremity the one holy man was the medium of salvation. The one grain of salt preserved the entire city; the war warrior for God was the means of the deliverance of the whole beleaguered multitude. For Elisha's sake, the Lord sent the promise, that the next day, food, which could not be obtained at any price, should be had at the cheapest possible rate, at the very gates of Samaria. We may picture the joy of the multitude when first the seer uttered this prediction. They knew him to be a prophet of the Lord; he had divine credentials; all his past prophecies had been fulfilled. They knew that he was a man sent of God, and uttering Jehovah's message. Surely the monarch's eyes would glisten with delight, and the emaciated multitude would leap for joy, at the prospect of so speedy a release from famine. "To-morrow," would they shout, "to-morrow our hunger shall be over, and we shall feast to the fill!"

However, the lord on whom the king leaned, expressed his disbelief. We hear not that any of the common people, the plebeians, ever did so; but an aristocrat did it. Strange it is, that God has seldom chosen the great men of this world. High places and faith in Christ seldom agree. This great man said, "Impossible!" and with an insult to the prophet, he added, "If the Lord should make windows in heaven, might such a thing be?" His sin lay in the fact, that after repeated seals of Elisha's ministry, he yet

disbelieved the assurance uttered by the prophet on God's behalf. He had doubtless seen the marvelous defeat of Moab; he had been startled at tidings of the resurrection of the Shunamite's son; he knew that Elisha had revealed Bonhadad's secrets and smitten his marauding hosts with blindness; he had seen the bands Syria decoyed into the heart of Samaria; and he probably knew the story of the widow, whose oil filled all the vessels, and redeemed her sons; at all events, the cure of Naaman was common conversation at court; and yet, in the face of all this accumulated evidence, in the teeth of all these credentials of the prophet's mission, he yet doubted, and insultingly told him that heaven must become an open casement, ere the promise could be performed. Whereupon God pronounced his doom by the mouth of the man who had just now proclaimed the promise, "Thou shalt see it with thine eyes, but shalt not eat thereof." And Providence— which always fulfills prophecy just as the paper takes the stamp of the type—destroyed the man. Trodden down in the streets of Samaria, he perished at its gates, beholding the plenty, but tasting not of it. Perhaps his carriage was haughty, and insulting to the people, or he tried to restrain their eager rush; or, as we would say, it might have been by mere accident that he was crushed to death; so that he saw the prophecy fulfilled, but never lived to enjoy it. In his case, seeing was believing, but it was not enjoying.—*Spurgeon's Sermons.*

"Is Christ Divided?"

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." 1 Cor., 3: 3.

When our first parents were tempted to partake of the forbidden fruit, instead of becoming wise as God, they became wise enough to see their own nakedness, and depravity; but the infinite was far from them, and their descendants likewise failed to attain to it.

If we should devote our whole lifetime to study, and avail ourselves of all the knowledge that the human intellect can acquire, yet we would see darkly as through a glass, and our knowledge and prophecy would be in part. As this imperfection, which is the cause of all the diversities of opinion, in religious, as well as in worldly things, is common to the whole human family, we need never expect to see alike in all things. We cannot find two persons among the millions on earth, whom we cannot know from each other, and if we could read each of their thoughts and ideas on the countenance, the difference would be no less. But the Gospel of peace, which is given us to reconcile us to God, contains enough to meet the wants of this imperfection as well as all others. By the same Christian graces which separate us from the world, we should be united in one Christian family; not on the

ground of godly perfection, which is far from us, but on the basis of christian charity, and practical piety.

Notwithstanding all the divisions of the christian church, there is but one great division between the righteous and the unrighteous, and when God will gather his elect from the four winds of the earth, this great division will extend its final separation through every church and creed. What avail disputes and controversies, between brethren and members of different sects, concerning forms of external ceremonies, and the other less important points? Though the contrary may absorb the zeal due to more weighty matters, yet each one continuing his view from his own standpoint, becomes more strongly built up in his own opinion. This is of course not *always* the case, neither are controversies always unprofitable, if seasoned with wisdom and brotherly charity, but they are without doubt often productive of more evil than good. We cannot always be like minded in points of doctrine, but we *should* be like-minded in our motives. It is important to be well informed, and also to enlighten others, *in points which we ourselves can comprehend clearly*, but in all this we are liable to overestimate our own views, when we differ from others. They are few who realize the extent to which the mind is influenced by tradition, without respect to truth or error. With few exceptions, we receive them from our ancestors like a fireside story, approve them, (in practice) and with the alterations wrought upon them by surrounding influence, we hand them from generation to generation. O that we could bury the error of tradition in oblivion, and look with an impartial eye, upon the original story as it fell like manna from the Savior's lips!

A FRIEND OF CHARITY.

Be ye Dove-like.

"Be ye harmless as doves."
"Be ye kind one to another, tender-hearted."

I must kind and gentle be
If I would my Father please,
For I know he loves to see
Children hearing fruits like these.

Nothing selfish or unkind
Can before my Father come:
I must have his children's mind
If I seek his children's home.

No more angry thoughts or rude
Are allowed to enter there:
We shall seek each others good,
And each others pleasures share.

When these evil thoughts I feel,
As alas! I often do;
Lord thy tender love reveal;
Surely thou wilt conquer so.

Misers take as much care of their money as if they owned it, and use it as little as if they didn't.

Herald of Truth.

Elkhart, Indiana, April 1870.

Barn burned.—About three o'clock on Sunday afternoon, March the 13th, the barn of Bro. John Freed who lives about two and a half miles South West of Wakarusa, in Elkhart county, Indiana, was discovered to be on fire, and in a short time was burned to the ground. The horses and some few other articles were saved from the devouring element. Two fresh cows with their calves, about 60 bushels of wheat, 75 bushels of oats, a wagon, threshing machine, sawing machine, hay, straw, &c, were consumed. Two little boys had made themselves a play-house in a pile of straw, in the barn, and with some matches which they obtained from the pockets of one of the older brother's clothes, they built a fire in it and had barely time to escape from the flames themselves. It was a large barn, built but a few years ago, and is a heavy loss to Bro. Freed.

The Martyr's Mirror, in the German language will be completed by about the middle of July, when we expect to be ready to begin to fill orders. For the benefit of those who are willing to exert themselves to obtain subscribers, we propose to make the following offer, namely, any person sending us an order for 12 books, and making himself responsible for the pay, will get one extra copy free; the price of the Book is \$6.00. This will also apply to those who have already sent in their orders. There will also be some expense saved by taking a dozen or more books together and sending them as freight instead of smaller quantities by express.

We want agents in every neighborhood, to go to work in earnest, and sell all the books they can, as we have gone to great expense in getting up the book, and wish to sell them off as rapidly as possible, as soon as they are completed.

Fourteen Numbers for volume 7. —We have promised our readers fourteen numbers of our paper during this year, on condition that they will send us material enough to fill them. The prospects are that our German friends will do their part, at least they have made a good beginning. But our English friends are a little slow. Now

we hope all will make an effort to help us in this work, and do not write only once, but continue your efforts, and from month to month send us something that will edify, encourage, warn and instruct, and you will find that you yourselves will derive as much, if not more benefit therefrom than those who read. By teaching others we teach ourselves also. Write your articles plain, pointed and distinctly, and unless you are a good writer do not make them too long.

A Brother from East Pikeland, Pa., writes: We have had a Sabbath-school in our meeting-house last summer and the brethren and sisters took an interest in coming to school and teaching the children, and if our lives are spared till about the middle of April, we intend to re-open the school, so that we may teach the young the way they should go to become the followers of the meek and lowly Lamb. It becomes us, as parents to train our children in the way we wish them to go while they are young, as we feel an interest in the salvation of our own souls and those of our children. Our school so far has been conducted by the officers of the church and will be again this summer.

From Germany.—In the *Mennonitische Blätter* for February, published in Danzig, in the kingdom of Prussia, the Editor publishes the following in relation to those who are placed under the painful necessity of emigrating to some other country, in order to enjoy that liberty of conscience, which we as a church, who make it a point of conscience not to bear arms, hold so dear, and which, according to the best of our knowledge, is fully guaranteed to the non-resistants by very few, if any of the European powers. So that they must either let go this sacred and time-honored principle of their faith, or else remove to a country where there is greater religious freedom. He says, "According to a letter which we received from Bishop A. Esau of Petersburg, near Tienhof, the attention of those in our church, who in consequence of the repeal or the annulling of the law which secured to our people freedom from military duties, desire to emigrate, and who after mature deliberation had intended to remove to Russia, has recently been anxiously turned to the United States of America; it is proposed to send a deputation thither in order to examine the condition of things and look up a proper

place where a colony of our church might be founded. The traveling expenses of this deputation are expected to be made up by contributions from the several churches, and an appeal to this effect has already been sent forth. We can only give our fullest approbation to this undertaking, inasmuch as we are convinced, that for those who under existing circumstances feel themselves forced to emigrate, a settlement in the United States would be far preferable to one in Russia. In the selection of a state and place however, the greatest prudence is necessary, and everything should be considered, and hence it would be very advisable that able and careful men should be sent for this purpose. Though for the members of the Mennonite Church in Danzig there is no special interest in this matter as none of them think of emigrating at this time, yet notwithstanding the officers of the church as an effort on their part, and to show their interest in the prosperity and the trials of the church, have already promised a contribution towards the expense of the journey, on condition that our country churches also do the same. There is no doubt, that on account of the greater interest which our country churches must have in the matter, that the expenses for the deputation will be fully met.

For more particular information in regard to this matter, address Bishop A. Esau or J. Fast in Platenhof near Tienhof."

We cannot forbear to express our sympathy for our brethren on the other side of the ocean under the trying circumstances in which they are placed and should they finally determine to come to this country, our people should not be slow to extend the welcoming hand, and if need be also material aid. Let us receive them kindly and seek to do them good.

Our Supplement. Inasmuch as we had a good deal of copy this month, especially for the children's department, we thought the children would feel pleased to have two full pages on a separate sheet, and so we send them this as a supplement to the *Herald*. Whether we will do this again, will depend upon the amount of copy we have.

To H. K. G. Mistakes will happen, and letters are sometimes missent. We have a standing notice in our paper, in which we urge our patrons to notify us promptly of any error or omission that may occur, and we

shall as promptly attend to such notices when we receive them. Thank you for the reminder. If anything is still wrong please let us know and we will rectify it.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Dietrich Philip's Handbuechlein. This work complete including *Ehe der Christen* &c., will be published by us as soon as a sufficient number of subscribers are obtained to warrant us to commence the work. We already have a number of subscribers for the work, and hope our friends will exert themselves and send in their orders as soon as they can. We propose to publish it the same form and binding as the old edition published in 1851, with two clasps. The price for the complete work including the *Ehe der Christen* will be \$1.75 per volume. A liberal discount allowed to agents. Those who do not wish to have the "*Ehe der Christen*" included in the work can have it without.

Conferences.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Hildebrand's church, in Augusta county, the 29th and 30th of April, and on Sunday the first day of May, we intend to hold a communion meeting at the same place. We are constrained through love to God and to our brethren and sisters to give a general invitation to attend, in particular our ministering brethren from far and near. We would be glad indeed to meet with some of our distant brethren at our conference. Those coming up the valley will get off the cars at Harrisonburg, Rockingham Co., and inquire for Bro. David H. Landis. Those coming by the way of Gordonsville will get off the cars at Waynesboro and inquire for Bro. JACOB HILDEBRAND.

THE SEMI-ANNUAL CONFERENCE in Waterloo county, Ontario, will be held at Christian Eby's meeting-house on Friday the 8th of April.

THE ANNUAL CONFERENCE of Ontario (Canada), will be held, in Moyer's meeting-house, in Lincoln county, on Friday the 27th of May.

THE SEMI-ANNUAL CONFERENCE in Ohio will be held in the neighborhood of Columbiana, Columbiana county, on Friday the 20th of May. Those coming on the cars will stop at Columbiana.

THE SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on Friday the 8th of April, in Brubacher's meeting-house.

THE SEMI-ANNUAL CONFERENCE of the Eastern district of Pa., will be held on Thursday the 5th of May, in Franconia, in Montgomery county Pa.

THE SEMI-ANNUAL CONFERENCE in New York will be held in Clarence, Erie county on Friday the 6th of May.

THE ANNUAL CONFERENCE of the Onish Mennonite church, according to the conclusion of last year's conference, will meet on Whit-sunday, June 5th, in Fulton county, Ohio, where all brethren and sisters, and all others who desire are cordially invited to attend. Those coming on the cars from the west, will stop at Archbold. Those from the East at Pettitsville.

To our Subscribers.—If any of our subscribers do not get their papers regularly, or if any persons who send for books &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Canada Currency. Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold remains at about its present rate.

How to send Money. If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our Subscribers who do not wish to take the *Herald of Truth* any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Sabbath School.

The children must not be neglected, if the church is to prosper. The Sabbath-school is the nursery of the church, and as such we should encourage it and help to support it, and it is a very encouraging fact that the brethren all over the country, are beginning to see the great importance of Sabbath-school instruction for the children, and are organizing them, and giving many an opportunity to learn something that is useful and good, and thus opening the way to lead them early to Christ and into the church. We hope the day is not far distant when all the children in our church will rejoice in the fact that they are Sabbath-school children; and that also in the Sabbath-school they are learning the way of life. There are of course great abuses made of the Sabbath-school, and in some schools the children are taught a great many things which they had better not know. There are those who endeavor to keep up a continual excitement by introducing all sorts of vanities and corruptions, which do a great deal more injury to children than good; these as a matter of course must be avoided, and we feel assured that children who love the Lord, will have no pleasure in those vain customs which so many practice.

I believe that most of our conferences have given their consent to holding Sabbath-schools, on condition that they are held in accordance with the rules of our church; at least we find that the brethren with the consent of bishops and ministers, are holding them in Pennsylvania, Ohio, Indiana, Illinois, Iowa, Canada and other places, and our bishops and ministers indeed have a duty to perform in this matter. They should carefully look after these schools, and see to it well that they are conducted as they should be, for as the watchmen upon the walls of Zion, we must give an account of our stewardship. We should all endeavor to avoid every appearance of evil. But it is not my purpose to discuss, at length, the importance and necessity of Sabbath-schools at this time, but merely to throw out some hints as to how they should be conducted.

1. It should always be borne in mind that the purpose of the Sabbath-school, is not so much to teach children to read, as to teach them the lessons of truth contained in the Bible. To instruct them in their duty to God and their fellow-men, to teach them early to love God and keep his commandments, and thus prepare them to grow up to be good and useful members of the church of Christ. "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22: 6.

When it is proposed to organize a Sabbath-school in a church, the church should if possible be united in their desire to have the school. Both the minister and the congregation should join heart and hand in the work. Otherwise the school may not prosper and little good will be accomplished. Should

there be any who are opposed to the school, or dissatisfied, the greatest care should be exercised, the greatest love, meekness and prudence should be manifested, in order to gain the good will and cooperation of all. The whole church should be consulted in the matter, and in case there are still those who do not feel the necessity and importance of the work, they should not give way to any preconceived ideas, or prejudice, but prayerfully and carefully consider the matter, and according to the Gospel and the teachings of the apostles, and the impartial dictates of conscience decide the matter.

After the church has come to a satisfactory conclusion, and determined to have the school, due notice should be given, and at the appointed time and place the children and parents should meet together to organize the school.

Where the members of a church live close together so that they do not have far to go, the best time for school is half past two or three o'clock in the afternoon. Where they live some distance apart, it is better to have it immediately after meeting. If the meeting closes at half past eleven, the Sabbath-school may be closed by one or half past one. By this arrangement also the children will accompany the parents to church, and the parents will be with the children at school two very desirable points. They will be more apt to attend regularly, as they can all go together, and return together, and besides they do not need to start so early in the morning, and can return early in the evening, which also is a matter of great convenience to those living in the country. Before meeting is not a good time, as it will necessitate both parents and children to start very early, and then the time for the school will be too short and unsatisfactory, while where the meeting-house is used for the school, the older folks by coming into the house before the school closes, will often crowd the school and thus cause disorder and confusion which should be avoided.

In organizing the school, the first point is to select a person to act as superintendent or leader of the school. He should be a man who is "apt to teach," who loves the children and takes an interest in their welfare; who can and will attend every session of the school; who is serious, devoted, prayerful and pious; whose walk is irreproachable and who understands his duty and does it. It should be remembered that he is to teach the solemn duties which we owe to God and our fellow-man to the tender minds of the young. It should be remembered also that unless the superintendent of a Sabbath-school is always at his post, his place will not always be filled, and his school will not prosper. There is indeed nothing that will so soon destroy the good influence of a Sunday-school as the absence of the superintendent and teachers, or light trifling conduct when they are present. I do not consider it a good plan always to lay the whole burden of the school upon the ministers of a church, though where they have time and can always, or

most always be present, it is right and proper that they should take it upon them. But where there are other duties which compel them to be absent frequently, it is better to have one of the deacons or a well qualified brother, to take charge of the school; the ministers however should always, when possible, attend. Their presence and a word of exhortation will encourage both teacher and children.

After a superintendent has been chosen, with one or two to assist him in forming classes, distributing and collecting books &c, as the necessities of the school may demand, the school may be divided into classes. A class should be composed of not over six or eight scholars; a less number would be preferable. About five or six, I would consider as many as one teacher could properly take care of. Each class should then have a seat assigned to it, which it should keep and occupy at each meeting of the school. In assigning the scholars to their classes, the superintendent ought to have regard to their acquirements. Those who are able to read and understand the Testament, should be classed together. Those who are not so far advanced may also be classed together, and instructed according to their ability to understand.

After the classes have been formed, a teacher should be appointed for each class. These should be selected from among the brethren and sisters, and should possess such qualifications as are necessary to give proper instruction to their respective classes. They should be exemplary in their conduct, zealous in good works and earnest in prayer, and their efforts should be especially directed to give religious instruction to the children. There are a great many brethren and sisters who decline to teach on the ground of inability. In this case they should immediately join a class and prepare themselves for teachers. Teachers who assume the duty of teaching a class, should have made up their mind for a summers work. They should be always there. Visitors and visiting should never keep you from your class. After you have assumed the responsible duties, you should under all circumstances seek faithfully to discharge them; for it is impossible to conduct a school pleasantly and profitably without the regular attendance of the teachers.

After the school is fully organized, the next question is in regard to the books to be used. We use in our German schools, for the younger scholars, the little German primer, published by the American Tract Society, which answers a very good purpose, though not as satisfactory as one might desire. Also the German Spelling Book, by Benjamin Eby, published by ourselves, and for those who are able to read in the Testament we have the Bible Society's small Testament. With these a teacher with a little application and effort, can give ample instruction, though some desire a question book, which, if of the right kind, is also serviceable. To this purpose the little

Mennonite catechism which we published last year in the German language, is a good book. It gives a synopsis of our own confession of faith (in which the children should by all means be well instructed), in short questions and answers. Many of the answers are given very nearly in the words of the Bible and adapted to the understanding of children. In some places, I believe libraries have been used, but in the selection of these great care should be used, that the teachings of these books do not implant principles into the minds of the children, which do more harm than all the other good instructions which they get, will benefit them. For English classes we would recommend the Tract Primer, the Testament, the Child's Scripture Question Book, published by the American Sunday School Union, &c. In singing we would earnestly recommend that the children should be taught to sing such tunes and hymns, as much as possible, as are commonly sung in our meetings, whether English or German, so that they can also help to sing in church.

It is also a good plan to have the children commit verses from the Bible or Testament and hymns from the hymn-book &c, to memory. Whether they should do this for hire; that is whether so many tickets, books, cards, &c. should be given for repeating so many verses or hymns, I doubt whether it is a very good way. I should rather prefer to have them learn those things as a matter of duty, or out of love, yet it may not always be out of place; and to give the children an occasional gift of something of the kind is only showing a wise and prudent love for them, and is no doubt right and good.

Order of exercises. These may be varied to suit the school and the leader of the school. At the opening, if there is time, three or four short hymns, or parts of hymns may be sung. But over three or four verses in a hymn should seldom be sung. The children will get tired sooner than the older people. Then a short portion of scripture should be read, say from ten to twenty verses. This selection of scripture should be one that is appropriate and adapted to the understanding of the children. Then a short and appropriate prayer, in words that the children can understand, should be offered, and a verse or two of a familiar hymn sung after prayer. After this the teachers should take their classes, and the persons whose duty it is, should distribute the books to those who need them, while the superintendent looks round to see if any new scholars have come in, who have not yet been placed into a class, or if any classes are without a teacher, and arranges all things in proper order. The superintendent should not try to teach a class himself—he has no time for that; if he faithfully attends to his duties as superintendent of the school he has plenty to do. The teachers should spend in the instruction of their classes from 30 to 40 minutes, and each teacher should endeavor to give such instruction as he or she thinks the class needs and can compre-

hend. When the time devoted to the lesson has expired, the superintendent should advise the school, and other exercises may be introduced. He may ask questions on the lesson, or on other parts of scripture, or may give the school in general, instructions on any point of doctrine or duty as he may see fit. The ten commandments, the Apostolic confession of faith, or portions of scripture may repeated by the class in concert, or the superintendent may give an exhortation, or some other person may exhort and instruct as may be deemed proper, only care should be had that the time is not taken up too long. After this a short prayer should be offered, another hymn sung, and the school dismissed.

The above is but a hasty and imperfect sketch of the subject. Much more could be said, but time and space forbid. As time and opportunity offer we shall refer to the matter again, and any question that may be asked that is appropriate for our columns, we shall endeavor, to the best of our ability to answer, and hope the brethren also will continue to send in their thoughts and views upon the subject for publication.

Correspondence.

A Journey to New York, Canada and Ohio.

On the 9th of December 1869, my daughter and I left our home for the purpose of visiting my brother-in-law, Jacob Hahn, who lives in Erie county, N. Y. We arrived there safely, and found the people in general in good health. I remained there only a short time, intending to spend some time with them on my return. I proceeded on my journey to Waterloo county, Canada West, where I met many friends and acquaintances, many of whom I had not seen for 18 years; also many that I used to know were no longer there—they had passed away. There were three funerals while I was there. I also attended three meetings. I enjoyed myself very much among the brethren and sisters while I was there, but it was only for a short time, and I feel heartily thankful for the love they manifested towards me, while among them. I shall not soon forget them, and also hope they will remember me in their prayers before the throne of grace. Before leaving I staid with Pre. Abraham Weber all night. His daughter was very sick, and I have often since felt an anxiety to know whether she is still living. From there I went to Preston and took the cars and went to Haldimand county, near Lake Erie, where there is a church of our faith. I remained here only several days, and then went back to Buffalo to my brother-in-law. I came back from Canada on New Years day, and went to Pre. John Lapp's, where I remained all night, and on Sunday I went to my brother-in-law. While I was in Canada a terrible suicide was committed from the suspension bridge, by a man who threw himself from the bridge, 100 feet high, into the water below. There were two men with him at the time who knew not that he intended anything of the kind. What a terrible sight it must have been for those who beheld him as he committed the terrible act. It is terrible to fall into the hands of the living God who surely will not permit such a fearful act to go unpunished, and there is no time for repentance for such. Such a person may think by such an act to escape the

sorrows of this world, without considering that he casts himself into a condition of infinitely greater suffering. We may here apply the words of the poet,

"Dann was gethan und nachgedacht,
Hat maehen in grras Leid gebracht."

I spent some two weeks among the brethren and sisters, after which I went to Ohio and remained some three weeks, where we formerly lived. I met many friends and acquaintances. I also attended here one meeting, and also the funeral of Bro. John Horst, who died of consumption. There were also many others whom I should like to have visited but could not do so for want of time. I was compelled to start for home again. And just as we are journeying from place to place here on earth, so we are also on a journey to the eternal world, and this journey also will be accomplished shortly. Therefore let us continually think about this matter, and at the end we may be able to say, "It is finished!" Father Jute by his hands I commend my spirit. Again I desire to express my thanks for the love and kindness which were manifested towards me by all the brethren and sisters and friends whom I visited while on my journey. That the Lord may again bring us all together in that better place where we shall never part again, is my desire and prayer, through Jesus Christ, Amen.

H. B. EYMAN.

For the Herald of Truth.

To My Young Friends.

My dear friends, brothers and sisters, by the help of Providence I will relate to you something about my journey which I made to Wayne county, Ohio, to Pennsylvania and Virginia. Hearing my parents, who were in Virginia several years ago, talk about our friends, brethren and sisters there, I had a great desire to go there also, if by the will of God I might be permitted to do so, but found no opportunity until last August.

Some of you are aware that I accompanied sister Susan Ressler to her home in Pennsylvania. We started from home on the 20th of August and went to Wayne county, where we had intended to visit a few weeks, but as there were several brethren and sisters from Indiana who were on their way to Pennsylvania, whom we wished to accompany, we remained only a few days, so did not get to see all that we had wished. We had a pleasant journey, and after remaining there a few weeks I went on to Virginia, in company with Bro. Benjamin F. Herr of Lancaster county. Bro. Herr remained in Virginia a few weeks and then returned home. There I also met my brother Henry who went there several months before. As you may well imagine, it afforded me great pleasure to meet my brother so far away from home. Henry and I then visited our friends and found many more among our friends and found many more than we had expected. I enjoyed myself very much while going from place to place, and to meet so many kind friends, brethren and sisters. It also afforded me much pleasure to behold the wonderful works of nature—the rocks, hills, mountains, the beautiful springs and a great number of interesting meetings, and how earnestly we were admonished by the beloved brethren! Oh! that we were only more earnestly engaged in doing as we were told by them. The people in Virginia are mostly very fond of singing and are good singers too; so that we heard a great deal of good singing, which I loved to hear.

When I started on my journey, I rather expected to return home about Christmas, but meeting with so many dear friends, awakened in me a desire to remain longer, thinking I might

perhaps never see them again in this unfriendly world. I was loth to leave them, yet knowing that we could not remain with them, and hoping to meet them in the happy mansions above, if no more in this world, we gave the parting hand, and left them with sad hearts.

On the 28th of December we came to Lancaster, Pa., accompanied by Mary Virginia Rhodes, who is now with us. We then spent some time very pleasantly in visiting among the brethren and sisters and felt sorry to leave them.

"But duty made us understand,
That we must take the parting hand."

We started home on the last day of February, accompanied by Bro. Levi Ressler (a brother to Sis. Susan Ressler), and arrived safely on the 1st of March. It was a joyful meeting indeed. I felt that I had great reason to thank God, for bringing us safely home to our dear and beloved parents, brothers and sisters again. How my heart was filled with joy to meet them all once more. I do not regret that I undertook such a long journey, and I hope I never may. When I think of the many kind friends I met, I must acknowledge that we were treated with the utmost kindness.

And now beloved sisters, brethren and friends, who requested me to write to you after my return home, I have concluded to write to you all through the *Herald*, if God will help me. I know that of myself I can do nothing—He knows all my thoughts, and if we faithfully trust in him, we need not doubt, he will surely help us in every time of need. I had the pleasure of being with you for a little season and feel that I was benefited thereby. The time seemed very short and soon we had to part again, and are now separated many miles, but my thoughts are often with you. I have a desire to meet you again on earth if I live a while longer, but much more so I long to meet you all in heaven, that better land, where we never need part again. I often think of the pleasant hours we spent together in singing praises to God. How sweet and cheering it is to pass away the time in singing if it is done in a right way. Oh! that when we sing, may we not only sing with the mouth, but raise our hearts to God and sing to the glory and honor of him who has done so much for us, poor creatures. I have often felt sorry to see young people soon after singing beautiful words of praise, engage in foolish talking and jesting, which cannot be pleasing in the sight of God. No doubt some of you remember the hymn we so often sung:

"Thy faith looks up to thee
Thou Lamb of Calvary."

Oh! that our faith might daily look up to him; and let not all who have made a beginning in good work, try to be more entirely devoted to the Savior, yes, let us serve him in deed and in truth, and have our lights shining, that men may see our good works. I often think that if we who have begun to serve the Lord, were more warmly engaged in the good cause, we might be the means of many more young people forsaking this sinful world and its vanities; but, alas! how cold and negligent we often grow, at least I must confess that such is often too much the case with me. Oh! let us all try to be bright and shining lights in the church. I hope and trust we will live in such a manner as may be pleasing in the sight of God, so that if we meet on earth, we may be so fortunate as to meet in the kingdom of God.

"Here we suffer grief and pain,
Here we meet to part again—
In heaven we part no more."

We must expect to meet many troubles and trials in this world, at home and abroad, but let us try to refrain from murmuring, bear all patiently, and much more rejoice to know that

through tribulation we are to enter into the kingdom of heaven. Let us draw nigh unto God and he will draw nigh unto us; yea, let us hold out faithfully unto the end and a crown of righteousness will be given us.

I rejoiced to meet a goodly number of young people who have taken upon them the yoke of Jesus, while on the other hand I am sorry that I saw so many who it seemed have not yet become willing to bid farewell to this wicked world. It seems we meet with a great number of that class wherever we go. Let us pray that many may yet be aroused to a sense of their duty before it will be forever too late.

I shall be pleased to hear from you at any time. I also hope I shall yet have the pleasure of seeing many of you come to visit us. Remember me in your prayers—I shall remember you both old and young. I yet feel to return to you, all my sincere thanks, for the great kindness you manifested towards me while among you.

In conclusion, I wish you all the rich grace and blessing of God. May he be with you, bless you in every time of need, and finally when we come to die save us in heaven with an everlasting salvation, is the prayer of your unworthy friend and sister.

"Oh! let our hearts and mind
Continually ascend,
That haven of repose to find,
Where all our labors end."

"Where all our toils are o'er,
Our suffering and our pain;
Who meet on that eternal shore,
Shall never part again."

Elida, Ohio.

ANNA BRENNEMAN.

The Bible Reading Schedule, or How to Read Through the Bible in one Year.

Thousands of Christians never read through the Bible in their whole lives, simply because they do not get to work in the right way. Like everything else to be done right, the Bible ought to be read regularly and systematically.

Every part of the Bible has its importance, and every part of it is given for our edification and instruction, as Paul says, 2 Tim., 3: 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." All Scripture being given for the above specific purpose, all ought to be read. The books of Leviticus and Numbers are just as important as the Psalms and the Prophets, and we have no more right to neglect one than the other. Every intelligent Christian ought to be able to say, "Well, whatever other duties I may have omitted, one thing I can say, and it is this, I have read the word of God through from beginning to end." Let all be able to say as much. But here we give you the plan referred to, and hope you will all make a good use of it:

PLAN FOR READING THROUGH THE BIBLE IN A YEAR.

You can commence at any time, but we will start on the first of June.

1. During the month of June read Genesis and Exodus, 90 chapters, or about three per day.

2. During July read to the 10th chapter of Deuteronomy, making 73 chapters, or two and a half per day.

3. During August read to the 15th chapter of 1 Samuel, making 88 chapters, or two and three-fourths per day.

4. During September read to the 15th chapter of 2 Kings, making 77 chapters, or two and a half per day.

5. During October read to the 5th chapter of Nehemiah, making 90 chapters, or nearly three per day.

6. During November read to the 100th Psalm, making in all 180 chapters, or six chapters per day—some of them very short.

7. During December read to the 50th chapter of Isaiah, making 151 chapters or 5 per day.

8. During January read to the 20th chapter of Ezekiel, making 91 chapters, or three per day.

9. During February read to the end of the old Testament, making 107 chapters, or three and a half per day.

10. During March read to the end of Luke, making 68 chapters, or a little over two per day.

11. During April read to the end of 2 Corinthians, making 94 chapters, or a little over three per day.

12. During May read to the end of the New Testament, making 88 chapters, not quite three per day.

Thus, in one year you can easily read all that God has ever been pleased to make known to the children of men. Try the plan.

For the Herald of Truth.

Where Is Jesus?

It was the language of Job: "Oh that I knew where I might find him! that I might come even to his seat!" Is this our language, poor sinner? Are we anxious to know where to find Jesus? He is no longer on earth in human form, but has returned to heaven; there we may find him on a throne of mercy to give eternal life to all who come to him. We may think it far to go, but the prayers of sinners reach heaven the moment they are uttered and are listened to by Jesus with kind attention; yet if this seems hard to understand, that Jesus is not only in heaven, but on earth too; he is God and therefore is everywhere. Jesus is ready to comfort the afflicted sinner who lies on that bed of pain, in the secret spot to which he has retired to confess his sins. There is Jesus waiting to say, "Be of good cheer, thy sins are forgiven, go in peace." O what a blessing it would be for us, when we go forth to meet our dear Savior and hear him say, "Thy sins are forgiven thee." Poor sinner, let us now try to work out our souls' salvation while we have time to do it.

"O may we meet and be complete,
And long together dwell;
And serve the Lord with one accord,
And so dear friends, farewell."

ELIZABETH DETWEILER.

SHEPHERD.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

"Give ear, O Shepherd of Israel, 'He shall feed his flock like a Shepherd.' I am the good Shepherd, saith Jesus; the good Shepherd giveth his life for the flock."

How God reveals himself in inexpressible tenderness and love in these and similar passages! Especially to those whom he sends as "lambs in the midst of wolves." How weary, how fearful, how frightened they would often be, knowing their defenseless condition, but for confiding trust in the love and care of the Shepherd.

So generally is the spiritual meaning of this word understood, that it may not seem necessary to you to look out passages in the Bible by the aid of your concordance; and yet you may find it interesting and profitable to do this. We often, in searching the Scriptures, come suddenly upon pearls where we least expect to find them. And if you should discover nothing more than this, that it is never spiritually applied except to Christ and his followers, you will be repaid. It is meet that the bride should be honored with the name of her lord, and in many instances the great condescension and love of Christ is shown in giving to his bride his name.

The children of God have in all ages been shepherds. Abraham, Isaac, Jacob, Israel as a nation, and people—As we trace along the royal line, we find David—who was the prototype of Christ, taken from the sheepfold to feed Jacob, and to be a shepherd to Israel.

Listen to the tender rebuke of Jesus, as some of his disciples proposed to go back to fishing—their former occupation. "Feed my sheep," he says, "Feed my lambs."

"Take heed, therefore, unto yourselves," is the exhortation of Paul, "and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Pet. 5: 20.

From these and similar passages, we see that the occupation of Israel is a type of the kind of work to which God hath called his people.

"Every shepherd is an abomination to the Egyptians," said Joseph to his brethren. "We shall sacrifice the abomination of the Egyptians (sheep and cattle), to the Lord our God," said Moses to Pharaoh. As shepherds and sheep were an abomination to Egyptians, so Christ and his followers are an abomination to this world. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." "If ye were of the world," said Jesus, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore

the world hateth you."

Behold, my soul, the tender love of the Shepherd! He calls thee by name, and leads thee out. He knows thee. Art thou weak!—

"Weakest lambs have largest share
Of the tender Shepherd's care."

Hast thou wandered? He leaves the ninety and nine and seeks for thee, and when he hath found thee, he rejoiceth more over thee than over the whole flock that went not astray. Think, my soul! Look now upon the holiest one, the most faithful thou knowest, who follows closest to the Shepherd's side, and lifts its eyes continually and lovingly; say, doth not thy Savior joy more over thy return from thy willful, wicked wanderings, than over ninety and nine of us such?

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

Hear the voice of one, who though loving the Savior, knows not what it is to sit under his shadow with great delight, while thousands faint at noon-day. Hear her as she mourns the tendency that she finds in herself to turn aside from following the good Shepherd. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"

Hear the answer of the beloved:—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed by the kids beside the shepherd's tents." The flock is seen oftentimes by those who cannot well discern the Shepherd. But if you see the flock, you may know that the Shepherd is there; for he says, "My sheep hear my voice and they know it, and they follow me." So, inquiring one, heed the voice of thy Beloved, and go thy way forth by the footsteps of the flock; seek the companionship of those who follow him, and feed thy kids. Yes, you must be at work; you must be a shepherd, and if you are not qualified to feed the sheep, you can find kids close by the shepherd's tents; and in doing this you will feed with the Savior, and rest with his flock at noon.

CHARACTERISTICS OF SHEEP.—They have no means of defense; unarmed; unprepared to resist attack; weak;

"Not swift to flee, nor strong to oppose."

"But I say unto you," says Jesus, "that ye resist not evil." Matt. 5: 39.

"Ye have condemned and killed the just, and he doth not resist you." Jas. 5: 6.

In like manner our Leader "led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."

"Being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the outscouring of all things unto this day."

Sheep are meek, mild, gentle and harmless. I was asked by one of Christ's little ones, how I liked a certain discourse. To me it had seemed like a great show of self—an essay,—a literary performance, instead of an earnest endeavor to save souls. I replied that I was nauseated, and disgusted. He said, "Sheep are not disgusted; I want to be a sheep; and when I am placed in circumstances like I was this evening, my soul sinks down, down, down in helplessness, and I cry, Here I am, Lord! Here I am,—help me! and so I hold on to Him."

Then the subject of righteous anger was referred to. He said, "Sheep do not get angry; I want to be a sheep. If God can have any righteous anger, and holy indignation,—let it be so. I am afraid of it; I pray not to have; I might go too far, or be led to bitterness."

It is the nature of sheep to seek high places. They do not like low lands. God says of his flock, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."

While considering the division of the flocks and herds between Laban and Jacob, I was surprised that the brown sheep should be Jacob's. The natural thought is, that the white ones should belong to Israel. The natural man would say, "There is a mistake made here;" but we have only to remember that in Scripture and religion, things work contrary: as the wild olive-branch was grafted, contrary to nature, into the good olive-tree; as the wisdom of God appears foolishness to men; as the perfection of the beauty and glory of God appeared and appears in the eyes of men as a "root out of dry ground, without form or comeliness." So the Bride of the Lamb speaks of herself as "black."—Cant. 1: 5. This is her view as she sees herself apart from the beauty, and righteousness, and glory, which Christ imparts. Unworthy, unlovely, unprofitable and helpless; and she so sees the imperfection of her works, that she says, "Mine own vineyard have I not kept." This is not the voice of condemnation, but the real view that the holy soul has of itself, when it separates from itself the righteousness of Christ. "Who is blind as he that is perfect, and blind as the Lord's servant?" Isa. 42: 19. The perfect see that they know nothing at all of themselves. All their wisdom and help must come from God. Left to themselves, they realize that they are blind. Whereas, the view that the Pharisee and the world take of themselves, is, that they see. As Christ said to the Pharisees, "If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth."

So Jacob's sheep are the brown ones of all the flock, and his cattle the ringstreaked and speckled; as it written in a certain place, "Mine heritage is unto me as a speckled bird, the birds round about are against her." And Laban's are white. Take the Scribes and Pharisees as a sample of those who keep

the whole law and justify themselves therefore, but who still have not Christ's righteousness. How white they are in their own eyes! Christ called them *whited sepulchers*, and Paul addressed the high priest, "Thou *schilt wall*!"—*Earnest Christian*.

Christ and the Little Ones.

"The Master has come over Jordan,"
Said Hannah, the mother one day;
He is healing the people who throng him
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel, and Samuel, and John,
I shall carry the baby Esther,
For the Lord to look upon!"

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?"

"If the children were tortured by demons
Or dying of fever, 'twere well,
Or had they the taint of a leper,
Like many in Israel."

"Nay, do not hinder me, Nathan:
I feel such a burden of care
If I carry it to the master,
Perhaps I shall leave it there."

"If he lay his hand on the children,
My heart will be lighter I know,
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along the vine-rows green,
With Rachel asleep on her bosom,
And Esther her brothers between.

"Mong the people who hung on his teaching,
Or waited his touch or his word,
Through the row of proud Pharisees listening,
She pressed to the feet of her Lord."

"Now why should'st thou hinder the Master,"
Said Peter, "with children like these?
See'st not how from morning till evening
He toucheth and healeth disease?"

Then Christ said, "Forbid not the children:
Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel be set on his knee.

And the heavy heart of the mother
Was lifted all earth-ache above,
As he laid his hands on the brothers
And blessed them with tenderest love—

As he said of the babe in his bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial,
That hour to her spirit was given.
—Selected.

"THOU SHALT LOVE ME," is a command imposed upon all men. It is a duty resting upon all. All must attend to this duty first. If man obeys faithfully, the promise is given that God will care for all necessary things pertaining unto this life.

What I Resign.

My way is dark, no light is near
Upon my tangled path to shine;
Yet I may banish every fear,
For all to God I will resign.

I'm faint and weary, but can see
No peaceful home, no slumbering vine
To sweet repose inviting me;
But health and home I will resign.

Each earthly staff hast thou removed,
Those dear supports I thought were mine;
Thy claim to them is clearly proved,
And all I love will I resign.

My pittance too is almost gone;
But I've a legacy divine;
I hold a check thy hand hath drawn,
And all but this will I resign.

Thy promises meet every ill,
If I am but a child of thine;
So I will wait and trust thee still;
This precious faith I'll ne'er resign.

To these I cling; on these I rest;
All that I need is surely mine;
Christ's love, that makes each trial blest,
I cannot, will not e'er resign.

"Oh magnify the Lord with me,"
For while I speak my prayer is heard;
The blessings of our God are free
To all who trust his faithful word.

For the Herald of Truth.

HOPE.

Let Hope in every heart be stayed,
In every hand a prize be made;
And then through life for us 'twill be,
As anchors are for ships at sea.

Let Hope a shining light-house be,
For our immortal soul to see;
That it may guide us on our way,
While roaming on by night and day.

Let Hope not fail if sorrow's gloom,
Should point to us eternal doom;
But still to Hope in firmness cling,
The anchor that our rest will bring.

Let Hope then cherish every heart,
That when from earth we must depart,
Our souls may rise up to the sky,
To be where Jesus reigns on high.

L. B. IL.

A Citizen of Heaven.

The apostle Paul, speaking in the name of believers, says, "Our conversation is in heaven." In conformity with the original meaning, Martin Luther and other commentators understood the word "conversation" in the sense of citizenship.

By this rendering, a new and beautiful thought is suggested to the English reader. The Christian on earth is a citizen of heaven.

The same idea is expressed elsewhere in the Scriptures. The apostle John says, "Now are we the sons of God, and it doth not yet appear what we shall be." While

yet on earth, they who believe really belong to that bright realm "whence also we look for the Savior, the Lord Jesus Christ." Of every sincere child of God, the apostle would say, "his citizenship is in heaven."

The present spiritual history of the Christian implies the same. He was born from above. His Father is there. In heaven too is his "Elder Brother," who sitteth at the right hand of the Father. There also are friends by kindred and grace who have gone before, and who are now enjoying the full privileges of heaven's blissful and eternal citizenship.

Where the Father is, where is Christ the Elder Brother, where are his friends who have preceded him, there is also the Christian's home. Here he has "no abiding place," no permanent interests, except with those of like citizenship. They, with him, are mere sojourners on earth. It is of divine appointment that the Christian pilgrim should pass through this world on his way to the "city which hath foundations."

As his birthplace, as his home is in heaven, so the Christian's "inheritance" is there. "A little while," and his pilgrimage on earth is finished. Thereafter he obtains and forever enjoys "an inheritance reserved in heaven, incorruptible and undefiled, and that fadeeth not away."

Dear Christian disciple, traveler of life's rugged and thorny pathway, let the thought cheer thee, and the prospect animate thy longing spirit: "Our citizenship is in heaven."

Married.

On the 20th of March, in St. Joseph county, Mich., by Pre. Emanuel Hochstetler, JONATHAN ZOOK, of Champaign county, Ohio, and FANNY E. YODER, of the above mentioned place.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed right lines.

On the 8th of March, in Plumstead township, Bucks county, Pa., SARAH NUNEMAKER, widow of John Nunemaker, deceased, aged 78 years and 6 months.

On the 17th of March, in Dublin Bucks county, Pa., POLLY ARGENT, widow of Jacob Argent, at an advanced age.

On the 9th of March, in Upper Salford, Montgomery county, Pa., CONRAD HERRING, at the advanced age of 91 years, 8 months and 29 days. The deceased was the oldest man in that neighborhood. Funeral services were preached by Jacob Landis and Isaac Clemmer, from Jan. 8: 51

On the 21st of March, in Line Lexington, Bucks county, Pa., BARBARA FRETZ, widow of Mark Fretz, deceased in the 85th year of her age. She was buried at the Deep Run Church. Remarks were made by J. M. Haldeman, S. Leath-erman, S. Godshalk and L. Moyer.

On the 19th of March, in Allen county, Ohio, HENRY, son of John and Fanny Shenk, aged 82 years. Buried on the 20th. Funeral sermon by C. Culp.

In Millersburg, Elkhart county, Ind., on the 8th of March 1870, BENJAMIN SCALP, aged 105 years 9 months and 28 days. He was born in Johnson county, North Carolina, May 10th 1764, and consequently was about 12 years old at the time of the Declaration of Independence. He moved to Illinois at an early day, and afterwards to this country, probably about 15 years ago. He retained his mental faculties until his death. He had been a member of the M. E. Church over 50 years, though he was 50 years old when he joined the church. He was peculiarly fond of speaking of his religious comforts and christian enjoyments, which he enjoyed even until the end.

On the 8th of February, in Warren township, St. Joseph county, Ind., son of A. and Elizabeth Brown, aged 6 months and 19 days. Funeral discourse by Samuel Yoder.

On the 7th of March, in Warren township, St. Joseph county, Ind., of consumption, NANCY, wife of Albert B. TISTMAN, aged 22 years, 8 months and 15 days. Funeral discourse by Joseph Peffy, from Amos 4: 12, and Samuel Yoder from Luke 12: 40. The day previous to her death she was baptized according to her request. She was sensible to the last.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our songs shalt know."

Dearest Sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is o'er,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

On the 2nd of March, in Elkhart county, Ind., of Lung fever, ELIZABETH EMMA, youngest child of David D. BLANCH, aged 9 months and 3 days. Funeral discourses by Yost and John Miller from Mar. 10: 13-17. J. L. MILLER.

On the 8th of March, in Elkhart county, Ind., of Lung fever, JOSEPH, son of Abraham and Catharine CORTIS, aged 7 months and 19 days. He was buried on the 10th, upon which occasion John Brown and John F. Funk preached funeral discourses from Mar. 10: 14.

In Elkhart county, Ind., on the 3rd of March, SARAH JANE, wife of Henry CLAY aged 21 years, 11 months and 10 days. Although she did not openly profess religion until within a short time previous to her departure out of this world, yet in the account she she sought and found Christ precious unto her soul, giving satisfactory evidence of her conversion. She spoke many words of kindly admonition to her friends and relatives, and poured forth her soul in earnest prayer in their behalf. She was received into the church by baptism and partook of the sacred emblems of the broken body and shed blood of the Savior. Her earnest countenance beaming with glowing love to the Savior she had found, will be long remembered by the loved ones to whom her admonitions were addressed, and for whom she so earnestly prayed. As the familiar hymn—"Oh how happy are they" &c., was sung in her hearing, she said "Oh it was so beautiful."

She was buried on the 5th. Appropriate discourses were delivered by Jacob Beiler and the writer from Rev. 14: 13.

Dear sister, how we miss thee,
Since thy voice we hear no more,
Yet we hope we soon shall meet thee,
Over on the other shore.

Sister dear, we all do miss thee,
Thou hast gone from our earth away,
To rejoice with thy dear Savior,
In the realms of endless day.

On the 17th of February, in New Britain, Bucks Co., Pa., after a lingering illness, CHRISTIAN B. FRETZ, aged 55 years. He was buried

Dearest Sister, though we miss thee,
We could wish you here no more,
From earth's cares and toils and sorrows
Thou art rest forever more.

We'll not murmur, though we miss thee,
Rest thee now from all thy cares;
Soon we hope with wings celestial,
To be borne thy joys to share.

In Medina county, Ohio, on the 23rd of Feb. ELIZABETH OBERHOLTZER, formerly of Bucks Co., Pa., aged 70 years, 1 month and some days. She was buried on Friday following.

On the 15th of March, in Champaign county, Ohio, LYDIA, wife of Samuel P. LANTZ, aged 45 years, 5 months and 16 days.

On the 11th of March, in Champaign county, Ohio, SAMUEL LANTZ, aged 70 years, 10 months and 20 days.

On the 8th of March, in Allen county, Ohio, Sister ELIZABETH SMITH, wife of Jacob Smith, aged about 63 years. Her maiden name was Riser. She suffered a long time of disease of the heart. She leaves a husband and four children to mourn their loss, yet they mourn not as those having no hope. The departed sister had an earnest desire to partake of the emblems of the broken body and the shed blood of Jesus, but was not permitted to obtain them. On the 19th her remains were laid to rest in the silent earth, upon which occasion funeral discourses were delivered by J. M. Breneman and preacher Bliss, from Jn. 5: 25, and Ps. 8: 5, 6.

On the 8th of March, in Logan county, Ohio, of consumption, JOHN PLANK, aged 66 years. He was sick only a short time, but suffered great pain, which he bore with christian patience unto the end. He was a member of the Omish Mennonite Church. He was buried on the 11th followed by a large concourse of friends and relatives, upon which occasion Daniel Plank and the writer preached in German and Joseph Kauffman in the English language, from 2 Tim. 4: 1, 9.

JOHN K. KING
On the 1st of March, in Pequeto township, Lancaster county, Pa., MARGARET, widow of John BRENNEMAN who died about five years ago. Aged 72 years, 10 months and 9 days. She had been failing for several years. Two days before she died she had a stroke of palsy. She bore her sufferings with christian fortitude and not long since she said, her time was long yet—she thought she had not yet suffered enough. Funeral sermons were preached at the house in the German language by Joseph Burkholder, and at Hubers Meeting-house in English by Amos Herr, from Heb. 9: 27, 28. A large concourse of friends and relatives followed her to the grave. She was a faithful member of the Mennonite church, from her youth. She was the mother of 11 children, 68 grand, and 6 great-grand-children. We have the hope that our loss is her eternal gain, and that she shall meet her again, on that bright shore where parting is never known, and where death can not come.

On the 10th of February, in Monroe township, Snyder county, Pa., of consumption, CYRUS GINSBURGH, a grandson of Pre. Christian Graybill, aged 34 years, 2 months and 8 days. He was baptized before he died. He was buried on the 15th. Funeral services by S. J. Winey and Thomas Graybill in German, and William Graybill in English from John 11: 25.

On the 11th of February, in Delaware township, Juniata Co., Pa., ANNA daughter of John AUKER, of brain fever, aged 18 years, 1 month and 18 days. Funeral discourses by J. S. Graybill and S. G. Winey in German, and Wm. Graybill in English, from Mark. 13: 35, 36, 37.

On the 23rd of February, in Londonderry township, Dauphin Co., Pa., MARY KATE GRABY, daughter of George and — Graby, died 6 years and 26 days.

On the 17th of February, in New Britain, Bucks Co., Pa., after a lingering illness, CHRISTIAN B. FRETZ, aged 55 years. He was buried

on Sunday, the 20th, at Line Lexington burying ground, followed by a large concourse of friends and relatives. Funeral discourses by J. M. Haldeman in the English language, and J. Allahaugh in the German.

On the 12th of March, in Grundy Co., Ill., Preacher JOHN BACHMAN, aged 70 years, 8 months and 8 days. He was unwell all winter, and one day while out in the timber splitting rails, a wooden wedge was thrown against his knee with such force as to knock him down, and he had to be taken home. After a few weeks he got better and walked to Gardner, about two miles, and back. After this he gradually grew weaker until he died. He had no pain, a good appetite and retained his senses to the last. His desire, while on his death bed, was that God might take him home. He desired rather to go than to stay longer among the living and we hope he now rests from his labors in Heaven. He leaves a widow and five children. Funeral services were conducted by H. L. Shelly and Peter Lehman, from 2 Tim. 4: 7, 8.

H. L. S.

On the 31st of March in Elkhart county, Indiana, STEFANIA, wife of Noah HOCHSTETLER, aged 21 years, 1 month and 6 days. She was buried on the 2nd. Funeral services by John Ringenberg and Daniel Breneman. Text, Job 17: 11. She expressed a willingness to meet death and a desire to go to her dear friends who had passed over the Jordan of death before her. She leaves a Mother, a husband, brothers and sisters, and an infant babe to mourn her early departure.

On the 20th of March, in Haw Patch, Lagrange county, Indiana, of Croup.—Son of Jacob and Barbara MILLER, aged 6 months. Buried on the 21st. Funeral sermon by Br. Isaac Schmucker from Lu. 18: 16.

On the 24th of March, near Clarence Centre, Erie Co., N. Y., of consumption, Widow MARY BECKER, aged 71 years, 11 months and 24 days. She was buried on the 27th at the Harris Hill burying ground. She was sick about 4 years and bore her sufferings with christian patience, till she was called home. She was a member of the Mennonite Church and leaves 8 children. Funeral services were conducted by J. Hahn and John Lapp, from 1 Pet. 1.

On the 9th of March, at the residence of her son-in-law, in East Lampeter township, Lancaster Co., Pa., ELIZABETH WENZER, aged 80 years, 3 months and 5 days. She was buried at Groffdale, M. H., on which occasion funeral discourses were delivered by Amos Herr, from Heb. 9: 27, 28, and John Landis, from Job. — She was a faithful member of the Mennonite Church for many years. She bore her affliction with christian fortitude and resignation. We hope she has met God in peace and now rests from her labors, where pain and afflictions are known no more.

Mother, dear mother, farewell!

How oft we wept for you,

We have loved you so tenderly;

Now we must say adieu!

How oft with folded hands,

And with a tearful eye,

Thou hast looked upward to thy God,

Who heard thy mournful sigh.

And came and rescued thee,

And took thee to His breast;

Oh may we too, soon meet thee there,

And also be at rest.

Dear Lord, how sweet the thought,

In Heaven with Thee to dwell,

Where parents, children and dear friends

Shall no more say farewell.

On the 24th of Feb., at Downingtown, Chester Co., Pa., NANCY, widow of Morgan REESE, in her 76th year.

On the 22nd of February, in Mount Joy township, Lancaster Co., Pa., Sister ELIZABETH KENNEDY, aged 83 years, 3 months and 11 days.

On the 25th of March, in Manor township, Lancaster Co., Pa., of the infirmities of old age, REUBEN MAX, widow of John M. Mann, aged 80 years, 5 months and 17 days. She was buried on the 27th in the family burying ground. Funeral discourses were delivered by Andross Mack and John Bechtel.

On the 20th of March, in Waterloo township, Waterloo Co., N. Y., of Encephalitis, aged one day less than 2 years, She was a Sister in the Mennonite Church. She was

buried on the 22nd at Christian Ely's burying ground, where Moses Bauman and Jos. Hege, by the help of God, preached to a large concourse of people from Matt. 24: 34 and Lu. 40: 8. She was not sick any time. In the evening she prepared supper and the next morning she was a corpse.

Terrible Accident.

About 3 o'clock in the afternoon of the 11th of March, there occurred in the neighborhood of Marshallville, Wayne Co., Ohio, a terrible accident, by the explosion of a steam boiler in a saw-mill, whereby six persons were instantly killed and the seventh died a few hours. These were all the men that were working in the mill. They were shockingly mutilated; one of them was thrown about twenty feet. What a shock to our life! but a vapor that continueth for a little while.

JOHN AMETZ.

Letters Received.

Jost Bally, J. J. Marner, J. N. Brubacher, Jacob Martin, C. J. v. d. Smissen, J. P. King, John Amstutz, C. F. Detweiler, D. Burkholder, I. Stalder, C. S. George, A. M. Kaufman, A. M. Plank, S. H. Stiller, John Richer, Jacob Hildebrand, James Reed, C. Augsburg, A. H., H. L. Shelly, Yost Hertzler, Amos Funk, Saml & N. Burkholder, Ch. Breneman, A. A. M., Mattie Pleicher, Maria Ressler, Jacob Hahn.

MONEY LETTERS.

A.—J. W. Albrecht \$1 75; Amos Augency \$1; Henry Ayle \$6 60; C. K. Augesperger \$1.

B.—J. Burkholder \$1 50; Saml Bally \$1 50; C. C. Berry \$3 50; Amos Blosser \$1 50; Saml Bryan \$1; Gabriel Bear \$1; J. W. Barkold 25cts; Barbara Burkholder 50cts; Reuben Byler \$1; P. A. Boshart \$1; H. W. Bean 50cts; Benj B. Breneman \$1; S. H. Bally 25cts; Jacob Basinger \$1 50; Saml Brunk \$3; S. D. Blough \$1 50; Benj Brubaker \$1 10; Enos Brats \$5 60; C. Breneman \$1; Jos Breneman \$1; Isaac Breneman \$1 50; J. L. Breneman \$2; Elizabeth Brackbill \$1; G. R. Biddle 50cts; John Brackbill \$2 50; Jacob Bixel \$2.

C.—Jacob Clemmer \$2; H. B. Cassel \$1 50. D.—Benj Diller \$1 75; Louisa De Haven \$1; Jonas Detweiler \$3; Elizabeth Detweiler 25 cts; Catharine Driver \$2.

E.—Peter Ely \$3; Levi Eas 25 cts. F.—Abraham Funk \$1; Daniel L. Forry \$1 20.

G.—Daniel Geiger \$1 10; Martin Goff \$1 50; Peter Garber \$1; J. A. Garber \$1; J. Good \$1 50.

H.—Chr. Hostetter \$1 50; Z. B. Heindel \$1 50; D. K. Hooley \$1; Saml Headings \$1; Moses Hartz \$1 10; Wm. Haldeman \$4; Chr. Hertzler \$1 50; David Huber \$1; J. Y. Hartzler \$1 50; D. F. Harsh \$2 25; J. J. Hartzler \$1; S. M. Hertzler \$1; Peter Hatter 16cts; Benj Hoover \$1; Jacob V. Hostetter \$1.

J.—Jos. Jutil \$1; Mary Johns \$1. K.—Jonathan Kolb \$1; Chr. Kemp \$3 80; H. Kurtz \$1 85; Saml King \$1 50; Joseph Kuhns \$4; Saml King \$1 25.

L.—C. K. Lapp \$1; Jacob Lapp 50cts; P. Y. Landis \$2 50; Peter Litwiler \$1 50; Jon Landis 35cts; John Lapp \$2 50; Mary Lehman \$1; A. S. Lehman \$1 50; Dan Landes \$2 50; David S. Love 25cts; John Latschaw \$1; Elijah Loggare \$2; C. Lehman \$1; J. H. Landis \$14 75; D. G. Lantz \$3; Margaret Lehman \$1. Sarah Metzger \$5, please send your Post Office address.

M.—J. B. McCollum \$2 20; Amos Moyer \$1 50; David Martin \$1; Solomon H. Myers \$1 50; Enos Moyer \$12 05; Elias R. Miller \$1 50; Amos Miller \$5; David S. Martin \$1.

N.—Peter J. Naffziger \$1 50; Chris Naffziger \$5 25; Amos Nash \$1 50; Jacob N. Neff 20 cts; Chr. Naffziger \$1.

O.—N. Ozenberger \$2; John Oberholzer \$1. P.—Robert Popp \$1; H. Rittenhouse \$4 50.

Q.—Joel Ripp 20 cts; J. Rittenhouse \$4 50. John A. Ropp \$1 65; F. A. Rodas \$1; Leah B. Ruit \$1; John Reiff \$1 50; Jos Roth \$1; C. Rissler \$3; George Rupp \$1 50; A. E. Reist \$1 50; Samuel D. Ream \$2 60.

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Books and Dress.

When the celebrated Erasmus was a poor student in Paris and in great want of clothes, he said, "As soon as I get money I will buy, first books, and then clothes." Children are apt to want clothes rather than books. This is the reason why so many of them are so ignorant when they are grown up. They are trifling men and women, because they were not studious boys and girls. The mind is a nobler thing than the body. It ought to be dressed better. Decking the body may make butterflies of children; but storing the mind will make learned and useful men and women. Get knowledge. Be like the great Erasmus,—more anxious to learn something good and useful than for dress. They are weak-minded people who make so much ado about their nice clothes. "It is the mind that makes the body rich."—*Selected.*

To our Little Writers.

We are glad to see our little writers take such an interest in the paper. We gladly receive their little letters, still we want to tell them a few things which they can easily remember and observe, as we all have still a great deal to learn.

1. When you write do not copy too much after other letters. Try to write something different from that of others. There is plenty to write about, and every letter should contain something new.

2. Do not write so many verses and hymns from books. Try to write something original. If we were to put a piece of poetry to each letter we should get too much of it, and for this reason we have left out some of the poetry intended for this number.

The Sunday Schools.

The spring time has come again. The weather is fair and pleasant and the roads will soon be good, and then our Sunday-schools will com-

mence again for the summer season. We hope that all the little readers of the *Herald* who have the opportunity to do so will attend Sunday-school, and both at home and at school try to learn that which is good and useful, and acceptable to God.

The Children's Department.

Our paper for this month was not quite large enough, so we concluded to give the children a small paper for themselves, and send them an extra. We hope they will feel pleased and encouraged to continue in their efforts to learn and practice the great truths, which God has revealed unto us in his sacred word.

Letters from the Children.

Dear Brother Henry: I have undertaken to read through the testament. I read a chapter and learn a verse every day. I am going to school to learn to read German. I love to read the *Herald* of Truth and can hardly wait from one month to another till it comes.

"I take these little lambs," said he,
And lay them on my breast;
Protection they shall find in me,
In me be ever blest."
LIZZIE HERSHEY.

Dear Brother Henry: I am a reader of the *Herald* of Truth, and I like it very well. I have commenced to read through the testament. I hope all of my little friends will join in with me. I am 12 years old.

SAMUEL BRENNEMAN.
Delphos, Ohio.

Dear Brother Henry: I and my brother have commenced to read a chapter and learn a verse every day, and also to read the testament through. We also love to read The *Herald* of Truth.

Dear Brother Henry, I know that we have not been as good as we should have been, but I hope that we may do better in the future. I am fifteen years of age, and my brother is twelve. He is the only bro-

ther I have. My dear little friends, I hope that you will all join in with us and help Brother Henry to keep up the Children's Department.

"One there is above all others,
Well deserves the name of Friend;
He is love beyond a brother's,
Costly, free, and knows no end."
ELIZABETH WISMER.
HENRY WISMER.

Dear Brother Henry: I am a reader of the *Herald* of Truth. I love to read it very much. I have commenced to learn a verse and read a chapter every day. I have also commenced to read through the Bible.

"Love thou me, O my God,
Cast not my soul away,
Help me to learn the holy word,
Teach me the narrow way."
LIZZIE A. HAYDEN.

Dear Brother Henry: I am a child 10 years old and a reader of The *Herald* of Truth. I read a chapter and learn a verse every day. The Bible tells us that they who seek the Lord early shall find him. We must seek him while we are young. We ought not to put it off till the last moment. Christ says, "Come unto me all ye that labor and are heavy laden and I will give you rest." We must do all the good we can so we can meet around the Throne of God.

"I want to be an angel
And with the angels stand,
A crown upon my forehead,
A harp within my hand."
MELINDA GRAYBILL.

Dear little readers of the *Herald*, I wish to say a few words which I think, if we will remember and try to obey, will be a blessing to us all. Let us read the Bible and do what it says. I am a reader of the *Herald* and like it very much, and I read a chapter and learn a verse every day.

ELIZABETH GRAYBILL.
Chattsworth, Ill.

Children's Task.

The Children's Task for May will be the 37th Psalm from the beginning to the end of the 31st verse.

Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 5.

ELKHART, INDIANA, MAY 1870.

Whole No. 77.

Lovest Thou me.

Gracious Savior, lovest thou me,
Thou calld'st me from my sin to flee,
Thine I am, thine I'll be,
Let me ever live for thee.

Gracious Savior, lovest thou me,
I shall give my heart to thee,
Weak and feeble am I still,
Lord, with grace my heart do fill.

Gracious Savior, I shall love thee,
Far above all friends and others;
Heavenly Father lead me aright,
O accept me in thy sight.

Gracious Savior, let me labor,
In the vineyard of thine own,
Give me wisdom in my heart,
That I may ne'er from thee depart.

Let us labor here on earth,
For the crown of life and love;
In the mansions bright above,
All is pleasure, peace and love.

For the Herald of Truth.

The Angels.

God is the "Alpha and Omega," the beginning and the end; that great "I AM" who derives being from none, but gives being to all; who in the beginning created all things "that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created for him and by him." Col. 1: 16. This beginning of creation carries us back into the vast ocean of eternity, when the "Word was with God, and the Word was God," and "all things were made by him, and without him was not any thing made that was made." Hence God has also created that innumerable company of angels, although Moses neither mentions their creation nor their fall, yet both must be understood in order to render the scriptures intelligible. When the Lord answered Job out of the whirlwind he asked him, "Where wast thou when I laid the foundations of the earth, when the morning stars sang together and all the sons of God shouted for joy?" Job 38: 4, 7. There could have been none other than angels previously created in a state of purity and holiness, as "ministering spirits to minister for them who shall be heirs of salvation."

Heb. 1: 14. David says, "By the word of the Lord were the heavens made and all the host of them." Ps. 33: 6. There are ten thousand times ten thousand, and thousands of thousands of angels around the throne of God ministering unto him." Rev. 5: 11. O how wonderfully great is the name of God! how marvelous his works and how mysterious his ways who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire." Ps. 104: 34. He sends his angels in different forms to minister. In the form of man as they appeared unto Abraham to announce the birth of Isaac, and unto Lot, to foretell the destruction of Sodom and Gomorrah. In a flame of fire the angels appeared unto Moses, out of the midst of the bush, to call him to lead God's chosen people out of bondage into the blessed land. God also sends them forth in the form of fiery horses and fiery chariots, as they appeared unto the prophet Elijah and Elisha, and parting them, conveyed Elijah to heaven. 2 Kings 2: 11. We cannot hope for this honorable distinction of escaping death, afforded only to two individuals of the human race, but if we serve God the same as Elijah did, we shall have our chariots too. Poor Lazarus was wafted by angel pinions to Abraham's bosom, and there is the same conveyance for every true believer. And though our bodies may be left to rot in the grave, yet when the Lord shall be revealed in a flaming fire from heaven, there will be angels of fire and chariots of flame for all his people; for "the chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place." Ps. 68: 47. O what a glorious position do these angels occupy around the throne of God, and the Lamb, yet we never read of their being seated upon thrones, or authorized to receive homage of their fellow creatures, which indeed, when offered, they have conscientiously refused. He who rules the winds and the lightnings, has his angels under equal command, and employs them with the strength of the wind, and the rapidity of lightning in his service. Although we are created inferior to the angels, yet we ought not to be dissatisfied with our lot; we must remember that man is lord of the lower world, under the great Supreme, and holds dominion over the creatures around him.

He is a distinguishing link in the chain of being, uniting the animal with the spiritual world: the frailty of the dust of the earth with the breath of the Almighty, and possessing that consciousness of right and wrong which should render him a proper subject of moral government." (Fuller). Dick compares the present state of man with the caterpillar which is groveling in the dust of the ground for a short time, then is transformed into a beautiful colored butterfly, winging itself through the sunny air, sucking the honeyed nectar of the flowers. So are we now dying worms, groveling in the earth, but Christ says, "They which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." Luke 20: 35, 36. O what a joyful promise has Jesus made unto us, that we shall be equal unto the angels. We shall unite with the heavenly host in singing psalms and hymns of praise unto Jehovah for evermore; but flesh and blood cannot inherit this kingdom, when Christ will come in the clouds, with the dead will be raised incorruptible, and we shall be changed.

But some of the angels, like man, did not always remain in that state of holiness and purity in which their Creator had placed them. Some are fallen and depraved. Jude speaks of the "angels which kept not their first state, but left their own habitation," whom God "has reserved in everlasting chains of darkness unto the judgment of the great day." And Peter says, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, &c. 2 Pet 2: 4. The first mention made in the holy scriptures of the prince of these fallen spirits, is when he was in the garden of Eden, in the disguise of a serpent, tempting our first parents, and from the disguise now worn he is known throughout the scriptures as the "old serpent," the "devil," and "satan." And now when satan had effected the ruin of man, God cursed the Serpent and said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed;

and it shall bruise thy head, and thou shalt bruise his heel."

But this promise was not fulfilled until four thousand years afterwards, when the wise men of the East saw his star, and heraldic angels published the event to the simple shepherds watching in the fields of Bethlehem, while a chorus of attending spirits from the opening skies celebrated the event as affording "Glory to God in the highest, and on earth peace, good will towards men." Then were Isaiah's prophecies fulfilled where he said, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." Is. 65: 25. Now came the promised woman's seed who was to bruise the serpent's head; and such is now the state of satan who had once been numbered among the principalities and powers above, having degraded himself in assuming the form of an animal with the hope, perhaps, of thwarting the purpose of his Maker. He is not cast down from heaven, but bound in chains of darkness. Christ says he was a murderer from the beginning, and abode not in the truth. John 8: 44. Hence he who once was in the truth, but kept not his first estate, and is no more numbered among the morning stars that sang together when all the sons of God shouted for joy, became "a wandering star," as Jude says, "To whom is reserved the blackness of darkness for ever." He is now the dangerous adversary of the salvation of our souls, and goeth about as a roaring lion, seeking whom he may devour; but if we resist him steadfast in our faith he will flee from us.

He can also transform himself into an angel of light. This form he undoubtedly assumed when he, among the sons of God, presented himself before the Lord. Job 1: 6.

But satan has no more power than the Lord grants him, which we are taught in the history and trials of Job, who was perfect, and upright, and feared God, and eschewed evil; and so God made a hedge about him and all that he had, so that satan could not touch him until the Lord said unto satan, "Behold all that he hath is in thy power, only upon himself put not forth thy hand." No sooner was this privilege given than satan, ever upon the alert in evil, collects the Sabian and Chaldean banditti to plunder him of his property. The prince of the power of the air is even suffered to ride upon the whirlwind, and to wield the thunderbolt that destroys his family and consumes his flocks, and instantly brings the greatest man of all the East to poverty and distress. But Job still held fast to his integrity. Then God again said to satan, "Behold he is in thine hand, but save his life."

So satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot to his crown. But this was as far as he could go; the life of the venerable patriarch was secure in the care of higher and nobler power, where satan with all his angels, and the gates of hell could not prevail against it. Our Savior also

warned Simon and said, "Behold, satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not. We must put on the whole armor of God that we may be able to stand against the wiles of the devil, and above all, we must take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked."

D. BURKHOLDER.

Locke, Ind.

Come to Jesus.

Dear reader, are you yet out of the ark of safety? If so, have you never thought of coming to Jesus? Has not Christ knocked at the door of your heart? If he has, why is it that you have not yet given him your heart. It is because he loves you that he wants you to come to him, that he may save you from eternal woe and misery. It is not the will of our heavenly Father that any should perish, but that all should come to Jesus and take of the waters of life freely. He says, "Come and buy me without money and without price." If you have some very dear friends, you would do most anything to please them, but your best friend is Jesus and should you not with all your might try to please him? He suffered those hours of dreadful pain upon the cross to redeem our wretched souls from the burning lake, where "the worm dieth not and the fire is not quenched," and "where there is weeping and gnashing of teeth." Dear friends, think of the dreadful condition of the impenitent, of those who will not come to Jesus. Oh! how long will you reject the Savior's voice? He says, "come unto me all ye that labor and are heavy laden, and I will give you rest." He will wash away all your guilty stains. He will make you happy both in time and in eternity, if you will only come unto him.

Now then if he is such a friend, why should you still reject him? Would you not rather with Moses, choose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season? Oh! stop and consider before you go farther, you are grieving the Spirit of God. Oh! then do resolve at once, by the help of God, to come to Jesus; come just as you are; think not that you are too great a sinner, but plead to God for forgiveness of your sins, and that he will give you a new heart, and you will be enabled to say, "Blessed be the name of the Lord."

God created all things. He has created you and me; he has given us life and strength and all that we have, and last of all, he also gave his only Son as a ransom for our souls. Oh! then think of his infinite mercy, and how that he desires that all should come to him, that all should come to a knowledge of the truth, and that none should perish. Is it not our duty to love and obey him?

Perhaps some may think they have yet plenty of time, and thus delay the important work: others may be so taken with the pleasures and amusements of the world; they may find enjoyment in the ball room, the saloon or such like places; now to all such I would appeal with earnestness, stop and consider before you go any farther. You may stand on the brink of eternity—it may be the last call to you, but while there is life there is hope, and by immediate action you may yet be saved. "Now is the day of salvation; now is the accepted time." Therefore do no longer delay, but come to serve and obey your best Friend.

Do not think that I have written these things as a snare unto your feet. Oh, no! It is because I love your souls—because I see you are in danger. Who would not warn his fellow traveler if he should see that he was in danger of bodily injury, loss of property or other natural difficulties? How much more, when there is danger that the soul may be lost, separated from God and cast into outer darkness.

Dear friends, just resolve now to come to Jesus and cast all your cares on him. He will give rest to your aching heart. He says, "All ye that are weary and heavy laden, come unto me and I will give you rest." In conclusion, I would say, Search the scriptures whether these things be so, and hold fast to the truth.

J. B. CULP.

Wakarusa, Ind.

For the Herald of Truth.

Honest with Ones Self.

Wicked is that person who is constantly trying to make his fellow-men believe things that are not so, or in other words to deceive them. Yet the case of him who is deceiving others may perhaps not be as hopeless as the case of him who is trying to deceive himself.

Strange! will perhaps some one say; how can this be, that a person should try to deceive himself? It is namely thus: Our carnal or earthly self is trying to make our spiritual self believe right is wrong and wrong is right, if by the mercy of God there be a spiritual self within our hearts. All men are naturally under the power of sin; but since God so loved us that he sent his only begotten Son to die for us, he does not neglect to draw us with his Spirit, reminding us of our unsafe condition, and causing us to inquire for a Savior. Many, it is true do not value this calling of God as they should, and pass through the world, apparently, as if there was nothing to disturb their peace of mind. Many however reflect, and with an honest intention, turn to approach their Lord, in whom alone salvation can be found. But they do not clearly know and feel how deep they have sunk in sin and darkness, and how much love for sin they have acquired while under the power

of Satan. Hence it is, that when they offer up their hearts to the Savior (not their good, but their wicked hearts), they are called upon to give up many things, from which it seems very painful to part, and this is the time when they are mostly tempted to self-deception. Satan will not rest when he has an opportunity of throwing into sin, him who has been seeking the Savior; and if he can cause him to make, as it were, a covenant with only one vice, prohibited in the gospel, he will rejoice. That is not the self-deception which Satan wants, when a man ignorantly sinneth, as Paul did before his conversion; but knowing a thing to be contrary to God's will, yet because the flesh loathes it he still contends it is right, and tries to think it right; and this is as applicable to what we leave undone, as to what we do; for we have duties to do which are as unpleasant to the flesh as the carnal and earthly things are pleasant to it.

Let us however remember that we do not and cannot secure our salvation with works; but if we are saved, we are saved through the merits of Christ. But the Spirit of God will not be mocked; the Spirit of God cannot be deceived, and whoever tries to do so, stands in danger of being left by that guardian angel whom he has grieved, and given over to hardness of heart. "He that sinneth against the Son of Man shall be forgiven; but he that sinneth against the Holy Ghost, shall have no forgiveness, neither in this world, nor in the world to come." * *

For the Herald of Truth.

Joining the Church.

In the article "Joining the church" in the December number of the *Herald*, we have a subject worthy of our consideration. There are ministers, parents and others who urge joining the church, and may sometimes be found lamenting their ill success in the matter, and would if possible persuade men to unite with the church contrary to their will. This is decidedly wrong, as it is indispensably necessary that there should be a desire or inclination of the mind and will in this direction if any good is to be effected thereby, as "neither circumcision nor uncircumcision availeth anything, but a new creature," or "faith which worketh by love." Hence the undertaking of a work so momentous and weighty as, joining the church, for the mere satisfaction of others, would be sinful in its nature, and injurious in its effects inasmuch as "without faith it is impossible to please God," and "whatsoever is not of faith is sin." Hence ministers, parents and all others, who would be successful in leading souls to Christ, must be careful to begin at the foundation, lest their labors and efforts be found to have been in vain and will not abide the test, being only as "wood, hay, stubble." Repentance towards God and faith in our Lord Jesus Christ, being the necessary prerequisites to a life devoted to,

and mete for the Master's use, must necessarily be urged upon as the only true foundation of all religion, without which all other performances (however necessary in their place and order), such as baptism, communion and feet-washing, would all prove null and void. In all our Savior's preaching, repentance and regeneration were demanded and urged upon all, as indispensably necessary to qualify them for his holy service. His holy apostles, whom he commissioned to preach his gospel, so far from preaching that men should "join the church," rather followed the example of the Master under whose tutelage they had been instructed. They went forth and preached everywhere that men should repent, and, evidently whenever this end was accomplished, it would always ensue as a natural consequence that obedience to further requirements of the plan of salvation would also follow, and it remains the same to this day. Where true godly sorrow for sin, or that "repentance to salvation not to be repented of," penetrates the heart of the sinner, to the extent that he is brought to cry out as upon the day of pentecost, "Men and brethren what shall we do?" or as the jailer, "Sirs what must I do to be saved?" or with Paul, "Lord what wilt thou have me to do?" there needs then but little argument to enable him to see that it is his duty to join the church, in order to fulfill the requirements of the gospel. And this, when an earnest desire, and longing to do the will of God with a sincere and honest heart, prompted by a sense of duty and love to God and his church, is felt, is the proper period, according to the examples given in the New Testament, when this admission into the visible church of Christ should take place.

DANIEL BRENNEMAN.

Elkhart, Ind.

A Remarkable Conversion.

Adoniram Judson, the illustrious American missionary, was a minister's son. He was very able and very ambitious. He was early sent to college. In the class above was a young man of the name of E—, brilliant, witty and popular, but a determined Deist. Between him and the minister's son there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a sceptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home circle when, during the recesses, he announced that he was no longer a believer in christianity. More than a match for his father's arguments, he steered himself against the softer influences, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour. One night he stopped at a country inn. Lighting him to his room, the land-

lord mentioned that he had been obliged to place him next door to a young man who was very ill, in all probability dying; but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer, and the young man could not sleep. So close at hand, with but a thin partition between us, he thought, there is an immortal spirit about to pass into eternity, and is he prepared? And then he thought, "For shame of my shallow philosophy. What would E—, so intellectual and clear-headed, think of this boyish weakness?" and then he tried to sleep, but still the picture of the dying man rose up to his imagination. He was a "young man" and the student felt compelled to place himself on his neighbor's dying-bed, and he could not help fancying what, in such circumstances, would be his thoughts. But the morning dawned, and in the welcome daylight "his superstitious illusions" fled away. When he came down stairs he inquired of the landlord how his fellow-lodger had passed the night. "He is dead!" was the answer. "Dead?" "Yes; he is gone, poor fellow; the doctor said he would probably not survive the night." "Do you know who he was?" "O yes, it was a young man from Providence College—a very fine fellow. His name was E—." Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words, "dead! Lost! Lost!" were continually ringing in his ears. There was no need for argument. God had spoken, and from the presence of the living God the chimeras of unbelief and the pleasures of sin alike fled away. The religion of the Bible he knew to be true; and turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and unwinning path which, through the death prison at Ava and its rehearsal of martyrdom, conducted to the grave at Maulmain.—From "The Parable of the Prodigal Son," by James Hamilton.

For the Herald of Truth.

The Spring Time of Life.

Spring-time has come again, and it is an important season of the year. It is the season when we prepare our fields and gardens, and sow and plant our crops, so that during the summer they may grow, and bring forth fruit, that we may have something provided for the dreary winter when we can neither plant, nor sow, nor reap. Should we neglect these important duties, we, with many others should be compelled to suffer for the want of food. However to this we need not urge or encourage the great majority of the people. It almost seems natural for all to labor and exert themselves to provide for their earthly

wants, and many indeed are altogether too much inclined to seek after earthly gain, and the increase of earthly treasure; thus seeking even beyond the bounds of moderation, to lay up earthly stores, and place themselves beyond the reach of want. We all have an aversion to suffering if it can possibly be avoided.

But to make a spiritual application of this matter. Many of the readers of this article are, no doubt yet in the spring-time of life, and are sowing seeds that will grow up and will be ready to harvest in the eternal world, and it is either good or bad; and even as the seed, so will the harvest be. If we sow good seed we shall reap peace and joy; if we sow corrupt seed we shall reap sorrow and misery.

The spring-time of life is youth: the seeds that we are sowing are our thoughts, our words, our actions. If we have good thoughts, good desires, good intentions, speak words of truth and soberness, words of love and christian charity, words of comfort and peace and consolation, if we are zealous in good works, honest, faithful, industrious, charitable, kind, willing to help those in want and distress, then we are sowing good seed. The apostle says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Now if thus we do we are sowing unto the Spirit, and they that sow unto the Spirit shall of the Spirit reap everlasting life. But if we do the contrary, we are sowing unto the flesh and shall of the flesh reap corruption, death, destruction.

Let us therefore seek to sow good seed that we may have the hope of an abundant harvest of good things in the world to come. And as we sow this good seed, let us also watch and pray and labor diligently, that we may be able continually to sow more seed and increase the promise of the harvest, yea, that an abundant harvest may await us in the better world, where all tears shall be wiped away, and where the harvest shall never cease.

J. D. H.

Be Gentle to the Little Ones.

A mother who was preparing some flour to mix into bread, left it for a few moments when little Mary—with childish curiosity to see what it was, took hold of the dish, which fell to the floor spilling the contents. The mother struck the child a severe blow, saying with anger, that she was always in the way. Two weeks after, little Mary sickened and died. On her death-bed, while delicious she asked her mother if there would be room for her among the angels. "I was always in your way, mother, you had no room for little Mary! And will I be in the angels' way? Will there be no room for me?" The broken-hearted mother then felt that no sacrifice would be too great, could she have saved her child.

For the Herald of Truth. Faith.

"For we through the Spirit wait for the hopes of righteousness by faith." Gal. 5: 5.

This passage of scripture has reference and is a consolation only to those who have received the Spirit of Truth, namely the true followers of Christ. They who are of these are indeed in a blessed state. But they must also be willing to advance in the cause of Christ under all circumstances. They must endeavor to grow in grace and improve from day to day. This they must do through faith and not through works, for by our own works, without faith, we cannot be saved. It must be accomplished through the merits of Christ. Thus if we are found partakers of God's righteousness in the hour of death, O how comforting! but dear christian traveler, if we wish to possess this abiding hope, and continually to grow in grace, we must continually watch and pray. No doubt there are many who have often resolved to do so but have not succeeded. We must not trust in our own strength or our own good works but in God's grace, for through his grace and the aid his good Spirit, we may be enabled to do what he requires of us, and if we do what he requires of us we have the promise of life.

J. D. H.

The Fifth Gospel.

Great excitement has prevailed among Biblical scholars, whenever a new manuscript or version of the sacred Scriptures has been discovered. There is a found hope prevailing that there will yet be found, in some old convent, or in some oriental city, among now secluded libraries, or in some house of neglected antiquities, precious copies of the sacred Scriptures.

A Fifth Gospel has been discovered! and has been in the possession, for some time past, of eminent persons. It is more complete than either of the four now in canon, and throws a flood of light upon many points which have hitherto been obscure to most readers of the Bible. No complete copy has as yet been transcribed, although parts of it have been written out. Many persons are now engaged in transcribing it. Such is the great value of this Fifth Gospel that those who have made themselves familiar with it declare that without it the other four are scarcely intelligible. At any rate, no one who has once had the fifth will ever again read the others except under its influence. The Fifth Gospel adds but little to the external history of the Lord; but it makes the facts already known clearer than they were before; changes somewhat the order of events, and clears up some obscurities in history, topography, manners, and customs. But its chief value consists in the great light which it throws upon the

spiritual portions of the Gospel, or what may be called the inner truths of the christian faith.

Although we would wish every Christian person to secure a copy of the fifth Gospel, we do not know of any place where it is for sale.

Still, we can, perhaps, point out a way, in which those who are enterprising may get a sight of it, and procure a copy of their own. But it will require diligence and earnestness.

"Let one become so familiar with the four evangelists, that the life and history of our Lord shall stand before him in a clear light; let him put all the practical points of the Gospel to daily use; let him translate its spiritual elements into personal experience, and its ethical teachings into daily practice, and he will find rising out of the four Gospels the fifth, which will be his own personal Gospel, truly inspired, since it will be the fruit of the Divine Spirit in his soul! As in a stereoscopic box, two pictures conspire to bring out a third one in the beholder's eye more statue like than either of the factors, so on the soul of a Christian the four Gospels cast their combined image rounded out and made more full than is either one of them alone.

They that have only four Gospels have not one. Only they have four who have five. The fifth Gospel is the evidence and interpretation of all the others. With some it is a mere collection of scraps and fragments. But with others it is large, full, overflowing, increasing every year. Blessed are they who have an ample Fifth Gospel.—*Chr. Firm. Companion.*

What we speak of.

We speak of the realms of the blest,
That country so bright and so fair,
And oft' are its glories confessed,
But what must it be to be there?

We speak of its pathways of gold,
Of its walls decked with jewels rare,
Of its wonders and pleasures untold,
But what must it be to be there?

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within,
But what must it be to be there?

We speak of its service of love,
The robes which the glorified wear,
The church of the first-born above,
But what must it be to be there?

O Lord, in this valley of weep,
Our spirits for heaven prepare!
Then shortly we also shall know,
And feel what it is to be there.

The above beautiful hymn is quite new to me, and caused feeling of warm emotion with the beautiful air to the line, "But what must it be to be there?"

If you should think proper to let it appear in the pages of the Herald of Truth, without doubt others would be benefited by it.

Selected by J. J. MARNER.
Iowa City, Iowa.

The Value of the Sabbath.

Not many years ago, a government contractor went far to the West with his men and teams to make a turnpike road. At first he paid no regard to the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the law of God, were against him. His laborers became sickly; his teams grew poor and feeble; and he was fully convinced that there was more lost than gained by Sunday labor.

When gold was first discovered in California, the miners worked for a time without any weekly cessation; but they found that they were digging graves as well as gold; and, having lost their reckoning of the Sabbath, they actually made a day of rest for themselves.

When the engines of an extensive steam-packet company in the south of England were getting constantly damaged, the mischief was soon repaired by giving the men what the bounty of their Creator had given them long before—the rest of each seventh day.

A distinguished merchant in America once said, "I should have been dead or a maniac long ago had it not been for the Sabbath." This was said in the hearing of others; and one of them told a merchant who used to boast that he found Sunday the best day for planning voyages, but who was then in a lunatic asylum.

That Wonderful Prayer.

Which? Why that one which your mother taught you. Did you ever think, though it be, how much there is in it? Like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us, every one of us, to look to God as our parent—"Our Father."

It prompts us to raise our thoughts and desires above the earth—"Who art in heaven."

It tells us we must reverence our Heavenly Father—"Hallowed be thy name."

It breathes a missionary spirit—"Thy kingdom come."

"And a submissive, obedient spirit—"Thy will be done on earth as it is in heaven."

And a dependent, trusting spirit—"Give us this day our daily bread."

And a forgiving spirit—"Forgive us our trespasses as we forgive those who trespass against us."

And a cautious spirit—"Deliver us from evil."

And last of all, an adoring spirit—"For thine is the kingdom, and the power, and the glory, for ever and ever.—Amen.

Now is it not both a wonderful and a beautiful prayer? Jesus, our dear Savior, taught it; and who could better tell us how to pray to His Father and our Father, to His God and our God?

Why should we fear Death?

Every one must die. Death was the punishment which God pronounced upon us for sin in disobeying him. But Jesus Christ, God's only Son, came into the world to suffer and die, that we might live forever. St. Paul says, "As in Adam"—or through Adam's sin—"all die, even so in Christ shall all be made alive." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in Me shall never die," are our Savior's own words.

We must all die, because we have all sinned; and our bodies, sinful and earthly, are not fit to go into the presence of the holy God. But though, they whose sins are forgiven and blotted out for Jesus' sake must lie in the grave until the last day, when the grave and even the sea shall give up their dead, yet being God's children, saved and redeemed by Christ's death and suffering, they shall rise like him at the resurrection, purified from all their sin, having their earthly bodies changed that they may be heavenly bodies, even as Christ himself is heavenly.

When you think of death do not look upon it as going into the grave and leaving all you love here, but think of going to that bright happy home where Jesus lives, and where all who have loved him on earth will gather round his throne in heaven to praise him there forever.

I hope it will please God to bring the reader and all the dear children home at last to dwell with him, where sorrow and sin and death will never more disturb or grieve them, for "death will be swallowed up in victory," and "God himself shall wipe away all tears from their eyes."—*Child's World.*

A hymn for the Youngest.

Lamb of God, I look to thee—
Thou shalt my example be:
Thou art gentle, meek, and mild;
Thou wast once a little child.
Fain I would be as thou art—
Give me thy obedient heart:
Thou art pitiful and kind,
Let me have thy loving mind.
Meek and lowly may I be,
Thou art all humility;
Let me to my better bow,
Subject to thy parents Thou.

Let me, above all, fulfill
God my heavenly Father's will:
Never his good Spirit grieve,
Only to his glory live.

Thou didst live to God alone,
Thou didst never seek thine own;
Thou thyself didst never please,
God was all thy happiness.

Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Savior, what thou art—
Live, thyself, within my heart.

I shall then show forth thy praise,
Serve thee all my happy days;
Then the world shall always see
Christ, the holy Child, in me.

—S. S. VISITOR.

Sad Affair.

A singular case of religious hallucination, resulting fatally, occurred in East Lampeter township on Saturday last. A young man named Jacob Harnish, about 17 years old, residing near Mowday, on the Lancaster and Strasburg turnpike, deliberately cut off his own leg. It appears that for some time past his mind has been deeply exercised by the subject of religion. On Saturday this young man and a brother were engaged together harrowing a field. At noon they unhitched and fed their horses. Jacob was observed to go to a wood pile and pick up an old axe and examine it, without, however, saying anything which might lead to suspicion that he intended any injury to himself. The rest of the family went to dinner, and Jacob not making his appearance, his mother went in search of him, when she found him lying at the wood pile, covered with blood, and one of his feet lying some twelve feet from him. He was at once carried to the house, and medical aid was summoned. The limb was dressed and the boy appeared to be doing well for a few hours, when he expired suddenly. When asked why he thus mutilated his person, he replied that it was necessary to the salvation of his soul, as Christ had commanded, that "if thy hand or thy foot offend thee, cut it off and cast it from thee. It appears that after examining the axe at the wood pile, he got another one, which was sharper, and which he used, and after taking off the boot and stocking, he put his leg on a block, chopping off the foot at three blows. After the foot had been cut off he deliberately picked it up and hurled it some feet from him. The father of the young man who thus committed self-destruction is a well-to-do farmer, and does not belong to any church. The deceased was not a member of any denomination, though he occasionally attended the Mennonite church, located in the vicinity where the melancholy affair occurred. The occurrence has created a profound sensation in the neighborhood in which it transpired.—*Examiner.*

The Work of the Holy Spirit.

Jesus knew what is in our hearts, and how weak we are; and before he was taken up into heaven, he told his disciples that his Spirit should be given to strengthen them. He would help them in everything good, and keep away what is evil.

And his promise is also given to us. His blessed Spirit will help us as well as his first disciples. Let us ask him every day to let his Spirit come and guide and keep us all the day long. Tell him how much you need his help, and he will give it to you, and you will then be able to resist temptation, and oh, how blest you will be.

Jesus is our Savior, and his death on the cross has atoned for our sins, and his Spirit comes to live in our hearts to give us strength to keep us in the right way.

For the Herald of Truth.

I Know.

How often we hear the remark "I know," and how often it presents a new thought to the mind, and sets us to thinking on the great truths of life. For simply to know the plan of salvation through a crucified Redeemer is alone not sufficient to save us; neither will it do us any good to know that we are sinners and that we should repent and do better; for the promise of the crown of life is given to him only that knoweth the will of God and doeth it. For he that knoweth to do good, and doeth it not to him it is sin. Hence the duty and importance of putting in daily practice the good that we know, and living honestly and uprightly in all things and with all men.

Very many persons however naturally incline to those earthly pleasures which seemingly give so much enjoyment to the carnal mind, that they are willing to delay and neglect the important work of the souls salvation for years, that they may the longer indulge in the pleasures of sin, and the enjoyments of the world; though contrary to the voice of conscience, and their own better knowledge.

Dear reader, if such should be the case with you do not thus deceive yourself with the vain delusion that you know there is time enough to repent and be saved; but remember that it is Satan who is trying to mislead you, and if possible delude you that he may eventually drag you down to darkness and eternal misery,—a sad and sorrowful state. You who are spared to read this, and are yet unconverted, belong to no church, but are standing without in the world; you I would counsel to open early the door of your hearts, that your good friend Jesus may come and dwell therein, for you know that Christ overcame Satan and death, and he will also help you to overcome the trials of the world and enable you to escape the fearful misery of everlasting punishment.

JOHN D. HERSHEY.

The Moment of Peril.

Many years ago, a ship crossing the ocean was overtaken by a gale at night, and with reefed sails swept over the angry billows. Suddenly the captain, on deck, discovered the shadowy outline of an object directly in his path. Another moment, and he saw distinctly it was a vessel moving towards his own. Seizing the trumpet, he shouted above the roar of the storm, "Hard-a-starboard!" From the deck of the ship approaching came the loud response, "Hard-a-starboard!" And then, with bowed masts, the phantom-like wanderers of the deep rushed past each other, their prow just grazing, and disappeared in the wild gloom. The paleness of expected disaster and death gave place to the smile of grateful joy in those imperilled ships as they hurried over the plashing waters.

Not only does this incident illustrate the crises in life temporal we all sometimes pass, when God's hand of rescue saves, but forcibly suggests the decisive moments in the experience of every *shipwrecked soul*. The voyager to eternity sees, it may be dimly at first, the form of evil threatening his bark, and conscience lifts the trumpet-tone of alarm; but his hand trembles on the helm; the will is weak in the decisive hour, because it is divorced from God. The shock comes, and the mournful wreck goes reeling over the darkened sea to the rocks of complete and eternal ruin.

There was a moment when, with a comparatively slight change in the course, away from the perilous spot, and under a brightening sky, the precious bark would have sailed to a haven of splendor and song.

Words addressed to the Young.

[The following is an appeal of Rev. A. Alexander, to the young, and was the last of his many articles for both old and young, published in the *American Messenger* some years ago.]

Beloved youth, when I, who am old, look upon your condition, I cannot but pity you. The cup which you hold in your hand is intoxicating, it is poisoned. The pleasures which you are seeking are "the pleasures of sin," which are short-lived, unsatisfactory, and leave a sting behind. Many are cut down like the flower of the field in the midst of their earthly career. Oh how many are hurried away in an unprepared state. Many others, when the season of youthful gayety and thoughtlessness is past, are visited with sore afflictions, in the suffering of which all their former pleasures are forgotten, and often embittered by the reflection that they were sinful pleasures, or were mixed with sin. Remorse for the sins of youth is an unwelcome visitant, but one which cannot easily be shaken off. When afflictions are sanctified they become real blessings. But many suffer who, instead of being made better, are made worse by all their sufferings. They become impatient, and murmur at the dispensations of God towards them, as though they were punished more than their sins deserved.

Oh, young man, permit me to call your attention to your soul's salvation. This you cannot but know is your great, your highest interest. And why do you neglect it? Why do you put far off the evil day? Your continuance on earth is altogether uncertain. Prepare, I beseech you, to meet your God. "Behold, now is the accepted time, now is the day of salvation." You will lose nothing, but be great gainers, by giving your hearts to God in the days of your youth. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

A good conscience, and a lively hope of everlasting life, are the purest sources of joy

upon earth. When affliction falls on the pious—and they are not exempt—there is a gracious promise that it will be for their good; yea, that it will work out for them an "exceeding and eternal weight of glory." Let the summons of death come when it will, they are ready. The day of death to such is far better than the day of their birth.

Young man, as you have but one short life to live upon earth, have you no desire that it should be occupied in doing good? Are you willing, at the last account, which all must give, to be in the class of those who have lived to no good purpose, who have done nothing for the benefit of their race? You say that you intend to be religious hereafter. What a delusion! Evil habits will grow with your age, sinful desires will not be lessened but increased by indulgence. Old age, if you are permitted to reach it, will find you a hardened sinner; your conscience seared, and all your habits of iniquity confirmed. Oh, could you hear the wailings of a multitude of souls now in hell, methinks their lamentation would be that they prostrated attention to the salvation of their souls. Why will you run the dangerous risk? Consider that eternal life and eternal death are now set before you; and God calls on you to choose which you will have.

A. A.

The Mennonites.

The enforcement of a law in Prussia, which was enacted only last January, rendering military duty compulsory upon all citizens, is resulting in large immigration to this country. The Mennonites, a religious sect of peculiar tenets, are preparing to leave in a body; and are at present in correspondence with reference to the purchase of a large tract of land in Tennessee. Their numbers in all Germany, in 1859, were estimated at about 18,000, of whom a large proportion are settled in Prussia under the liberal inducements of Frederic the Great. The valley of the Vistula, which is now "the garden spot of Prussia," was brought into its present condition by the efforts of these people. The sect was organized in Holland by Menno Simon, before the middle of the sixteenth century. With Dutch pertinacity the settlers upon the Vistula, by ditching and dyking a neck of land containing about 180 square miles, redeemed it from overflow. The entire sect, it is claimed, numbers considerably upward of 200,000. More than half of them are in this country, chiefly in Pennsylvania. Those in Europe reside principally in Holland and Russia. Their early history is a record of severe and constant persecutions. They are accounted as Baptists by Church historians, although they practice baptism by sprinkling. They also profess the doctrine and observe the practice of feet-washing. They allow no marriages out of the church.—*Exchange*.

Do They Grieve in Heaven.

A correspondent propounds to us a question which draws deep, and which has been revolved by thousands besides himself:

At funerals, a frequent topic of consolation is the reunion with the loved and "not lost, but gone before," in that state, and we are often told of the conscious identity which will enable us to recognize each other as the same persons who lived and died here, while memory alone is asserted to be immortal. Now, all this I firmly do believe; but here comes in the disturbing question: How can we be happy there when we miss many who were very near and dear to us here, and know that they are miserable in an interminable retribution? (I do not stop to pick and choose the best form of expression.) The question is one which, it appears to me, must come very closely home to the natural feelings and affections of the human heart. Dr. Watts says in a verse—not exactly poetry—of one of his most familiar hymns:

"The fondness of a creature's love,
How strong it strikes the sense!
Thither the strong affections move,
Nor can we draw them thence."

When our Master was questioned by certain Jews as to the heavenly relation of a woman who had married seven brothers in succession, he replied, "Ye do err, not knowing the Scriptures and the power of God."

This reply is in effect a declaration that men are incompetent in this mortal state to reason upon the experiences of those who have passed on into a higher condition. All questions of a minute and characteristic condition of the redeemed soul in heaven are hopelessly vain. The lower condition cannot understand the higher. A man may understand a child, but a child cannot understand a man.

The whole matter of existence separate from these bodies, and in a world where matter no longer exists in such a form as we have known it, and where civil society has ceased, and all modes of activity are different from those which prevail in this sphere—is involved in obscurity. Holy Scripture declares that realms beyond this receive those who pass from this sphere. The good rise by themselves, and the evil pass on by themselves. Whatever is the fruit of selfishness, pride, envy, sensuality, they partake who go into the unseen world under the dominion of these unnatural states. "They eat of the fruit of their own ways, and are filled with their own devices."

It will surprise one who makes a careful scrutiny of the New Testament, to see how little of detail is taught even there in respect to the future. It is clearly and triumphantly taught that men live on after leaving this mortal state, that the good are transcendently happy, and that their happiness springs from the presence and influence of the Redeemer. Beyond this nothing is clearly to be found out. The wicked, too, go on in life and are supremely miserable. But this generic truth comprehends all. The specific experiences are not revealed. The fancy material with which the Tuscan, Roman, and mediæval imagination depicted

the sufferings of the lost are gross and impious presumptions, and are to be utterly rejected. The portraits of Heaven which fond imaginations are never weary of drawing, less mischievous, are not less purely fictitious.

Men are shut up in this matter to very narrow bounds. And even analogies, always easily pervertible, are here peculiarly liable to degenerate into mere sentimental illustrations. They may be employed—each one for his own easment—sparingly, and with the full consciousness of their imaginative quality.

To return to our correspondent. If he is so fortunate as to reach the Heavenly Home, he may be sure that he will neither lose his natural affections, nor care less for love and friendship, nor lose his joy by social griefs, nor be so tied to experiences of the past, as to lose his heavenly grace of peace and joyfulness. But how all this is to be we cannot sufficiently judge by analogy of our earthly experience. Our business on earth is to get to heaven, and not to trouble ourselves with our probable experiences there. If, in reference to even our earthly state, the Master forbade us to worry about what we shall eat or what we shall drink, and wherewithal we shall be clothed, how much more would he reprobate the folly of anxious forethought as to our condition, fare, and experiences, in the heavenly life. If "sufficient unto the day is the evil thereof," in this secular period, how much more sufficient unto this world are the troublous questions thereof?

Do they grieve in heaven? Twice in his vision of the heavenly state, the beloved disciple, bound for the world of God on Patmos, foresaw and foretasted the peace that passes understanding, and the joys which are at God's right hand forevermore: "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—*Christian Union*.

Grow in Grace.

A new look is dawning on the face of Mother Earth. She seems in these Spring days to be listening to the birds, and, through the sere, brown veil from which the snow has melted, to be breaking into a smile of joy for her own returning life, and of welcome to them. And there are other sounds that she hears as her face grows brighter. The swollen brooks are rejoicing on their way, and growing clearer as they run to their own sweet music. The south winds which remind us of all the by-gone summers, the scenes, the friends, and the very thoughts that they enshrine, are touching the trees above, while the sap begins to stir them from

below, and the buds are groping for the sunshine. The voice of God is in the garden as truly as of old. But now we should not run from Him but to Him. Why should we fear like Adam when Christ has taught us to say "Our Father?" Has our religion had its winter? Have we grown formal, sapsless, cold and dead? Do we lack in sympathy, patience, hope, faith and charity? Have we the name without the thing, the form without the substance, the creed without the life, the dead profession without the living Christ? Let Nature's revival make us long to have our souls revived with a new budding and blossoming of all the Christian graces. May we have Spring in our homes. May God see us yearning and growing upward; and may the smallest flowers and blades of domestic virtue and affection—covered although they may have been with the dust and the frost of selfishness and indifference—make the household fragrant and beauteous under the smiling of God!—*Christian Union*.

Our Mother is gone.

Our Mother is gone, she slumbers low,
In death's dominion bound,
In calm, unbroken peace to rest,
Till judgment's trumpet shall sound.

A solemn, death-like silence reigns,
Unmingled by a sound,
As we remember brighter days,
When Mother's voice was heard.

The hours and days that used to us,
Almost unnoticed glide,
In long and mournful silence pass,
Since our dear mother died.

When morning light with ruby beams,
Burst forth to human view,
It brings to memory mother's smile,
So lovely kind and true.

When Sabbath evening's veil is spread
In silence o'er the earth,
We sadly miss our mother's form
Around the blazing hearth.

Oh! times we think it cannot be,
Death has removed its claim,
And ere we think in busy hours,
Call her familiar name.

No other one on earth can fill
Our absent mother's place,
The cares the forms may all be there,
But not our mother's face.

In future years strangers may fill
The home we occupied,
Fond memory will the place retain,
Wherein our mother died.

Through grace in heaven we all may meet,
Secure from sin to dwell,
No more through scalding tears repeat
The parting word farewell.

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

Herald of Truth.

Elkhart, Indiana, May 1870.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold at about its present rate.

How to SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

To F. A. R. Should be very glad to accept your invitation to visit you and thus comply with your request, but duties at home will not allow me to do so at the present time. The money was received all right and the papers are regularly forwarded. It was omitted however by some oversight in the letter list.

A Correspondent thinks there is often too much haste and not sufficient love exercised by the church, towards those who are overtaken in faults, and mentions an incident of one who for a certain fault was suspended without being conversed with according to Matt. 18, and exhorted. He thinks they should always be exhorted and an effort made to win them, and that if this was always done many might be reclaimed who otherwise will perhaps never return.

We must confess that such things are often too lightly passed over, and bishops, ministers and deacons should all, at all times, feel deeply concerned for the welfare of their flock, and should watch over them, and care for them as faithful parents do for their children. And when they see one fall or go astray, love like the Savior's should prompt them to go after him and try to reclaim him, and only after all other scriptural means are exhausted, and the fallen or erring one can not be restored, should suspension be resorted to. Hasty action is never good, neither should personal feelings or dislikes, or envy, ever be allowed to prompt such actions. It is the Lord's work and should be performed with prayer, with deliberation, with solemn

and serious thought. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, * * * rejoiceth not in iniquity, but rejoiceth in the truth.

Going to Church is often not esteemed as it should be. Men rise on Sabbath-morning as on other mornings, and in the same thoughtless way as they would go to a place of amusement they go to the house of God. Can it be wondered at that so little good is accomplished? Can it be wondered at that the preaching of the gospel has so little effect? When we see even professed Christians themselves without any preparation, go to the house of the Lord, thinking perhaps about their business, their cattle and crops, and conversing about them, and laughing and joking until they enter the house. Is it any wonder that they do not feel the Spirit of God in their hearts? Oh! let us arise with prayerful hearts, and let us not forget to spend at least a few moments in secret prayer, and ask the Giver of every good and perfect gift to clothe our hearts with humility and meekness, to prepare us for the solemn duties of the day, to give us strength from on high to resist all sinful desires and thoughts, and guard against idle words and wrong actions, that we may have wisdom and understanding to receive the word and apply it and be blessed in his worship, that all God's people may be blessed, that sinners may be converted to God, and besides let us not forget to raise also our petitions for the minister who is to stand up and declare the blessed gospel of peace, and thus we shall prepare our hearts and our minds for the solemn duties of the Sabbath and the sanctuary. Let us endeavor to direct our thoughts upon serious things, let us talk about God, and holy things, let us lay our business and the world aside and meditate and converse more about the solemn interests of our souls.

My dear reader, if we could all be so minded, as to do these things, how much more good could the church accomplish, how much more enjoyment would the Sabbath-services have for us and all who come there, yes, how much stronger would the minister often feel, and how would his words fall as rain from heaven upon the thirsty ground, yea, it would be manna to our hungry souls. Then would the church shine as a light; a sweet-smelling savor would arise; the glory of heaven would adorn her, beauty and com-

liness would appear in all her parts, and sons and daughters would be gathered into her fold.

Bro. Hartman from Ottawa, Kansas writes to the readers of the *Herald* these words, "The scripture teaches us that we should exhort one another daily. Let us therefore watch and pray that we fall not into temptation. He has promised that if we ask we shall receive, therefore we ought to give heed to these things and work while it is day, for the night cometh when no man can work. I read the *Herald of Truth*. It is a great help if read in the right way, and if we try to obey what it teaches. I feel my weakness; let us pray for one another and not forget the good work. May the grace of God be with us and shed abroad his love in our hearts."

A Request. By the suggestion of a brother who has helped us a great deal in the circulation of our paper, and to whom we feel very thankful for his kind efforts, we are led to make a request, and we hope our friends will help us. There are yet a great many families in our own church as well as out of it, who perhaps have never seen the *Herald of Truth* and know nothing about it, who by bringing the subject properly before them, might be induced to become subscribers. Now then we would request that all who feel an interest in this matter, would try and help us circulate the paper, by sending specimen copies to their friends and acquaintances. We will always furnish such copies free to all who desire to have them, or if our friends will only send us the names and addresses of those to whom they wish to have the papers sent, we will send them at our own expense. We feel sure that in this way many subscribers could be gained, and we also feel confident that no family can read the *Herald* without being benefited by it.

A Request. We intend in the month of August, to publish again the Mennonite Almanac for 1871, and in it to give a list of the ministers and deacons in our church, and therefore wish to obtain the names and addresses of all such in the church. This has been desired before, and some have already sent in the lists, and it is also necessary for various reasons that such a list should be printed. As it often happens that a person wants to write a letter to this or that minister, but does not know his

address. If it is given in the Almanac he can easily refer to it, and thus often save time and trouble. Therefore we request that some one in each church will take so much interest in the matter and if they have not yet done so send us the names of the ministers and deacons of their church, with the Post Office, the name of the county, and state where they live. Please send them in as soon as convenient.

We still need articles for the paper in the English language. Our friends are rather backward in this work. Brethren and sisters, do not bury your talents in the earth, but work for the benefit of the church. Much needs to be done, while there are few to do it. The harvest truly is great but the laborers are few.

Anonymous Articles, that is articles without the authors name are thrown into the waste basket. We have just received an article which contains some good thoughts, but because the author forgot to send in his name with the article, we are compelled to throw it aside. We will not publish the name, if it is the desire of the writer that we should not do so. But for our own special information and as a guarantee of good faith on the part of the writer, we always wish to know the author's name.

Wanted. We have a situation open in our office for a young man who can adapt himself to the business. He can have his choice to learn either the book-binding or printing business, or both, if he has the ability to do so. He should have some knowledge of both the English and German languages, and we would prefer one who is a brother in the church.

Repentance Explained, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

The New Testament with notes, in the German language has also been published by the A. T. Society, and may be obtained at this office, price \$1.75, by mail \$2.00.

The Martyr's Mirror, in the German language will be completed by about the middle of July, when we expect to be ready to begin to fill orders. For the benefit of those who are willing to exert themselves to obtain subscribers, we propose to make the following offer, namely, any person sending us an order for 12 books, and making himself responsible for the pay, will get one extra copy free; the price of the Book is \$6.00 This will also apply to those who have already sent in their orders. There will also be some expense saved by taking a dozen or more books together and sending them as freight instead of smaller quantities by express.

We want agents in every neighborhood, to go to work in earnest, and sell all the books they can, as we have gone to great expense in getting up the book, and wish to sell them off as rapidly as possible, as soon as they are completed.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Dietrich Philip's Handbuechlein. This work complete including Elie der Christen &c., will be published by us as soon as a sufficient number of subscribers are obtained to warrant us to commence the work. We already have a number of subscribers for the work, and hope our friends will exert themselves and send in their orders as soon as they can. We propose to publish it the same form and binding as the old edition published in 1851, with two clasps. The price for the complete work including the Elie der Christen will be \$1.75 per volume. A liberal discount allowed to agents. Those who do not wish to have the "Elie der Christen" included in the work can have it without.

Conferences.

THE SEMI-ANNUAL CONFERENCE in Ohio will be held in Oberholtzer's meeting-house, in the neighborhood of Columbiana, Columbiana county, on Friday the 20th of May.—Those coming on the cars will stop at Columbiana.

THE ANNUAL CONFERENCE of Ontario (Canada), will be held, in Moyer's meeting-house, in Lincoln county, on Friday the 27th of May.

THE ANNUAL CONFERENCE of the Omish Mennonite church, according to the conclusion of last year's conference, will meet on Whit-sunday, June 5th, in Fulton county, Ohio, where all brethren and sisters, and all others who desire are cordially invited to attend. Those coming on the cars from the west, will stop at Archbold. Those from the East at Pettisville.

Questions & Answers.

1. 1 Cor. 44: 34, 35. "Let your women keep silence in the churches" &c. See also 1 Tim. 2: 12. These doctrines are plain and positive and in our estimation need no explanation. Paul undoubtedly knew what he intended to teach and as a part of the inspired volume, the word of God, we cannot pass it over any more than any other portion of God's word. The same remarks may be applied to the command of our Savior in regard to feet-washing.

2. Jas. 5: 14. The elders of the church in those days were often endued with miraculous powers, and anointing with oil was an ordinary medical application to the sick at the time when this injunction was given, while under the law, it was also practised as a religious rite or ceremony on various occasions, as in the consecration of the prophets, priests and kings. The sacred vessels of the tabernacle and temple were also anointed. The oil used was sweet-oil, or the oil of the olive tree. The apostle enjoins the sick to call the elders of the church that they may "pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." Whether this anointing with oil should still be performed upon the sick is a question which is not fully settled by professors, and is observed by comparatively few Christian denominations.

3. 1 Cor. 3: 12—15. "If any man build upon this foundation, gold, silver," &c. For a full and satisfactory explanation of this subject we refer the reader to *Supplement to the Herald of Truth* No. 21, published in Sept. 1865, of which we can still furnish copies to all who desire them.

4. Who was the brother of the prodigal son? This elder brother represents the proud, haughty, and fault-finding Scribes and Pharisees, who were exactly like a great many people at the present day, never pleased. When John came neither eating nor drinking they said, "He hath a devil." When Jesus came eating and drinking, they

said, "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." So there are people to day in the world. They are pleased with nothing and always finding fault; and I must say that there are even christian professors, giving forth that they are pious and godfearing, who are thus pleasing their unsanctified passions by dwelling upon the faults of others and wasting precious time which should be otherwise employed. Let us however seek to pray with desire and sincerity, "Thy kingdom come, thy will be done, as in heaven, so in earth."

THE SABBATH.—1. Are we, as Christians, justified according to the teachings of the Bible, to keep the first day of the week as a day of rest, instead of the seventh or Jewish Sabbath? 2. Are we justified to go on a long journey on the Sabbath day?

1. Yes. The apostles met on the first day of the week to break bread (Acts 20: 7) which evidently was the day of worship. So also Paul directs the Corinthians to lay by in store, as God hath prospered them &c. Paul also says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 6. Hence it evidently makes no difference which day we keep, so that we devote one seventh of our time to the Lord, and in commemoration of the resurrection of Jesus, we consider the first day of the week very appropriate for our religious services.

2. It depends altogether for what purpose we make the journey. If on business or for pleasure it is wrong. If to worship, preach the gospel, visit the sick, relieve the wants of the suffering, &c., we cannot object, though we should at all times devote as much of the day as we can to religious meditation and worship.

AN EXPLANATION is desired on 1 Pet. 3: 19. When and where did Christ by the Spirit preach to the spirits in prison? The meaning of this passage evidently is, that the spirit of Christ preached through Noah during the time that the ark was building, and while the perverse and sinful antediluvian world was alive in the flesh, but who were at the time of Paul's writing in prison. A certain writer renders it thus: "For Christ also once suffered, the just for the unjust (that he might bring us to God), being put to death in the flesh, but quickened in the Spirit [of God.] By which (Spirit) also he [formerly] went and preached unto the spirits [now] in prison, which were disobedient, when once the long-suffering of God waited in the days of Noah [120 years], while the ark was preparing." &c.

A YOUNG BROTHER desires to know why there is so much difference on some points in our church government, in different parts of the country. Probably a more edifying and useful question would be this. How can the bonds of love and union in our church, both among members and ministers

be strengthened? How can we all come to be of one mind and labor for the glory of God and the salvation of souls?

Men most always, when points of difference occur, try to find out how great the differences are and how far they are apart in their views, and thus widen the gulf of disunion and disagreement, and often commit great injury to themselves and the church. A better way is to try and find out how closely they are united, how little the disagreement, how few the points of difference, how strong the bonds of love, how near of one mind they are. This might have a tendency to bring them nearer together.

The Pillar in the Temple.

"Him that overcometh will I make a pillar in the temple of my God." Rev. 3: 12.

The foundations of a spiritual temple are already laid in the world. Out of the loud tumult and false appearance of Time, God's great work calmly unfolds itself, and rises "without sound of axe or hammer." Stone by stone, and course by course, it will be built up and compacted, till "the head stone is brought forth with shoutings."

Here, in the temple of the visible church, those "who seem to be pillars" are often shaken and removed; and our hearts tremble, and faith droops, as if God's cause would fall with them. But no earthly hand supports that cause, —no more than the granite battlements of a mountain-chain prop up the crystal vault which in the distance seems to rest upon them.

The heavenly Master calls his servants to himself when their earthly work is done, and gives them the place prepared for them in the "house not made with hands, eternal in the heavens." Blessed labor,—holy warfare,—to be assured of such a recompense. To the weakest faith, to the faintest heart, in which a spark of spiritual life glows and trembles Godwards, it will be given in the strength of Christ to overcome. And for victory so gained, there is this exceeding great reward. He shall have an abiding place and name in heaven,—be made "a pillar in the temple,"—that which is essential

to its beauty and completeness.—As a pillar, to stand there for ever in the presence of his Saviour,—to go no more out,—to feel that no violence can assail him, no trouble reach him, no evil breathe upon him any more. There is nothing deep enough in all God's universe to loosen the foundations of his trust,—nothing strong enough to come in and separate between him and the almighty love in which he stands. His "life is hid with Christ in God," and the hand that would threaten this life must strike through Christ's love and God's omnipotence before it reach it.

Till all his saints are set in everlasting station there, Christ waits as for the outshining of his glory and fulfilling of his joy. Till the Father's house is filled with all its guests, the heavenly temple is not graced with all its pillars, nor garnished with all its sacred ornaments. But it will be filled at last. Not one pillar will be wanting,—not one of his redeemed left behind,—not one jewel of eternity left forgotten in the dust of earth. Every mansion will have its bright inhabitant, and every golden harp its selected minstrel.

And for this "time of restitution" he waits, while here we serve him with cold hearts and languid endeavors. How do our hands hang down, and feet falter in the way! How do we sit desponding in the dust, or stand idle in the market place, or slumber on the watch with dying lamps in our hand, when we should be "looking for and hasting unto" him, serving him with a fervent spirit, suffering for him with a patient and joyful mind!

We are here as "reeds shaken with the wind" and bruised by storms; but "the bruised reed he will not break;" and through his all-sufficient grace, it will grow up into the "strength and steadfastness of a cedar in Lebanon."—The progress of the divine life within us may be slow, but "he will bring forth judgment unto vic-

tory." Let us abide in him who is "the Author and Finisher of our faith." He will not forsake the work of his own hands."

"Thy gentleness hath made me great." Psalm xviii. 35.

For the Herald of Truth.

What Are We.

Are we of those who have forsaken all for Christ's sake? who was crucified and bled and died for all who will come unto him with a true desire and a broken heart. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest." He will give rest to the weary soul.

We often become tired and weary of our earthly labors, and we long for rest; rest then is sweet to us, but how much sweeter will be the heavenly rest of Jesus to the sin-wearyed soul!

We labor and strive for an earthly home, but how much more should we strive "first for the kingdom of God and his righteousness, and all these things shall be added unto you." We know that we cannot live long on the earth, we know our bodies must moulder in the dust, but the soul for which Jesus died so much, must appear before God to give an account of the deeds done in the body. Let us therefore be up and doing, for unimproved time is passing away. Let us seriously and solemnly consider these things and come to Jesus with a sincere heart.

S. R.

Professing Christ.

A distinguished author says, "In life and health we think with men, but on a dying-bed with God." While we are in active life and vigor, we may suffer ourselves to omit plain duties; but in the honest hour of death we shall have only regrets as the result,

A dying man, who had for several years given much evidence of conversion, but had not publicly professed Christ, said to his pastor, "I deeply regret that I have not followed the Savior in the ordinances of his appointment. I felt unworthy, and so delayed; but now I am sad that I did not move forward in the evident path of duty."

There are cases like this to be met in nearly every community—persons who give good evidence of repentance and trust in the Savior, but who have never joined themselves with the visible people of God. Like the dying man referred to, they may be allowing a sense of unworthiness to keep them back. They may be honest in this, but their course is a serious mistake. When one has a sense of forgiveness and of humble trust in the atoning Savior, the question of a profession of religion is not to be decided by a sense of unworthiness. Of course all sense

of personal worthiness is given up in conversion; and then we are to be willing to follow the Savior in all his requirements. He is worthy, infinitely worthy, to be obeyed, and this must decide the question with every honest, penitent heart.

Christ has appointed the ordinances of his church, to be observed by his followers to the end of time. No one is at liberty to be indifferent to them. Though no indiscriminate haste should be used in inducing converts to enter the church, and though such persons should prayerfully meditate upon such a step beforehand, yet it should always be viewed as a duty by one who trusts in Christ, and is desirous of doing the duties of the christian life. If to any these words apply, let me assure you, dear friends, that thoughts of neglected duty will be as thorns in your dying pillow.—*Am. Messenger.*

Heavenly-Mindedness.

Labor not for the meat which perisheth, but for that which endureth unto everlasting life. John 6: 27.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. Mat. 6: 19-21.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Col. 3: 1-4.

A DREAM.

The dream of a little girl six years old induces me to write a few lines for the Children's Department.

On Good-friday morning, busied about her morning's work, little Amanda exclaimed, "Oh! last night was the first time I ever dreamed of God. I saw him sitting on a high tree top; there was such a good seat there. Two of my cousins went up to him weeping. I did not go but stood and looked up; it was very pretty to behold."

Beloved little children, we will not see God in the top of a tree, nor can we see him with our natural eyes, but if we love Jesus, and obey his commandments, and ask him to forgive our sins and make us good children, we shall, when we die, go to heaven where he is; and then with our spiritual eyes, we shall see him in all his glory and happiness, with Jesus at his right hand and many happy angels, and many little children and older people who have

died and gone to heaven, all of whom are very happy and who sing the praises of God and the Lamb. Here on earth we can think something about the happiness and the glory of heaven, but the Bible tells us, that "eye hath not seen, and ear hath not heard, what God hath prepared for them that love him."

Now if we wish to see God and enjoy that happiness, we must be good children; we must obey our parents; this is the first commandment with promise. We must love one another, and do all we can to make each other happy.

As we grow up to manhood and womanhood, we will understand more and more our duties, and if we are obedient we will learn the way to heaven. Then when God calls us to die and leave this troublesome world we can go rejoicing.

Come ye little pilgrim band,
Soon we'll reach the promised land;
Let us journey hand in hand,
Where all is fair.

We are young and tender now,
Soon we'll hear the precious vow,
Let us low to Jesus bow.
All, all is well.

V. F. K.

Elkhart, Ind.

CHRIST longed for the cross, because he looked for it as the goal of all his exertions. He could never say "It is finished" on his throne; but on his cross he did cry it. He preferred the sufferings of Calvary to the honors of the multitude who crowded round about him; for, preach as he might, and bless them as he might, and heal them as he might, still was his work undone. He was straitened; he had a baptism to be baptized with, and how was he straitened till it was accomplished. "But," he said, "now I pant for my cross, for it is the topstone of my labor. I long for my sufferings, because they shall be the completion of my great work of grace." It is the end that bringeth the honor; it is the victory that crowneth the warrior rather than the battle. And so Christ longed for this, his death, that he might see the completion of his labor.—*Spurgeon's Gems.*

Christ never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

Carlyle somewhere says, "Insincere speech, truly, is the prime material of insincere action. The kind of speech in a man betokens the kind of action you will get from him."

A life of idleness is not a life of pleasure. The most miserable are those who have nothing to do. Only the active and the useful are happy.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

For the Herald of Truth.

Copy of a Letter in Reply to a Letter from a Universalist.

Belleville, Pa., Oct. 17th, 1865.

Friend :

While I have read a number of universalist books they have not convinced me that Universalism can be proven from the Bible, that is when we take the whole Bible together and consider it as one harmonious whole.

I believe true christian peace of mind can only be obtained by a firm and unwavering faith in God, and in the redemption of his son Jesus Christ, leaving the decision of that unutterable momentous and awful question of which you write, to Him to whom it properly belongs. A question which pricked the Jews to their hearts. A question which caused Felix to tremble, heathen as he was, and an Ananias fall down dead: hence it is not to be inferred that it was Universalism which Peter taught and Paul preached.

In my opinion, in your address to the Indiana convention, you did the very thing which you wrongfully charged the conference of Dortrecht having done. The conference of Dortrecht only stated their opinion in general terms, without referring to or censuring any one, which you in your address charge that body with having violated Christ's precept, "Judge not that ye be not judged."

If the conference of Dortrecht committed an error in their article on future punishment, then also did nearly every learned Commentator that ever wrote on the subject; besides an innumerable host of others.

You cite the names of a number of prominent men who you say were Universalists. The names of an incomparable greater number of distinguished writers might be adduced who *did not believe* in Universalism, so that if the doctrine were to be judged by the number of eminent men who held it, an innumerable majority would be against it.

Instead of depending or speaking on the subject of a final restitution of all things, let us rely on Him who directeth all things after the counsel of his own will, and who cannot err.

Let us pray without ceasing that He may strengthen us to strive (that is labor with all our might) to enter in at the strait gate, for, many, we are most emphatically told, will seek to enter in and shall not be able. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." "It is a fearful thing to fall into the hands (that is under the displeasure) of the living God."

There is no other name given by which we can be saved except the name of Jesus Christ alone, and even if it were certain that salvation might be purchased by an indefinite period of indescribable suffering; how infinitely better to embrace the means by which we may, without money and without

price certainly obtain that inconceivably greatest of all prizes: eternal salvation.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and works that are therein shall be burned up."

"Wherefore beloved seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless;" "beware lest ye also being led away with the error of the wicked, fall from your steadfastness. But grow in grace, and the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever, Amen."

Yours in love,

The Living Spring.

There are few things more curious than springs. No doubt many of you have heard of "warm springs," and "sulphur springs," and "mineral springs," &c. Most lakes and ponds are fed by springs, and when we speak of a "living spring," we mean one that flows without ceasing. Sometimes, away down in some quiet nook, we see a modest little stream issuing from between rocks or in a bed of gravel and seeming to rejoice in its sparkling life. It is clear and pure and fresh, and many thirsty lips have felt a blessing upon it.

Whence does it come? We may dig for hours without finding its source, and may strike a dozen other springs in the attempt. It may be hidden from all eyes but His from whom nothing is hidden,—not even the thoughts of our hearts. But wherever it may be it is never stagnant; it flows without ceasing, and hence is called a "living spring."

The good king David says to his heavenly Father, "All my springs are in thee." Of course they can never fail. He who drinks from them will never thirst in this world, and when life on earth ends, he will be led to "fountains of living waters."—*Child's World.*

For the Herald of Truth.

Contentment in Christ.

When we are contented in our minds and cheerful in our manners everything around us will seem pleasant and smiling. But there are two kinds of contentment. One is contentment in Christ, the other contentment the world or in sin; the one is light, the in other darkness: the one is life, the other death. To possess contentment in Christ we must become changed in heart and renewed in spirit. The Apostle tells us that "godliness with contentment is great gain." Now beloved friends, when worldly gains are set before us, how eagerly we pursue them; but when heavenly treasures are pointed out to us we are slow to seek after them. Earthly treasures will avail us nothing

in the hour of death, as we read in 1 Tim. 6: 7, that we brought nothing into the world, and it is certain we can carry nothing out. Death will make an end to all worldly contentment and enjoyment. But if we have found true contentment in Christ, trusting alone in him, having chosen him for our only portion, and set our hopes upon him, then we possess a treasure, which will satisfy the soul, and enable us with Paul to say, "For me to live is Christ, and to die is gain."

A. N. B.

NOT YET.

"My son, give me thine heart."

"Not yet," said the little boy as he was busy with his trap and ball: "when I grow older I will think about it."

The little boy grew to be a young man.

"Not yet," said the young man, "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business: my children must now have my care; when they are settled in life, I shall be better able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried; I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.

Mercy and Pardon.

In the reign of the first Napoleon there was an insurrection in Paris. One of the ringleaders was brought before the emperor; and as this was his second offense against the government, he was sentenced to be transported.

The day after the trial, it was told Napoleon that the child of the convicted man was waiting to see him. "Bring her in," said Napoleon; and a fearful, trembling little girl, on being led in, cast herself at his feet and implored him to have mercy on her father.

"My child," said the emperor, touched by her distress, "this is the second time your father has been guilty of treason; I cannot save him."

"O, sir," said the kneeling child, "it is not justice we want, but mercy and pardon."

Napoleon, much moved, raised the girl to her feet, and said, "For your sake I will release your father."

Does not this story apply to us? Are not our wants the same as that little child's? "It is not justice" we want from the great King, even the Lord our God, but mercy and pardon for Christ's sake.

CLOSET WORK.

Flee to the closet as your life, your safeguard, your hope, your joy. God is there, Jesus Christ, the Holy Spirit, salvation. No one can discharge family duties acceptably, household ministrations and governmental relations—no one can resist the wiles of the devil manfully, sustain an equilibrium of calm, peaceful, humble resignation and joyfulness, without gaining wisdom and strength in the closet. Wives, do you believe this? Mothers, do you? Mark well, behold that mother, that daughter, coming from the closet, with a face shining with holiness, as did that of Moses when descending the Mount of God. What now? Panoplied? armed with helmet, sword and shield? Her feet shod with the preparation of the gospel of peace? Satan is bruised under her feet. Satan finds no lodgment. All his fiery darts are hurled in vain. She is clothed with humility. The graces of the Spirit shine forth radiantly; love, joy, peace, long-suffering, gentleness, goodness, faith. She goes forth from the closet armed.

Sisters, mothers, daughters, old and young, flee to the closet; have your regular stated seasons: adhere to them strictly, undeviatingly. Let no earthly care deprive you of these.—*Home Truths.*

From the American Messenger

"In all Points."

Ashamed because so tempted! It is not the being tempted one need be ashamed of, since Christ himself did not escape this malign influence of Satan. It is the yielding that calls for "confusion of face." The promise is that help shall be given to whoever resists through the strength of Him who contended till death, and overcame, though tempted like ourselves.

Do we take comfort and confidence enough from that "all points?" Are we not apt to feel that in some general way Jesus may sympathize with the weakness of humanity, but that, after all, our individual temptations are peculiar, and must be borne alone, or excused if yielded to?

It may be difficult to comprehend, but whatever sin befalls us, whatever human failing lies in wait to betray us to the adversary, Jesus feels and cares for us in the struggle, watches to catch the faintest breath of supplication for his aid, perhaps prays that our strength fail not, because Satan is desiring us. He was "in all points tempted like as we are."

E. M. C.

An hour passed in sincere and earnest prayer, or in conflict with, and the conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools with them.

Examine Thyself.

In the gospel according to Matthew, 5th chap. 23, 24 verses, Christ taught: "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift."

Whatever the passage is intended for, it may be applied to examining ourselves before partaking of sacrament. Paul says, 1 Cor. 11: 28, "Let a man examine himself and so let him eat of that bread and drink of that cup." No brother or sister should go to communion if any other member is offended by them. In the 18th chapter of this same gospel we are taught: "If a brother trespass against thee, go tell him his fault &c. But in the text we are taught something else. In case we become aware that we have offended any one, we should strive to make peace if possible. In some cases however, our neighbor finds fault with us, complains, sneers, scoffs or envies us, and yet we cannot imagine why. In such cases, it may be the better plan to patiently bear, and overcome evil with good. * * *

Christ Unchangeable.

"Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13: 8.

How inexpressibly soothing to the Christian to think that, amidst all the shifting scenes of an ever-changing world, there is One who changes not; One of whom it can be declared, "From everlasting to everlasting thou art God." See this in his power. The seasons remain the same; nature is the same. He will, therefore, provide for me. And his power, also, is the same in the subduing of the human will. Pharaoh was crushed; Paul humbled; the dying thief changed; even so can these children be brought under the unchanging influence of his Holy Spirit. Oh! to seek it more! See this in his wisdom. He guided the Israelites through forty years wanderings. He shall guide me also continually by his counsel. He who knows best, must be the best guide. See this in his love. "I will never leave thee, nor forsake thee." Even a mother's love may fail, but not the love of Christ. Let us copy him more in this, and, with tender love, feed the lambs of his flock more earnestly with "the sincere milk of the word that they may grow thereby."—*S. S. World.*

Evil Thoughts.

Evil thoughts are worse enemies than lions and tigers; for we can keep out of their way, but bad thoughts win their way everywhere. The cup that is full will hold no more: keep your head and heart full of good thoughts, that bad ones may find no room to enter.

Children's Column.

My Intercourse with the Children.

A little over a year ago I took charge of the *Children's Department*, since which time I have tried, with the help of God, to make it both interesting and profitable, and judging from the many encouraging letters I receive, I feel that I have succeeded.

A good many little boys and girls have been persuaded to read the Holy Scriptures, which I am sure will be a benefit to them. It will form a taste, or habit in their young minds, for the reading of God's word, which with many will remain through life, and will have a tendency to lead them early to Christ.

I must also say that it has been a benefit to myself, as well as the children. No one can labor for the welfare of others without a benefit to himself. It has been pleasant to me, and I have enjoyed my intercourse with my little friends very much. Although it is not a light thing to write and get articles ready for publication, yet when I thought of the idea of doing good to others, and laboring for the cause of our blessed Savior, it made the work much lighter than it otherwise would have been.

My little friends also helped me and encouraged me very much, by assuring me that they love to read the Children's Column and the Bible. I believe a good many have read the Bible the last year that would not have done so had they not been encouraged in it. Now I again ask my friends, brethren and sisters, to help me more in the future, that these little lambs may be led into the fold of Christ; for we certainly are *not doing our duty* if we do not do all we can to rescue them from the power of the wicked one.

How can we, dear friends, stand idle, and carelessly look on and see the dear ones for whom Jesus bled and died, led at the will of the enemy in the way of everlasting ruin, without feeling interested in their behalf, and laying hold with *all our might* to save them.

"Disciples of Jesus, why stand ye here idle?"

Go work in his vineyard, he calls you to-day; The night is approaching when no man can labor; The Master commands us, and shall we delay."

BROTHER HENRY.

How to be at Peace with all men.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16: 7.

Some people have a great many enemies, and but few friends. The reason is, they do not try, neither do they care to be friendly to any one—they are selfish, and care for no one but themselves. They seem to think, and sometimes say, "I will mind my business, and other people may mind theirs," when indeed they are *not* minding their own

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 6.

ELKHART, INDIANA, JUNE 1870.

Whole No. 78.

For the Herald of Truth.

The First Disciples Called.

"If any man will come after Me, let him deny himself, and take up his cross and follow Me." Matt. 16: 24.

Jesus left his home in Nazareth, and made Capernaum, a commercial city on the north west shore of the Sea of Tiberias, and the capital of Galilee, the place of his abode. It was about five miles from the river Jordan, and seems to have been the residence of Christ, during the three years of his ministry, more than any other place.

Having itself a numerous population, and there being at all times many strangers, trading there and in the towns along the lake, it afforded opportunities for many to hear the gospel preached, as well as open the way to aid in carrying to other countries the happy tidings of Salvation.

The reasons that induced Jesus to make his home in Capernaum, in preference to other cities, may have been that he was more favorably received, than at Nazareth, where "they thrust him out of the city." He had also gained the friendship of the principal family by restoring to health a favorite child, a miracle which made him many friends and gained him the respect and esteem of all the inhabitants.

Here also in Galilee, John the Baptist commenced and ended his work as the forerunner of Christ, and it was necessary perhaps, for the encouragement, and prosperity of the Gospel work, that Jesus should begin near the time and place where John left off.

The ministry of John the Baptist was now also at an end; he being in prison by order of Herod, whom he had boldly reproved for his sins; and his part of the work as the forerunner of Christ being accomplished, Jesus took up the Gospel work, where John had left it, and making it the starting point or commencement of his own ministry, he calls around him his first disciples, and to advance the interests of the good work which John commenced, he takes up his abode in the district of Galilee, and there preached the same words which John the Baptist cried in the wilderness, when he said "Repent ye for the kingdom of Heaven is at hand."

The calling of these fishermen, to be the first disciples of Jesus, occurred by the sea of Galilee, a place so frequently spoken of in the New Testament that a description of it

may not be uninteresting. In the old Testament it is called the Sea of Chinnereth; but in the New it has three different names, being called the Sea of Galilee from the province of that name: the Sea of Tiberias from a city of that name on its western shore, and the Lake of Genesareth from a tract of country extending a considerable way along the western coast. The river Jordan passes through the lake from north to south, and makes its passage through the middle of it by a strong current. It is from twelve to fourteen miles long, and six or seven miles wide, and 165 feet deep. Its waters are clear, and sweet, and contain various kinds of excellent fish in great abundance. It is surrounded on all sides by beautiful hills, except the narrow entrance and outlet of the Jordan at either end; the hills rising from five hundred to one thousand feet in height. Josephus says, the surrounding country, was large, fertile and populous, and had a great many towns and numerous villages; the largest of which contained 1500 souls. It was a common saying among the Jews that of all the seven seas God made, He chose alone the sea of Genesareth, and that he loved it above all other seas, which is very applicable to Christ, who often honored it with his divine presence and miracles.

"But the towns that once crowded its shores with a teeming population, the groves and shrubbery that covered its hills, and the boats and galleys that studded its surface are gone. The sea only remains as when the Saviour of mankind looked upon its quiet beauty, crossed it in his journey, stilled its waves by a word, and hallowed its shores by his miracles and teachings."

Here it was that Jesus called the four fishermen of Galilee, Peter and Andrew, James and John, to be his disciples. He went not to Herod's court, nor to Jerusalem, among the chief priests and scribes, but to the humble and lowly in life, choosing from the poor and despised Galileans, they who were to be the chief ministers in his kingdom. These fishermen belonged to the less refined class, their very language was uncouth, their speech betrayed them, and they lacked all the improvements of the more polished Galileans; yet these Christ called for his apostles, for "He chooses the foolish things of the world to confound the wise."

The reason why our Lord did not call some of the eminent Scribes and Pharisees

to publish his gospel, instead of the poor, unlearned fisherman without credit or authority, is well given in the words of Dr. Clarke: They were to preach the kingdom of heaven, and their teaching must come from above; besides, though the conversion of sinners be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively mean, and the work accomplished grand and glorious, the excellency of the power at once appeared to be of God, and not of man; and thus the glory, due alone to His name, was secured, and the great Operator of all good had the deserved praise.

The two brothers Peter and Andrew were called first, and though previously acquainted with Jesus as were also James and John, they were not till now called to a constant attendance upon Him. Thus by degrees Christ brings poor, sinful souls into fellowship with himself, and gradually leads those who have submitted to the discipline of repentance as did Peter, Andrew, James and John; who having been the disciples of John the Baptist, were better disposed to leave their trade and their business, or in other words their all, that they might follow the Savior. They were poor, and had no great learning, yet Christ did not despise them on this account. They were brought up to labor, and followed daily their employment of fishing. They were men of business; yet their diligence in an honest calling was no hindrance to leading a holy life, or to their leaving it all, and following Christ. The fisherman leads a life of danger, toil and peril; he must watch, and wait and toil; suffer hardship, and bear disappointment, that he may be successful in his daily calling.

So with Christians, they who learn to bear hardships for their own sake will be best prepared to suffer for Jesus; for none can be faithful followers of the Lord, without enduring some hardships and some suffering.

"Follow me, and I will make you fishers of men," were the significant words, Jesus addressed to Peter and Andrew, as they were engaged in casting their net into the sea; and as they had followed him before, as ordinary disciples and understood the meaning of the words addressed to them, they left their occupation, and obedient to the call of Jesus, followed him with constant and diligent attendance, to be instructed in

the duties, and prepare themselves for the work of being fishers of men.

James and John also when called, immediately left the ship and their father, and followed Jesus; leaving all they had of earthly possessions, to follow the Savior, and prepare themselves for preaching to the world the doctrine of repentance and salvation. They did not hesitate to follow Christ, but were ready and willing to leave all they loved, even home, parents and friends, and all other interests they held dear, rather than lose their interest in Jesus Christ. They depended upon the sufficiency of his grace, and by its influence were made willing to follow him. And that grace is the power that will lead us to seek the narrow way and make us the willing followers of his church; that grace is sufficient for all times and occasions, and the example is here given us that we may be encouraged to depend upon the all-sufficiency of his grace, and power as expressed in the words "Follow me."

What a noble and almost inimitable example of willingness and obedience, these Galilean fishermen displayed! They did not object to give up their occupation, or leave their families, or plead the difficulties of the service, and their own unfitness for the work; but like Abraham of old, being called, they obeyed, and "went out not knowing whither they went, but knowing very well whom they followed."

Thus this little band of loving disciples went with Jesus, to wait upon Him, to learn His words, to see His sufferings, to preach His Gospel and then give to the world the story of His life and death. "Follow me," was not only spoken to the poor fishermen by the Sea of Galilee, or those who heard his living voice, but is addressed to us all, and to-day we still hear the same words repeated, that were so promptly obeyed by the first disciples.

Reader do you hear the voice of Jesus, calling you to "follow him," and do you heed that silent Spirit language, which is now asking you to come and deny yourself and take up the cross and follow the Savior? Jesus calls you, and will you not obey? Now is the accepted time, and will you put off to a "more convenient season," the important work of securing your soul's salvation?

Jesus called the disciples and they obeyed at once, so must his followers now, be prompt to obey and quick to follow, willing to sacrifice and ready at all times to practice the self-denial of which He and his apostles gave us a noble example.

Dear Reader: You who have not yet obeyed the summons "Follow me," will you not leave all for the Master's sake, and follow Christ. He is worth more than all the world beside. Remember the words of Jesus when he said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me;" and let this thought, *Christ followed at once*, be ever on your mind: then in the hour of calm reflection let the meditation of your heart be; *Repent: the kingdom is near.*

A. K. FUNK.

Elkhart, Ind., June 1870.

For the Herald of Truth.

The Way of Transgressors is hard.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Thus speaks the Psalmist, and hundreds to-day can testify to its truth: but what of the unrighteous, the wicked; they who have forsaken God's holy law, and wandered from his ways? Those who have despised his sacred word, and all the teachings thereof, and through temptations, have been led well nigh, down to gates of death?

This morning as I was sitting in my office alone, a man apparently old, came in and sat down in a chair, beside the stove and began to talk with me, in a very agitated manner, as though some great trouble was resting on his mind, or some great agony of feeling was ready to burst from his heart; and then suddenly, he broke out in deep bitter groans, exclaiming, "Oh, dear! oh, dear! If I was only again what I was once. If I could only work again as I could once. Oh, dear! oh, dear!"

As he was thus lamenting and bewailing his miserable condition, I looked up at him, and saw in his whole appearance the cause of all his trouble. His bloated face, his bleared eye, his husky voice, his trembling hand, all told, only too well, the history of his life. The fatal glass, the drunkard's cup had been pressed, too often, and too closely to his parched lips, and he had drunken with the fatal draught, the ruin of both body and soul. He knew it, he felt it, and the thought troubled him, and this was the cause of this sudden outburst of passionate feeling and remorse. Oh, what a picture of human life does this man present, with the marks of his sin, all written out on his face, and stamped on every lineament of his countenance? To such a man, how withholding the remembrance of the past! How dark the prospect of the future!

In my conversation with him, I learned a part of his history. He was once young, an innocent promising boy, the pride of his mother's heart; the hope of his father's declining years. He grew to manhood in those years when everybody must drink strong drink, because it was customary, and as we now say, fashionable; when the bottle or the jug must always go with the workman wherever he went, whether to the field, to the woods, or the quarry; the house-raising, the stone hauling, the husking or the sheep washing; when the bottle and the decanters were brought out, at the morning call and the evening visit; at weddings and even at the burial of the dead; when men could not work, nor rest, nor enjoy themselves without mingling with all their words and acts, this flaming fire, flowing from the boiling still, sparkling in the cursed bottle, burning out the life and health and hopes of thousands of noble hearted men, and bearing them on with rapid steps to a drunkard's grave and destruction.

Yes, in those days, this man, thus prena-

turely old in the very prime of his years, came to his manhood, joined in the pleasures, pastimes and amusements of his companions, drank with them, and with them, loved strong drink, with them would not work without his daily allowance of liquor, and with them he made his bottle his constant companion, and as years passed on he learned to love it. The rest may easily be told; he became a drunkard.

He married when he was quite young. His wife was a kindhearted and loving woman. He had a home, it was a pleasant place and well taken care of for a time; peace and plenty dwelt with him there. The Lord seemed to bless him and he prospered; seven children in their childish joy, clustered about his hearth, and gathered around his table; but still he loved his bottle and drank, and drank, until his home was gone, his wife heart-broken, and his children learned to drink, following closely in their father's footsteps, and he himself a miserable drunkard.

He joined a temperance society. False friends betrayed him, and he sank back to his old place by the side of his bottle. He next became a member of the Methodist church, "And," said he, with much feeling, "if ever a man was changed, and converted, I was; but they took me on trial for six months, and I had been drinking, drinking drinking all summer long, and could not hold out the trial. I fell again and returned to my bottle."

He moved to the state of Ohio, where he again joined a temperance society, and again broke the pledge; joined the baptist church and again unable to withstand the temptations which surrounded him, drank and fell. His wife died, his children were scattered, following paths of vice and sin, taking care of themselves as best they could, growing up worthless, wicked men, caring nothing for each other, nor yet for their father.

Finally the old man through excess and exposure became sick, laid in the hospital, stayed at the poorhouse, was poorly taken care of, left his bed before he was well, and wandered about, thinly clad, exposed to inclement weather, still drinking, drinking all the time, and now a mere wreck of humanity, ruined, body and mind; his strength all gone, a feeble old man in the prime of his years, with a load of guilt upon his soul, the waste of life and time, and the ruin of a family pressing on his mind, the future all dark and gloomy. O! what a thought! at the brink of the grave, and unprepared to die. Death before him and not ready to go, and all this because he drank strong drink, because he loved the wine cup.

Hear the bitter wail of his heart, the deep agony of his soul, "Oh, dear! oh, dear! oh, dear! that I was again what I once was, that I could work as I once could, and live as I once lived; but I have ruined myself and my family, have lost all that I had. I have now no home, and no friends, and no one to care for me. I suppose I will die in the field or in the street, all alone, with no

one to smooth my dying pillow, or wipe the death damps from my brow, and the future it is all dark and gloomy as the night of death.—I dare not think about that."

Christian reader, do you ever indulge in a glass of liquor? Do you ever press to your lips the fatal glass? Beware, that, with it, you drink not your own ruin and death. It is better for thee, that thou dost neither taste nor touch a single drop, than that thou shouldst drink and die. But if thou wilt persist in drinking, think for a moment, how many thousand graves are filled every year by the victims of intemperance; think how many bitter tears are shed over those graves by broken-hearted wives and widows and sisters, think too, of the mourning, helpless orphans, who, without father's care or mother's love, walk the paths of vice and crime and grow up to fill the prison and the poor-house, and then if thou still thinkest, it is good to drink, drink on.

J. F. FUNK.

Chicago, March 28th 1862.

The Martyrs.

HENRY ALEWYNS, HANS MARYNS, OF OOSTEN, DUYNHERDER, A. D. 1569.

The following pious individuals, were arrested at Middelburg, Zealand, for the testimony of Jesus, A. D. 1569, viz: Henry Alewyns, scrip maker, Hans Maryns, of Oosten, and Gerrit Duynherder; who endured manifold temptations, threatenings and tortures from the hands of the ministers of avarice; resisting all with patience and resolution, through faith and the power of God, that was in them; and as they did this for the sake of Christ, they were all burnt, the 9th of February, A. D. 1569, and confirmed with their blood and death, the belief of the everlasting truth; thus they are examples to all true believers, to follow the unadulterated faith. Rev. 2: 13; 6: 9; 20: 4. Matt. 10: 16; 5: 11. Eph. 5: 1, 6, 10. Acts 26: 21.

Henry Alewyns, was a very zealous follower of Christ, and was appointed and chosen by his brethren, to minister to the church of God, with the word of the holy gospel, in which station he was very diligent; and though he was young in office, yet he flourished, and increased in the word of God in a remarkable degree. And though he had neither gold, nor silver, nor temporal riches; yet he labored with his hands, for the maintenance of himself and family; he, moreover, sought to minister to the flock of Christ, not for the milk and wool; but this hero followed Jesus, the good and faithful Shepherd, and administered the word of God willingly, and with a ready mind. Hence, at the appearance of the great Shepherd, he shall receive the crown of glory, that fadeth not away. Likewise, during his imprisonment, he was not forgetful of his beloved brethren and sisters; but wrote very elegant letters and hymns to them, and also to his

three orphan children, some of which are in print. I solicit the attention to those inserted here, the first of which was sent to the children of God, in Zealand, as follows:

LETTER FROM HENRY ALEWYNS, TO THE BELOVED CHILDREN OF GOD, IN ZEALAND; WRITTEN IN PRISON, AT MITTELBURG, WHERE HE TESTIFIED WITH HIS DEATH TO THE TRUTH OF GOD, THE 9TH OF FEBRUARY, A. D. 1569.

A christian salutation in the Lord.

Henry Alewyns, a weak, unworthy and a sincere copartner of the faith in God, and partaker of his sufferings, as also of patience, and the hope of everlasting life with all saints; all from the unmerited grace of God, salvation, prosperity, and every good gift from above, through Christ Jesus, in a firm determination to persevere, together with the ardent impulse of the Holy Spirit, even unto a happy end; be to you all, my beloved friends, brethren, sisters, and copartners from God the Father, through Jesus Christ our Lord, Redeemer and Savior. Amen. This salutation is sent from good motives, out of the most sincere love for you, as my friendship, which I particularly acknowledge with devotion, in which I admonish and encourage you in my absence, yet in the unity of hope, for the kingdom and glory of God, though I am here at a distance from you.

My most benevolent, remarkably peaceful, and ever affectionate friends, having a view of the close of my life, and having time to write, I yield with joy to your love, that I may give you information and joyful tidings, which I presume you earnestly desired. I inform you, that I prosper in the Lord, both in regard to body and soul, in the unchanging determination, to approve both body and soul, as committed to God, which to you is pleasing to hear, but to me promotive of salvation; may God grant this to the happy end of my faith. Amen.

Moreover, this is also a reason for my writing to you in great love, that you may help me with your supplication for me, that I may remain steadfast in the truth of God, and live in his grace, and the faithful assistance of God. I am cheerful in my imprisonment, oppression, outrage, disgrace and sufferings, for righteousness' sake; and have with all saints in my tribulation, a distant prospect, together with the hope and consolation of the Spirit, and precious promises of God, that he will stand by us at this time, and give us firm assurance of everlasting life, so frequently taken notice of in the scriptures. 1 Pet. 1: 9. Rom. 15: 30. John 14: 16.

First, I confess, testify, and firmly believe with many saints, according to the abundant testimony of the scriptures, that God is faithful and will keep his promises. Read Deut. 32: 5. Num. 21: 10. 1 Cor. 10: 13. 1 Thess. 5: 24. 2 Tim. 2: 13, who does not permit us to be tempted above that we are able to bear, but fixes a bound to the temptation. He does not leave his own as orphans; he will protect us with his Spirit

before kings and princes, as far as is necessary in this time; he will, and knows how to deliver the godly out of temptation. He has said: I will neither leave thee, nor forsake thee. I will, therefore, put my trust in the Lord, and will not fear what man can do unto me. Yet, what can the flesh do? says Paul. Again, if God is with us, who can be against us; but if God is with us, we are also with him. Again, we are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, &c. Again, thanks be to God, who always causeth us to triumph in Christ. Again, every one that is born of God, overcometh the world. For which cause faint not; but though the outward man perish, yet the inward man is renewed day by day. Again, I am able to do all things through Christ that strengtheneth me. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him.

And since God is faithful to all his promises as mentioned, we push forward with righteousness, as seeing God alone; and as though we did not see any enemies, as though we perceived no decree, fire, water or sword; for who is he that can harm us, if we be followers of that which is good, as Peter says. Paul likewise says: Who shall separate us from the love of God? &c. Again: Who will take the sheep out of your Shepherd's hand? No man. But any one may go astray of his own accord. Again: He that feareth God, receiveth no harm, for when he is tempted, he shall be delivered. John says: There is no fear in love, that is, such fear as deviates from the path of rectitude. Nay, such as are without fear, run with patience the race that is set before them; for which cause, they look not to the abominable tyranny, but to Jesus the prince, the author and finisher of our faith. Rom. 8: 31, 35. 2 Cor. 4: 8; 2: 16. 1 John 5: 4; 4: 10. Phil. 3: 13. Jan. 1: 12. 1 Tim. 4: 8. Matt. 10: 10. 2 Pet. 2: 9. Heb. 13: 5; 12: 1.

And these consolatory promises of God, a part of which are here mentioned, and glanced at, proceed chiefly from God's assistance; his caring for, and affording us strength in this time and season of affliction. But friends, must not the consolation, the recompense, and the crown of everlasting life, be greater and more valuable? concerning which so frequent mention is made in other places, that God has promised everlasting life, kingdom and glory, to the patient, and those who overcome; as here partially follows: Take notice in the first place, in the book of Wisdom, of the day of judgment, and the glory of the chosen of God: Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. The righteous live for ever more; their reward also is with the Lord; and the care of them is with the Most High.

doings, nor from their stubborn way;" and therefore were they often, for long, tedious years, in bondage to the various nations which God had left in the land, "to prove them whether they would walk in his ways." It was during one of these seasons of trouble that the subject of our study is mentioned. She was the wife of Manoah, a citizen of Zorah, of the tribe of Dan. Of her previous history, and the events of her after life, we know nothing. He who beholdeth all things that are done under the sun, and readeth all hearts, had marked her out as the instrument wherewith he would work to get glory to himself; and, however little known to others, he deemed her worthy of this distinguished honor,—worthy to receive a direct communication from himself. Of her character nothing is said; but we gather that she was a self-denying obedient child of God.

It is not necessary that we should detail every incident of those interviews with the angel Jehovah, which the mother of Samson was permitted to enjoy. Take your Bible, friend, and read for yourself, in words more befitting than we can use; and, as you rise from the perusal, if the true spirit of a Christian reigns in your heart, you will perhaps exclaim, "O, that the Lord would come to me also, and tell me how I shall order my children, that so they may be the subjects of his grace, and instruments of his will!" If you meditate deeply while you read, perhaps you will conclude that, in his directions to this mother, our heavenly Father has revealed to us wonderful and important things, which may answer us instead of direct communications from himself, and which, if heeded and obeyed, will secure to us great peace and satisfaction. Bear in mind that he who speaks is our Creator,—that all the wonders of the human frame are perfectly familiar to him, and that he knows far more than earthly skill and science have ever been able to ascertain, or even hint at, concerning the relations which himself ordained. He comes to Manoah's wife with these words, "Now, therefore, beware, and drink not wine nor strong drink, and eat not any unclean thing. For lo! thou shalt conceive and bear a son; and no razor shall come to his head: for the child shall be a Nazirite unto God from the womb." Can you discern in this only an allusion to Jewish customs and ceremonies, long since obsolete, and in no way interesting to us, except as a matter of history? Can you not rather see gleaming out a golden rule which all would be blessed in following? To us, in this history, Jehovah says, "Mother, whatever you wish your child to be, that must you also in all respects be yourself." Samson is to be consecrated to God by the most solemn of vows all the days of his life, and the conditions of that vow his mother is commanded to fulfill, from the moment that she is conscious of his existence, until he is weaned, a period of four years at least, according to the custom of her time.

These thoughts introduce to us a theme on which volumes have been written and spoken. Men of deep research and profound judgment have been ready to say to all the parents of the earth "Whatever ye are, such will also your children prove always, and in every particular, to be;" and there are not wanting multitudes of facts to strengthen and confirm the position. In certain aspects of it, it is assuredly true, since the principal characteristics of the race remain from age to age the same. Nor is it disproved by what seem at first adverse facts; for although children seem in physical and intellectual constitution often the direct opposite of their parents, yet a close study into the history of families may only prove, that if unlike those parents in general character, they have nevertheless inherited that particular phase, which governed the period from which they date their existence. No person bears through life precisely the same dispositions, or is at all times equally under the same influences, or governed by the same motives. The gentle and amiable by nature, may come into circumstances which shall induce unwonted irritability and ill-humor; the irascible and passionate, surrounded, in some favored time, by all that heart can wish, may seem as lovely as though no evil tempers had ever deformed them: and the children who shall be the offspring of these episodes in life, may bear indeed a character differing wholly from the usual character of their parents, but altogether corresponding to the brief and usual state which ruled their hour of beginning life. So is it also in physical constitution. The feeble and sickly have sometimes intervals of health, and the robust see months of languor and disease. Hence, perhaps, the differences which are observable many times in the children of the same family with regard to health and natural vigor.

We cannot enter into the subject. It is wide and extended as human nature itself. It is also, apart from the gospel of God's grace, a very discouraging subject to the parent who contemplates it with seriousness, and with an earnest desire to ascertain the path of duty. "How useless," we may be tempted to exclaim, "any attempt to gain an end which is so uncertain as the securing any given constitution, either of body or mind, for my children! To-day I am in health, full of cheerfulness and hope; a year hence I may be broken and infirm, a prey to depressing thoughts and melancholy forebodings. My mind is now vigorous and active; who knows how soon the material shall subject the intellectual, and clog every nobler faculty? What will it suffice that to-day I feel myself controlled by good motives, and swayed by just principles, and possessed of a well-balanced character, since, in some evil hour, influences wholly unexpected may gain the ascendancy, and I be unlike my present self that: pitting friends can only wonder and whisper, How changed! and enemies shall glory in my fall? No.

It is vain to strive after certainty in this world of change and vicissitude, since none of us can tell what himself shall be on the morrow. Do what I will, moreover, my child can only inherit a sinful nature." In the midst of gloomy thoughts like these, we turn to the story of Samson's mother, and hear Jehovah directing her to walk before him in the spirit of consecration, which is to be the life-long spirit of her son. He surely intimates that the child's character begins with, and depends upon, that of the mother. A ray of light and encouragement dawns upon us. True, we are fickle and changeable, and subject to vicissitude; but he, our God, is far above all these shifting scenes, and all the varying circumstances of this mortal life are under his control, he can turn the hearts of men as he will; his counsel shall stand. True, we are transgressors like our first father, partakers of his fallen nature, and inheritors of the curse; but "where sin abounds grace doth much more abound," and "Christ hath redeemed us from the curse of the law, being made a curse for us." For all the evils under which we groan, the Gospel has a remedy, and we have faith that in spite of all obstacles and difficulties, our Savior will yet present us, as individuals, faultless before the throne. Why may not our faith take a still higher flight? There are given to us exceeding great and precious promises. The Holy Spirit, first of all, shall be given to all who ask. They who hunger and thirst for righteousness shall be filled. He has never said to the seed of Jacob; seek ye me in vain. There are, on almost every page of the sacred word, these precious promises. By them you are encouraged daily in your onward struggle, Christian friend. What shall hinder you from taking them to your heart as a mother with the same faith? If God is able to secure your soul against all evil influences,—yes, even against the arch enemy himself,—and if he has made the character of your child to depend upon your own in any degree, why may you not plead the promises of his word with double power, when your prayers ascend, not merely for yourself, but for another immortal being whom he has so intimately associated with you? You are accustomed daily to seek from him holy influences; you pray that you may grow in grace and knowledge, and be kept from the evil that is in the world, and from dishonoring your Savior. Can you not offer these same petitions as a mother, and beg all these blessings on behalf of your child, who is to take character from you? Can you not consecrate yourself in a peculiarly solemn manner to the Lord, and, viewing the thousand influences which may affect you, pray to be kept from all which would be adverse to the best good of the precious soul to be intrusted to you; and believe, by all you know of your heavenly Father, and his plan of grace, that you will be accepted and your petitions answered? And then can you not act upon that faith? Desiring your child to be a

man of prayer, will you not, during the years in which you are acting directly on him, give yourself much to prayer? Hoping that he may not be slothful, but an active and diligent servant of his Lord, will you not give your earnest soul and busy hands to the work which you find to do? Wishing him to be gentle and lovely, will you not strive to clothe yourself with meekness? In short, will you not cultivate every characteristic that is desirable for the devoted Christian, in order, that, at least, your child may enter on life with every possible advantage which you can give him? And since a sane mind, and rightly-moving heart, are greatly dependent on a sound body, will you not study to be yourself, by temperance and moderation, and self-denial and activity, in the most perfect health which you can by any effort gain?

Who does not believe that if all Christian mothers would thus believe and act, most blessed results would be secured? The subject appeals to fathers also, and equal responsibility rests upon them.

Some will doubtless be ready to say, "This would require us to live in the spirit of a Nazirite's vow all the time. You have drawn for us a plan of life which is difficult to follow, and demands all our vigilance, constant striving, and unwearied labors." True, friends; but the end to be gained is worth the cost, and you have "God all-sufficient for your helper."—*Mothers of the Bible.*

For the Herald of Truth.

Not Literal.

"Take eat, this is my body."
"This is my blood." Mat. 26: 26, 28.

It is truly astonishing and wonderful, that there are yet so many thousands of Christian professors in our days, who believe and assert, that when they receive the bread and wine in remembrance of Jesus, that they thereby receive his real and essential flesh and blood. It is true, Jesus said, "Take, eat, this is my body," and "this is my blood." But this is not to be understood literally, but in a spiritual sense; for we find that when Christ spake (John 6th) of eating of his flesh, and of drinking his blood, the Jews were offended at him, because they understood him literally; but Jesus answered, "The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." And would not all who have them literally understood.

Paul says, "We being many are

one bread, and one body; for we are all partakers of that one bread." 1 Cor. 10: 17. It is to be eaten in remembrance of Jesus, as he says, "This do in remembrance of me."

One would think that every reasonable man could easily perceive that the words "this is my body," are not to be literally understood, but in a spiritual sense; as we can find many passages in the Bible, which are not to be understood in a literal sense, but according to their signification, as may be seen in the following: "Three branches are three days." Gen. 40: 12.—"Three baskets are three days." Verse 18. "The seven good kine are seven years; and the seven good ears are seven years." Chap. 41: 26. "The field is the world." Matt. 13: 38. "I am the true vine, and my Father is the husbandman." John 15: 1. "Ye are the branches," verse 5. "I am the way." Chap. 14: 6. "I am the door." Chap. 10: 7. "Build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. 2: 39. "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1: 20. "The seven heads are seven mountains." Chap. 17: 9. "The ten horns * * * are ten kings." Verse 12. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." Verse 15. "And the fine linen is the righteousness of saints." Chap. 19: 8.

Not a single one of the above quoted passages is to be literally understood. And also the lamb which the Israelites were commanded to kill, in memory of their deliverance, was called "the Lord's Passover," although it only signified his passing over.

Nevertheless, the commemoration of the Lord's supper is a holy ordinance, and a weighty command, and I cannot see how it can possibly be, that a child of God, who loves Jesus, can omit it. Hath

Jesus thus loved us, that he died for our deliverance, and ordained such a feast whereby we should remember his love, how can we fancy ourselves to be his disciples, if we lightly esteem such a command, or rarely observe it.

J. M. BRENNEMAN.

Elida, O.

For the Herald of Truth.

Trust in God.

"He that would come to God, must believe that he is, and that he is a rewarder of all them that diligently seek him."

These words of the apostle evidently teach us that we must have full confidence in God, if we expect to be accepted of him. We can not serve him in a careless or secondary manner, but we must serve him with a full purpose of heart, and when we have thus placed all our trust in God we may have the promise of the present life and that which is to come. The Savior says, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." David says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." These promises and encouragements are ours, if we have come to God with a full confidence and a full compliance to his will. Why then should there be so much complaining and murmuring among those who claim to have placed their trust in God? Do they not believe that his words are yea and amen? Certainly they do, and still when trials, and difficulties, and bereavements take place, they are ready to complain, and sometimes even about very small matters. Sometimes it is too cold, sometimes too warm; sometimes it rains too much, and then again not enough.

Now then, dear reader, can it be possible for those who have come to God in the way that the apostle has directed in the words of the text, that their minds can be thus filled with complaints? I am afraid not, for how can we say that we have entrusted our souls to him, while we are so fearful about our bodies? when the soul is of so much more value than the body. Brethren, let us think about the matter, and be more resigned to the will of our heavenly Father, and let us cast our care on Jesus, for he cares for us, and is willing to help in every time of need, if we are only willing to be helped.

ELI STOFER.

We may be engaged in the work of the Lord as well with a spade or plough in our hand, as the Bible; on our knees scrubbing a floor, as on our knees in the attitude and act of prayer.—*Guthrie*

Herald of Truth.

Elkhart, Indiana, June 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold at about its present rate.

HOW TO SEND MONEY.—If it sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with \$4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

Warning.—We continually hear reports of persons traveling round through different parts of country, among the brotherhood, representing themselves to be connected with the publishers of the *Herald of Truth*, and collecting money for the same. Not long since we heard of one in Holmes county, Ohio, saying that he was "Brother Henry," &c.

Now we wish again to tell the brotherhood everywhere, if any one comes to you, with any such representation, do not believe him, neither give him any money on our account, for we have no traveling agents out, and should we send one we would give due notice of it through the *Herald*. We feel it our duty to warn the people against all such persons.

There is also an individual named Horst who still makes his appearance here and there among the brotherhood, representing himself as a Mennonite minister when

among Mennonites, and a Dunkard minister when among the Dunkards or brethren. Occasionally he finds his way among other denominations also. This man also, to make the matter short and plain, is an imposter. Let the brethren be on their guard against him.

Certificates of Membership.

There are at the present time a great many members of our church, moving from one place to another, from one church to another, and from one state to another, and it is often necessary for those thus changing their place of residence, in order to avoid difficulties and guard against imposition that they should provide themselves with a letter or certificate, signed by their former pastor and deacon, showing that they are members in good standing in the church which they leave, and recommending them to a favorable reception to the church in which they propose to settle. Where a member removes only to a neighboring church, where he is known, this may not seem so needful, but where he removes hundreds of miles away, it is an important matter that this should be done. When the brother or the sister comes to the church in his or her new home, and the letter, properly signed, is shown, all difficulty or suspicion, should any exist, is at once removed, and the strangers may be received and welcomed with joy and confidence.

We would therefore recommend to all who thus change their residence to bring their letters with them, and it would be well for those who have the oversight of churches, to require every brother or sister who comes to them, representing themselves as members of the church, to produce such a letter. Thus you will be enabled to avoid oftentimes much difficulty and trouble.

Deputation from Prussia. The *Mennonischer Friedensbote* says, in regard to the Mennonites of Prussia, Germany, who are interested in the project of emigrating to America, "From private letters we learn, that it is expected that a deputation of our Prussian brethren, who are about to emigrate to America, may shortly be expected to be here. The purpose of this deputation is to make themselves acquainted with the circumstances, and condition of the Mennonites in this country, and to find out where a suitable tract of land, adapted to the purpose of forming a colony, can be purchased to the best advantage.

Repentance Explained, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

Dietrich Philip's Handbuechlein. This work complete including *Ehe der Christen &c.*, will be published by us as soon as a sufficient number of subscribers are obtained to warrant us to commence the work. We already have a number of subscribers for the work, and hope our friends will exert themselves and send in their orders as soon as they can. We propose to publish it the same form and binding as the old edition published in 1851, with two clasps. The price for the complete work including the *Ehe der Christen* will be \$1.75 per volume. A liberal discount allowed to agents. Those who do not wish to have the "*Ehe der Christen*" included in the work can have it without.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

The Martyr's Mirror, in the German language will be completed by about the middle of July, when we expect to be ready to begin to fill orders. For the benefit of those who are willing to exert themselves to obtain subscribers, we propose to make the following offer, namely, any person sending us an order for 12 books, and making himself responsible for the pay, will get one extra copy free; the price of the Book is \$6.00. This will also apply to those who have already sent in their orders. There will also be some expense saved by taking a dozen or more books together and sending them as freight instead of smaller quantities by express.

We want agents in every neighborhood, to go to work in earnest, and sell all the books

they can, as we have gone to great expense in getting up the book, and wish to sell them off as rapidly as possible, as soon as they are completed.

Conference in Ohio.

On the evening of the 23rd of May, in company with Bro. J. Christophel and Bro. H. Yoder, I left home for the purpose of attending conference, in the vicinity of Columbiana, in Mahoning county, Ohio.

We traveled over the Lake Shore and Michigan Southern Railroad to Cleveland, where we changed cars, and passed over the Cleveland and Pittsburg Road to Alliance, where we again changed on to the Pittsburg and Fort Wayne Road, and arrived safely at Columbiana a little after twelve o'clock on Tuesday noon.

The route over which we came is a very desirable one to travel. The roads are in good order, the trains make close connection, and the scenery along the road is pleasant.

The country appeared indeed beautiful. The grass looked well at most places. Wheat varied. In some places we saw fields that were very good, in others, some that was very much winter-killed, though by the blessing of God we have not the least doubt that there will be amply sufficient for all our necessary wants, for the promise of our heavenly Father is that "seed-time and harvest shall not fail."

At Columbiana we met several of the brethren, and went home with Bro. Boesinger, with whom we staid all night. We also visited widow Culp, an aged sister of about 88 years, who is quite feeble, and resides with her son Jacob Culp.

On Wednesday afternoon we attended services at Oberholtzer's meeting-house. Here the brethren have recently built a new substantial, brick meeting-house to supply the place of the old one which was small and had become unfit for use.

On Friday the 20th, according to previous notice, the annual conference of the state of Ohio, met at the above mentioned place, at the usual time, and was well attended. There were ministers present from Pennsylvania, from Ohio, from Indiana, and from Michigan. The usual discourses were held by the bishops present, and the usual conclusions were arrived at, and we hope our meeting has not been in vain. We hope the glory of God may have been promoted. We hope also that all who were present may have been benefitted by the meeting.

One particular point, may not be out of place to mention, as it is one of importance and yet is often passed over, neglected and disregarded. It was this, That by all means, on all occasions when difficulties arise, or offences come between brethren or sisters, the rule given in Matthew 18: 15—17, should be observed, and minister or bishop or sister before the complainant has followed the above direction makes himself an offender.

We hope all will give strict heed to this matter, and not pass over it lightly, as is sometimes the case.

On Saturday forenoon public services were held in Metzler's meeting-house, and also at Nold's. In the afternoon there was English preaching at Nold's, which meeting was well attended.

On Sunday morning a large concourse of people gathered at Oberholtzer's meeting-house, where the communion of the Lord's supper was observed, and quite a large number participated, after which feet-washing also was observed.

In the afternoon an appointment had been made for English preaching. A large number also were present, and we hope our meetings were not in vain. We trust God's blessing may have attended them.

In the evening we met some of the brethren and sisters and others, at Bro. Abraham Nold's, near the village of Lectonia, and spent a short time in singing, exhortation and prayer.

The next morning (Monday), we together with a large company of brethren started on our journey home. But after we came on our way a little distance, they began one by one to leave us, each one directing his course homeward, or towards the homes of friends he desired to see, and after a while our company numbered only three. Thus as we travel on through the journey of life, one after another takes his departure towards his eternal home. Thus have I been led to think of those who met together at this conference meeting. We were from different localities, of different ages—those just in the prime of manhood's years, those in the more stable strength of life's summer, crowned with the fruits of years of experience, and those whose white locks tell so well that life's autumn is at hand, that the evening shadows are lengthening out towards the shores of eternity. There were several of these aged brethren present, and as we

gave each other the parting hand we could not help feel, that perhaps it might not be our lot to meet again here in this vale of tears; but we hope to meet again where parting will be no more.

At Cleveland Bro. Christophel stopped over to visit a sister, and Bro. Speicher, of Michigan came with me to Toledo, where he took the train for Jackson, and I arrived safely at home, thanks be to God for his goodness and mercy, at about half past two on Tuesday morning.

In conclusion, dear brethren and fellow-laborers in the Lord's vineyard, let us all try to be faithful, and labor for the glory of God and the salvation of souls.

JOHN F. FUNK.

Elkhart, Ind.

Correspondence.

A Visit.

On the 28th of April, I was called to attend the burial of Anna Yoder, wife of D. Yoder, in Lagrange county, in this state. The funeral was attended by a large number of people, and the solemnity of the occasion, it is to be hoped, may have produced good and lasting impressions upon the minds of those assembled. The funeral services were held in the Omish Mennonite Meeting-house. In the evening we had preaching again in the same place. The next day (Saturday) Pre. Isaac Schmucker accompanied me to Pre. Henry Miller's, where we had meeting in their School-house that evening. On Sunday morning, accompanied by the brethren we attended a meeting, in the meeting-house in Clinton township, east of Goshen. Bro. Schmucker went to attend a meeting in the Omish meeting-house, in Millers district. In the afternoon an appointment had been made, by our brethren in a neighboring School-house, which however proved much too small to accommodate the number of people assembled, but the Meeting-house of our Tunker brethren being near at hand, was kindly opened to receive the still gathering crowd. Bro. Schmucker and others of our Omish ministering brethren were also present, and took part in the services. We hope the precious seed may have fallen into good ground, and in due time may bring forth fruit to the honor and glory of God. Our aged brother Pre. John Nusbäum, was, to our regret, unable to attend these meetings in consequence of lameness in one of his limbs. We hope by the help of the Lord he may soon be able to attend to his duties again. His son, Bro. Samuel Nusbäum brought me to Goshen on Monday morning, and by divine permission, I arrived safely at home the same evening.

Elkhart, Ind.

DANIEL BRENNEMAN.

Questions & Answers.

1. Matt. 19: 23, 25. "A rich man can hardly enter into the kingdom of heaven; and again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In the first place, it appears to me from the conversation which the Savior held with the youth, that he here means worldly treasures and possessions, and not as some would have it merely self righteousness, bigotry and such as esteem themselves above their fellows, which things also are contrary to Scripture.

It was said to the youth, verse 21st, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions." How hardly shall a rich man, that puts his trust in riches, or possessions of this world, and makes them his idol, loves them more than God, putting his whole trust in them and neglecting therewith the services of God, from whom all blessings, comforts and salvation flow, enter into the kingdom of heaven? Such a person's time is so much taken up with the love of his riches and the cares thereof, that he finds no time to serve Christ. Such persons seldom are willing to distribute to the wants of the poor and needy. They cannot serve God while they are serving mammon, and hence it is that they so hardly enter the kingdom of heaven.

Secondly, It is easier for a camel to go through the eye of a needle, &c., it seems to me that Christ is here speaking of something that is not only improbable, but impossible. Hence, I do not believe the camel to be a rope, and the eye of the needle an opening or gate, whereby ships are drawn through, as some say, which could by the art of man be made possible. It was an old proverb or saying among the Jews, when anything was impossible, "It is easier for a camel to go through the eye of a needle," and Jesus here made use of the expression to show how hardly a rich man, who puts his trust in the riches of this world, or in the stores of his knowledge, or in his self-righteousness, shall be saved. That is if he remains in this state or condition to the end, "it will be easier for a camel to go through the eye of a needle," than for such a one to inherit eternal life.

The camel is an animal of six or seven feet in height and large and strong enough to carry from 400 to 1200 pounds burden. This shows the utter impossibility of it passing through the eye of a needle, and just as impossible it is for one who puts his whole trust in his riches, making it his idol, serving it day and night; thus devoting no time to serve Jesus and keep his commands, to enter into the kingdom of God, where

Christ reigns and where those dwell that are arrayed in white robes, and have palms of victory in their hands, the innumerable host which no man could number, the thousands of martyrs and all those that followed the meek and lowly Jesus in sincerity. Christ said that his servants should be where he is, to sing praise to God and the Lamb forever.

Thirdly, Let us all strive to enter in at the strait gate, and possess our possessions as though we possessed them not, distribute to the wants of the poor and needy, love our neighbor as ourselves, prove our faith by good works of piety and holiness, knowing that we are only stewards, and must leave this vain delusive world with all its wealth and treasure. "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Fourthly, The disciples were exceedingly amazed. They probably supposed that the rich had the advantage in the privileges of religious benefits, as also thought the Jews. But the Gospel was preached to the poor. This is noted after the many miracles which Jesus did, and goes to show that the poor were neglected by the Jewish priests. The disciples therefore anxiously inquired, "Who then can be saved?" But Jesus beheld them and said unto them, With men this is impossible, but with God all things are possible."

Deep Run, Pa.

S. GODSHALK.

2. John 1: 9. "That was the true Light, which lighteth every man that cometh into the world."

John bare witness of this Light, and this Light was the Word. "All things were made by him." "In him was life, and the life was the light of man." Jesus was that true Light that lighteth every man that cometh into the world. In Titus 2: 11, we read, "For the grace of God that bringeth salvation hath appeared unto all men." It is grace that man is endowed with wisdom, and that conscience is implanted in his heart; the word of God, or Christ through his Spirit operates on the inward man, so that all may come to Christ and serve him through that true Light, which is Jesus Christ if they will accept that Light. May the grace of God abound. S. G.

3. What man was it, that would have remained dead, had they not taken him to his burial? In Luke 7: 11, we read that Christ came to the city of Nain, "and when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not.' And he came and touched the bier; and they that bare him stood still. And he said, 'Young man, I say unto thee, arise.' And he that was dead sat up and began to

speak. And he delivered him to his mother."

[The writer of the above inquires, "Am I correct?" We should say, Yes. We think the raising of the widow's son is a correct answer to the question. But our correspondent in the German paper, where the question originally appeared, refers us to the answer to 2 Kings, 13: 21, which we think also answers the question. Which of these however that the writer had in view, we are unable to say, and would here remark that those who send questions of this character, should always send the answer with the question to the editor, for his special information and convenience.]

Imitation of Christ.

BY REV. JAMES MATHEWS.

"Who did no sin, neither was guile found in his mouth." 1 Pet. 2: 22.

As "the tree is known by its fruits, so the character is known by the conduct. He who has an indwelling Christ, will glorify God with his lips. A Christian is more than a moralist. Many practice virtues, who, by the standard of God's word, cannot be called virtuous, since virtue is a principle as well as a practice. In the matter of evil speaking, many unconverted persons abhor the practice, and even reprove those who are guilty of the abominable vice, but the only reasons they assign for their conduct are, that it causes unpleasant feelings, and makes trouble. Christians go farther than this. They have nobler incentives to purity of speech. The example and precepts of their Lord and Master powerfully influence them.

What an anomaly the individual presents to the world who professes to be a follower of Him, "who did no sin, neither was guile found in his mouth," when he indulges in unkind remarks concerning absent persons, and especially against members of the church of God. How dwelleth the spirit of Christ in such hearts? It would be well before speaking of any thing that may affect another, if the custom were observed of inquiring, How would Jesus act under these circumstances? "He left us an example that we should follow his steps." Alas, that the tone of religion is so low. A higher key must be struck or the church will become a reproach and a by-word in the world.

It is not enough to hold Christ in esteem for what he once did; "all he did for us," was in reference to what he would do *in us*. Are we imitating Christ? What is the temper of our minds? What the tenor of our words? Many in an unguarded moment have spoken an evil word against a brother, "bad news flies apace," it has reached the brother's ear, he has charged the offender with the act, when said to relate, "prevarication has been added to the crime of slander."

O for a tremendous awakening to the fact that we cannot be Christ like in heart, and devilish in tongue. When one has done wrong, it is hard to confess, but how much harder it will be if to the wrong committed, be added lies to prevent detection and exposure.

But no guile was found in Christ's mouth, because no sin was in his heart.

Boul breath is but a symptom of inward disease, and a mouth in which guile is found, is a sure indicator of a corrupt heart.

There can be no more fatal mistake made than to suppose the heart is better than the life, for "as a man thinketh so is he." Out of the heart proceed evil thoughts. Envy is the wretched mother of these children of the devil in many instances. Strange that it is preached against so little.

O it is a subtle foe. Let it once find place in the heart, and farewell peace and comfort. Some persons incapable of understanding disinterested acts of benevolence, or envious of the success of another, throw shafts of slander against their reputation, give dark hints as to something they know, or make evil surmises concerning motives. They make no direct charge, but wag the head, look askant, and "hope it is all right, but things look strange. People say—we'll I won't report what I've heard, we must have charity." Think of it, CHARITY,—after giving the malicious stab, to talk of CHARITY!

"O for the rarity
Of Christian charity
Under the sun."

The church to-day has more to fear from guile than from any thing (I had almost said all things) else. Alas! that there are so many hollow friendships, vain compliments, empty professions of esteem, love, regard or friendship. The true Christian "speaks nothing but what his heart dictates." Thank God that there are some in the world who

"Follow the heavenly Lamb,
And after His image aspire."

Yes, while many in the trying hour deny their Lord, or like Judas, betray him, there are here and there, a few tried, true and trusty souls, whose lips speak what the heart feels. May their numbers increase. Amen.—*Earnest Christian*.

For the Herald of Truth.

The Hope of the Christian.

Romans 8: 24.

The hope of every Christian is that hope of eternal life in Christ, who is our hope, our rock, our firm foundation, our sure salvation, our Redeemer and Atoner for all transgressions. Hope that is seen is not hope; hope is something unseen, but looked for with faith; therefore we must look to Christ with faith and hope that will not waver, that we may have acceptance with the Father; for by Christ, and through Christ, is our only hope of salvation. He is our Redeemer and Atoner for all; therefore, let

us with all faith and joy put our trust in him at all times, and pray without ceasing, that we may be kept from the sins of the world that so easily beset us; for many are the temptations that will lead us to walk the broad road. Our enemy, Satan, is ever ready to lead us on the road to destruction; he may be very cunning, but he is not unconquerable. With faith and hope, in Christ, we shall be able to overcome the world; for Christ was tempted as we are, he knows our infirmities, he knows that we are easily led astray, but still he loves us and will keep us from all evil, if we will come to him in sincerity and truth, and faith to believe that he will forgive our many transgressions. He first loved us, he suffered for our sins, and he made himself a sacrifice that we might have eternal life. Then let us love him in all sincerity, honesty and truth, that we may dwell with him and enjoy his presence forever in the world without end.

Jefferson, Ill., May 1870.

M. F.

Over the Line.

Never was there a time when it would be more appropriate to carve on the very walls of the sanctuary, and for every Christian to "grave" on the palms of his hands "this divine admonition, 'Be ye not conformed to this world.' "Whosoever therefore will be a friend of the world, is the enemy of God."

No snare is so subtle, constant, and perilous to the followers of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in the Church more effectually. Conformity implies resemblance. And when a professed Christian begins to look like a worldling, and live like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcilable antagonism between what the Bible calls the "world" and the service of Christ.

The chief end of a Christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any one of them; and he will answer, no! I live to enjoy myself, in promoting my interests, in gratifying my tastes, and in taking my comfort. I want to get all I can, and to get the most out of it. He "looks only at those things which are seen and temporal." God is ignored entirely; the soul is ignored; eternity is forgotten. The pleasures most relished are the pleasures of sin; for God is not in any one of them. The worldling commonly delights most in what a consistent Christian finds to be forbidden fruit on forbidden ground. That forbidden fruit is poison to the Christian.

Bear in mind that every pure pleasure which an unconverted heart can enjoy, such as the joys of home and friendship, or the delight of relieving sorrow, all these the Christian can have and enjoy likewise. They are not sinful, and the child of God

can partake of them with a clear conscience. But just where a Bible-conscience tells him to stop, the license of the world begins. The Word of God draws a dividing line. Over that line, lies the path of self-indulgence. Over that line, lies self-pampering, frivolity, slavery to fashion. Over that line, God is ignored, and often defied! Christ is wounded there and crucified afresh. Over that line, the follower of Jesus has no business to go. It was over such a "stile" that Bunyan's Pilgrim looked wistfully, for the path was soft and skirted with flowers, but when he stepped over, he soon found himself in the dungeons of Giant Despair.

Over the line which separates pure piety from the world, the Christian, if he goes at all, must go as a participant in the pleasure of the world, or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian! if you ever attend a convivial party, a ball-room assembly, a theatre, or a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if you go for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the Elders and Deacons of our Church were to come in suddenly among them. Brethren! the "world" don't want you in their giddy and Godless pleasures, unless you are willing to go all lengths with them. And if you walk one mile with them over the line, they will "compell you to go with them *twain*." If your conscience yields the "coat," they will soon rob you of "your cloak, also."

Vanity Fair would have welcomed Christian and Faithful to their jovial town, if the pilgrims had only been willing to "take a hand" with them in all their revelries. But because the godly men refused to be conformed to the fashions and follies of Vanity Fair, one of them was soon sent to prison, and the other to the stake.

Where does the dividing line run between true religion and the world? We answer that it runs just where God's Word puts it; and a conscience which is enlightened by the Word and by prayer does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would be likely to go if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line. And when a church member can enter a play-house, or to a dancing frolic, and honestly ask God's blessing on the amusements and come away a better Christian for it, then let him go; *but not before*. When a Christian invokes the divine blessing on the bottle

which he puts to his neighbor's lips, he had better look sharply whether there is not a "serpent" and a "stinging adder" in the sparkling liquor. Without going into farther illustrations, we come to this fundamental principle, that whatever of work, or of recreation a Christian engages in to promote the health of his body or soul and in which he can glorify Christ, lies on the safe side of the dividing line. The moment he crosses it to become the "friend of the world" he becomes the "enemy of God."

But should not every good man be a "friend of the world?" Was not the Divine Jesus a friend of the world when he so loved it that He gave Himself for its redemption? Did not Paul love the world when he endured hardship, humiliations and martyrdom to lead sinners to the cross? Ah! yes—very true; but what the Redeemer and His apostle were after was not sinners' sins, but sinners' souls. And they sought to save the world not by conformity to it, but by transforming it to a higher and holier ideal of life. "Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him."—*T. L. Cuyler.*

The Two Prayers.

Christ tells us of two men who went up into the temple at Jerusalem to pray. One of them a Pharisee, proud, self-conceited, thinking himself very good; the other a publican, despised by his fellow-men. The Pharisee stood and prayed by himself, in this way, I thank thee, O God, that I am not like other men, wicked, greedy, covetous and unjust—that I am not like this publican. I fast twice in the week, and I give away a good deal of my money in charity and for religious uses.

Now the Pharisee called this a prayer. He thought he was praying to God; but does any body think God would listen to words like these? A prayer is telling God what we want, and asking him for something. We pray, when we tell God we are sinners, and ask him to forgive us for Jesus Christ's sake. We pray, when we tell God we cannot of our selves do any good, and ask for his Holy Spirit to help us. We pray, when we tell God we are in trouble, and sorrow, and sickness, and ask him to save us and help us out of our sorrow, and to make us well. We pray, when we tell him our friends are unkind, or our relations are cruel to us, and we ask him to be our Father, our friend, our comforter—but none of these things did the Pharisee ask. He only told God how good he was—that he was not a sinner like other people—he never asked to be forgiven, nor did he seek for the gift of God's Holy Spirit.

And what does Christ say of the Publican? He would not so much as lift up his eyes to the place where the pure and holy God dwells; but, humbly and ashamed, and

with his eyes cast down to the ground, he smote with his hands on his breast, and said, "God be merciful to me a sinner!" What a short prayer! and yet God was pleased with it, and the poor, humble penitent went away happy.

No Night in Heaven.

"And there shall be no night there." Rev. 22: 5.

No night shall be in Heaven—no gathering gloom
Shall o'er that glorious landscape ever come.
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial
bowers.

No night shall be in Heaven—no dreadful hour
Of mental darkness, or the tempter's power.
Across those skies no envious cloud shall roll,
To dim the sunlight of the enraptured soul.

No night shall be in Heaven. Forbid to sleep,
These eyes no more their mournful vigils keep:
Their fountains dried—their tears all wiped away;
The gaze undazzled on eternal day.

No night shall be in Heaven—no sorrows reign—
No secret anguish—no corporeal pain—
No shivering limbs—no burning fever there—
No soul's eclipse—no Winter of despair.

No night shall be in Heaven—but endless noon:
No fast declining sun nor waning moon:
But there the LAMBS shall yield perpetual light,
'Mid pastures green, and waters ever bright.

No night shall be in Heaven—no darkened room;
No bed of death, nor silence of the tomb;
But breezes ever fresh, with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in Heaven! But night is here—
The night of sorrow—and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in Heaven! O had I faith
To rest in what the faithful Witness saith—
That Faith should make these feeble phantoms
And leave no night, henceforth on earth to me.

The Good Man Safe.

"The Lord shut him in." Gen. 7: 16.

Noah was a remarkable person. He is called a just man. By faith he was interested in Jesus, and became heir of the righteousness which is by faith. In this righteousness he was justified, accepted, and admitted to fellowship with God. He was a perfect man, for he was sincere in his attachment to truth in his profession of godliness, and in his endeavors to approve himself to God. He walked with God. There was an intimacy and friendship existing between God and his soul. He was like-minded with God, and they walked together as friends, in sweet converse and enjoyment. He found grace in the sight of the Lord, who approved of him, showed him favor, distinguished him from all around him. He also preached righteousness; the righteousness which God required of man, and the righteousness which God had provided for man, and by his ministry and conduct he

condemned the world, and obtained the witness that he was righteous.

He is said to be in a remarkable place. The ark was prepared for him, to preserve him and his family from the fearful judgment which was coming upon the world. It was necessary, for the destruction rode in triumph over the whole face of the earth. God contrived it, gave all the directions respecting it, superintended its erection, and rendered it a suitable dwelling-place. It contained provisions, and it afforded protection and repose. It was open to receive him when the sentence of God's wrath was about to be executed, and he was invited to enter it. He was not told to go into the ark, but as though the Lord had taken possession before him, he kindly said, "Come, thou and all thy house into the ark." God was with him there, and in the presence of his God he found contentment, protection and joy. When the Lord called he obeyed; and with all his family he entered the ark, and "the Lord shut him in."

Here was a remarkable action; the Lord shut him in to secure him, and now no water could pass the threshold, no wave could burst the door; it was close and secure; it was to quiet him and still his fears; he was now shut in with God, and he could not fear. It was to distinguish him. Grace always distinguishes its objects. Noah and his family were now distinct and distinguishable from the whole world. The one within, the other shut out. The good man safe, all beside in danger.

But there will be another deluge, not of water, but of fire. For the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.

There is prepared against that deluge another ark, which is the Lord Jesus Christ, and all true believers will be saved in him, as Noah was in the ark of old. He is now presented to us as the ark to Noah and his family. The door is open, wide open, and God invites us to come in.

Reader, you are invited to enter into Christ; you will be welcomed in; there is room, there is plenty of provision, there is safety, repose and joy. The door which is now open will soon be shut, and when once shut it is shut forever. Then within all are safe, without, nothing but danger, despair and death. The true believer is now in Christ, and in Christ he is safe. God has shut him in, and every absolute promise, the oaths and faithfulness of God, are so many locks and bolts to secure, and keep him safe, and when the fiery deluge is about to take place, the cloud of safety will be seen hovering over our world, and Jesus seated on it, and then as Noah was taken into the ark, so will every Christian be caught up in the clouds to meet the Lord

in the air, and, in safety, view the destruction of the guilty world, and so be for ever with the Lord.

Reader, are you in Christ, if so you are like Noah, sincere before God and man, you walk with God, and find favor in his sight. You publish righteousness, and by your life and conversation you condemn the world. All God's Noahs do, and only such are in the ark. Are you aware of the danger? Do you desire to be safe?

Then fly to Jesus, hasten to him at once, delay not, he calls you, and is waiting to receive you.

Selected by H. W.

For the Herald of Truth.

Obedience to Governments.

Romans 13: 1.

The Apostle Paul admonishes the Romans to "be subject unto the higher power." By referring to the 1st chapter in his epistle to the Romans we find that he was writing to the "beloved of God, called to be saints." Paul in Hebrews 3: 1, calls this calling, a "heavenly calling." In 2 Tim. 1: 9, he calls it a "Holy calling." Hence we must consider that Paul was exhorting his brethren in the faith, who with him, had renounced every thing and followed the calling of Jesus Christ. They were enjoined by Paul to be subject unto the higher power. Let us consider the word *unto*. It implies no more than to be subject to them. This same Paul, as also Peter and others, as we find in the Acts of apostles, did not obey, in all things, the higher power that had the rule over them. It might be inferred that Paul did practice his principles; but such is not the case. The fault lies in his words being mis-constructed. Whenever and in whatsoever the higher powers required anything of Paul, contrary to the doctrine of Christ, he told them that he must "obey God rather than man."

Now if there is no power but of God, and the powers that be, are ordained of God, how can it be that God would establish and institute a power, and allow that same power to persecute and destroy people that endeavor to obey God? Any power, we reply, that persecutes persons for serving God abuses its privileges. Paul says, "The powers that be are ordained of God." When and where did he ordain the powers that be? On Mount Sinai. And if a government followed the Mosaic dispensation, it will in no case be a "terror" to those that obey God.

Again, the word *unto* does not mean of. The children of God, under the new dispensation, cannot be subject of any other power, government or potentate save only of Christ. Christ is the head of all principalities and powers. By way of illustration, if a foreigner came to the United States, he can engage in any legitimate business, yet he must pay taxes, tribute custom &c., the same as if he were a citizen. He dare not rob, kill, disturb or molest others any more than

if he were a citizen. In short, he must be subject unto the United States power, and yet is not a subject of it, neither indeed can he become a citizen until he renounces the power of which he is a subject.

Even so in the spiritual sense, a follower of Christ must be subject unto worldly powers, give them their dues, &c., but cannot be a subject of—that is a part of—the power, and at the same time a subject of Christ, for "we cannot serve two masters."—*Lord's Kings.*

For the Herald of Truth.

An Incident.

A very solemn incident occurred some time ago in the Blenheim Meeting-house, in Oxford county, Canada West, during the funeral services of Christian Stouffer. John Watson, a Wesleyan Methodist preacher, a near neighbor of Stouffer's, had often visited him during his illness, and on the day of the funeral desired to take part in the services, saying he could say all he had to say in a short time. After the people had all gathered into the meeting-house (the house being crowded), Enoch Detweiler spoke a short time in German, after which Watson arose and said he would speak but a short time, and should be as brief as he could. His text was, Job, 3: and part of the 17th verse. "There the weary be at rest." After he had spoken about five minutes, he fell over and died immediately. The last word he said was, *rest*. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Search the Scriptures

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some parts of it every day. Theodosius the second committed to memory a great part of the scriptures. George, prince of Transylvania, read over the Scriptures twenty-seven times. Alphonus, King of Aragon, read the Scriptures over, and with a large commentary of public devotions, used to retire to his study, and there spend some hours in reading his Bible. Sir John Harob, in like manner, amid his other vocations, made the Book of God so much his study that it lay before him night and day. James Bonnel, made the Holy Scriptures his constant and daily study; he read them, he meditated upon, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Francis Hobert read the Psalms over twelve times a year, the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last seven years of her life read the whole Bible over twice annually.

Dr. George used to read fifteen chapters

every day, five in the morning, five after dinner, and five in the evening, before going to bed. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight.

Joshua Barnes is said to have read a small pocket Bible, which he usually carried about with him, a hundred and twenty times over. Robert Cotton read the whole Bible through twelve times a year.

Rev. Romaine studied nothing but the Bible for the last thirty or forty years of his life.

A poor prisoner, being confined in a dark dungeon, had no light, except for a few moments when his food was brought him; he used to take his Bible and read a chapter, saying he could find his mouth in the dark when he could not read.

Henry Willis, farmer, aged eighty-one, devoted every hour that could be spared from labor during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read with the most minute attention all the books of the Old and New Testament eight times over, and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated in death.

Power of a Smile.

I sighed to do good, but I could not. My friends and neighbors were all independent and needed no aid from me. My means were so limited that I had nothing with which to assist the poor and needy, and my health so delicate that I could be of no service to the sick and suffering. The power of doing good, I felt, greatly to my regret, had been denied me; As I walked, musing in this way, I beheld an old man approaching. His form was bent, his cheek furrowed, his hair white and thin. In one hand was a staff, in the other was a stick, which he held across his shoulder and upon which was suspended a wallet containing, as I supposed, a few articles of apparel. He came feebly onward and as I drew near he stepped from the walk and stood for me to pass. I glanced at him, his whole appearance indicated poverty and want. My heart went out toward the old man. I did not speak, but with my feelings expressed in my face, I smiled kindly upon him. "Ah, how do you: how do you?" instantly and with strong emphasis, spoke out the old man, his whole countenance lighting up and his whole manner changing. Nothing more was said, we both passed in silence along.

A short time after this, at nearly the same spot in which I had met with the old man, I saw a woman sitting upon the grass, by the road side, with her elbow upon her knee and her head resting upon her hand. She did not notice me, as I passed her, for her eyes were closed, but she looked so worn

and tired and her attitude was so sad and thoughtful that my sympathies were at once excited and I turned back to address her. In my hand I carried a small basket of early apples which I emptied upon the grass, beside the woman, saying: "You are worn and tired; these apples may refresh you—you will you accept them?" At the sound of my voice she started, looked earnestly at me and said: "Accept them? O yes with a thousand thanks." Conversing with her a few moments, I learned that she had been to see a poor sister, residing several miles distant, who was sick and dying. As I turned to leave, with a few words of sympathy, she thanked me again and again, and then fixing her eyes inquiring upon me, she said: "Mayn't I ask, if you ain't the young woman that spoke so kindly, last week, to my poor old father?"

"I met an old man, just about this spot, last week, and I smiled upon him, but I did not speak," I replied, "That was my father!" she exclaimed, grasping my hand, "and I thank you, for him, for the smile. He has talked about it ever since and tells every day how much good it did him. And now how much good your kindness has done me," and she pressed my hand and burst into tears. And I felt, at that moment, that I would never say again that I could not do good in the world.—*Lutheran Observer.*

The Axe in the Bundle of Rods.

The axe carried before the Roman consuls was always bound up in a bundle of rods. An old author tells us that "the rods were tied up with knotted cords, and that when an offender was condemned to be punished, the executioner would untie the knots, one by one, and meanwhile, the magistrate would look the culprit in the face, to observe any signs of repentance, and watch his words, to see if he could find a motive for mercy; and thus justice went to its work deliberately and without passion." The axe was inclosed in rods to show that the extreme penalty was never inflicted till milder means had failed: first the rod, and the axe only as a terrible necessity.

Reader, if you are unconverted, I beg you to look at the symbol and learn a lesson. The Lord is gracious and full of compassion toward *you*. He has invited to these years, untiring the knots very slowly, and seeing whether you will, by his long suffering, be led to repentance. Hitherto, few and feeble have been any tokens for good in you. Beware! for mercy tarries not forever, and justice will not long delay. The rods you have already felt. Those burials of dear ones were all rods to you. That fever, that broken arm, that loss in business—all these put together have been warnings to you, which you cannot despise without committing great sin. Many have been brought to God by afflictions; but you perhaps, have been rather hardened than otherwise. See

to it, sinner! For when the rods have had their turn, the axe must come in for its work. Its edge is sharp, and its blow is terrible. He who yields it will cut through soul and body, and none can escape from his wrath. You have found the rod to be very dreadful, but what will the axe be? Hell is not to be thought of without trembling; but it will soon be your eternal dwelling place, unless you repent. Can you endure its endless torments? Tremble, there is hope! Jesus died. Jesus lives. Trust in him who stood in the sinner's place, and you are saved. Oh, may the Holy Ghost now, while you read, lead you to Jesus and to safety, for time flies like the weaver's shuttle, and the thread of life is soon snapped. "To-day, if ye will hear his voice, harden not your hearts."—*Spurgeon.*

Children's Column.

Nature's Lesson, or the Works of God.

Little children, you should try
To learn from nature's works,
A lesson there which you and I
Can never learn from books.

When you the wondrous works of God
Peruse with heart and mind,
While playing on the grassy sod,
Your hearts may be refined.

The rocks and cliffs the wonders show
Of God's almighty hand;
May all the nations learn to know
His power through all the land.

The lakes and rivers show his power,
They follow his command;
And are refreshed by every shower,
While flowing through the land.

Let all the land then shout with joy
To God, their sovereign King,
For all the blessings we enjoy,
His praise and honor sing.

Come children learn his praise to sing,
His goodness far proclaim;
Come make the hills and valleys ring,
In honor to His name. S. G.

Ascension Day.

As this is Ascension Day, I will write something to the children concerning it. Good Friday is the day on which the wicked Jews crucified Jesus. On Easter Sunday he rose from the dead; and in forty days after he went up to heaven. This is called Ascension Day, because on this day he ascended to heaven.

In the first chapter of Acts, we can read the last words that Jesus spoke to his disciples on Ascension Day. In the 9th, 10th and 11th verses it reads, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up,

behold two men stood by them in white apparel; (These two men were angels, but they looked like men), which also said, Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Jesus is now in heaven with God, his Father, and some day he will come in like manner, as the two angels told the disciples. Then all who have loved and obeyed him will go with him, to live with him, in that "happy land, far, far away."

Let us all try and obey God, that we may all meet in heaven, where we can be together in that beautiful place, never more to part.

BROTHER HENRY.

A Hymn for the Children.

The morning bright,
With rosy light,
Has waked me from my sleep:
Father, I own,
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be Thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all grace!
Make me like thee,
Then shall I be
Preserved to see thy face.

Brother Henry, I am a reader of the *Herald*, and I will try to help you along. My sister and I will join in reading the Scriptures and committing the verses to memory. I hope many more little readers will assist us, for we cannot better improve our spare moments.

SARAH A. MUSSELMAN.
MARY C. MUSSELMAN.

Asking and Answering Questions.

We wish our friends to send us, each month, some questions for the children. We prefer questions from the Bible; though other questions may also sometimes be profitable. Those sending in questions should also send the answers with them. We do not give the answers with the questions, so that all may have an opportunity to answer them.

The question "What is it?" in the August number of the *Herald* 1869, sent in by Cyrus Kehr has never been answered. We wish him to send us the answer.

Children's Task.

The children's task for July will be the third chapter of proverbs, from the beginning to the end of the 31st verse.

Where is John B Gascho?

He came to America about 40 years ago from Europe. When last heard from (which was about 30 years ago), he lived in the City of Natchez, state of Mississippi.

There were three brothers, namely Christian Gascho, now lives near Petersburg, Canada West, Joseph Gascho who lived in Somerset county, Pa., till the year 1867, when he went on a visit to Elkhart county, Ind., and was there taken sick and died. I often see the name "Gascho" in the "Herald of Truth," and if any of its readers could give any information through the columns of the *Herald*, (or by a private letter) of the whereabouts of the above named John B. Gascho, or any of his descendants, it would be most thankfully received by

MOSES GASCHO,

Son of Joseph Gascho, Lanark, Carroll county, Illinois.

Married.

On the 14th of May, by Pre. Daniel Brundage, ABRAHAM J. MOSER, and CAROLINE WELTZ, both of Bethel church, Monticue county Missouri.

On the 1st of May, near Kalida, in Greensburg township, Putnam county, Ohio, JACOB SHANK, and SARAH MOYER, both of the above mentioned place.

On the 12th of May, in Elkhart county, Ind., by Pre. Benjamin Schrock, NOAH Y. MILLER, and SUSANNA MILLER, both of Lagrange county, Indiana.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 12th of May, JACOB RIESZ, aged 53 years, 5 months and 26 days. His death was caused by a collision of the trains on the Railroad between Sedalia and St. Louis. His remains were taken to his home in Hickory county Mo., on the 16th where he was buried on the next day. Funeral sermon was preached by Peter Christner.

On the 12th of May, in Butler county, Pa., ELIZABETH, wife of Jacob ZIGLER, aged 63 years and 6 months. Her maiden name was Tinsman. She had been married 42 years and years. She was buried at the Springfield meeting-house, where funeral discourses were delivered by Isaac Oberholzer and others, from Jn. 16: 33.

On the 7th of April, in Upper Salford township, Montgomery county, Pa., of the infirmities of old age, ISAAC HALDEMAN, aged 84 years, 4 months and 4 days. He was buried at the Salford meeting-house, where funeral discourses were delivered by preachers Clemens and Nice.

On the 8th of April, in Rockhill township, Bucks county, Pa., of cancer, MARIA YODER, aged 75 years, 9 months and 10 days. She was buried at Gehman's burying-ground.

On the 11th of May, in Franconia township, Montgomery county Pa., MARTIN GOTTSCHALK, aged 72 years, 5 months and 7 days. He was never married. He died beloved and respected by all who knew him. He was buried at Franconia.

a short time. When her husband first became aware of her illness she was no more able to speak, and died in about 15 minutes. So suddenly she passed away that the children could not be called up in time to see her alive. She leaves a husband and five children to mourn their loss; but we hope their loss is but eternal gain. She was buried on the 8th of May, followed by a large concourse of friends and relatives to her grave, on which occasion funeral discourses were delivered by Jacob Frantz, in English, from Matt. 24: 44; and by John P. King in German, from Rev. 14: 13.

On the 16th of April, in Clay county, Indiana, JOHN ROTE, aged 65 years, 9 months and 12 days. He was buried on the 18th at Funk's burying-ground, where a large assembly of friends and relatives followed him to the grave. Funeral discourses were delivered by Eli Miller and Daniel Oberholzer, from Rev. 14: 13. He was a consistent member and a deacon in the Mennonite church. He leaves a widow and 7 children to mourn their loss.

On the 17th of April, in Putnam county, Ohio, ELIZA K. daughter of William and Eva DICUS, aged 2 months and 26 days. Funeral discourse was delivered by the writer.

Oh happy infant soul,
May God, thy Father, us control,
That we may like this infant die,
And meet the little lambs on high!
GEORGE BRENNEMAN.

On the 1st of May, in Hilltown, Bucks county, Pa., very suddenly, SARAH, wife of Abraham Houtz, aged 67 years, 11 months and 26 days. Her maiden name was Reiff. The deceased was known in the vicinity where she lived as an industrious and faithful housewife, and a devoted christian mother. In view of her approaching death she selected as a funeral text the last verse of the 16th chapter of Job: "When a few years are come, then I shall go the way whence I shall return." She also selected her funeral hymns, "Christus ist mein Leben" &c., and "Gute Nacht, meine Lieben," which were sung, the first at the house, the second at the grave.

She was buried at Line Lexington where many friends, relatives and neighbors were gathered to mourn the departure of one beloved and respected by all. She was married 47 years, the mother of nine children, four of whom preceded her into the eternal world. We hope she rests in peace. Funeral discourses at the house by Preachers Reiner and Gross in English and Joseph Allebach in the meeting-house in German.

On the 12th of May, in Hilltown, Bucks county, Pa., of consumption, EMMA SUMMERS, aged about 25 years.

On the 28th of March, in Springfield, Bucks county, Pa., of dropsy, CATHARINE MOYER, wife of Abraham Moyer, aged 38 years, 5 months and 10 days. She was buried at the Springfield meeting-house, where funeral discourses were delivered by Samuel Moyer and Jacob Beldler.

On the 20th of March, in Townamencie township, Montgomery county Pa., MARY, wife of John FUNK, aged 71 years, 7 months and 1 day.

On the 18th of April, in Hilltown, Bucks county, Pa., of dropsy, JACOB MOYER, aged 67 years, 11 months and 2 days. He was buried at the Perquesa meeting-house, where funeral discourses were delivered by Isaac Oberholzer and others, from Jn. 16: 33.

On the 7th of April, in Upper Salford township, Montgomery county, Pa., of the infirmities of old age, ISAAC HALDEMAN, aged 84 years, 4 months and 4 days. He was buried at the Salford meeting-house, where funeral discourses were delivered by preachers Clemens and Nice.

On the 8th of April, in Rockhill township, Bucks county, Pa., of cancer, MARIA YODER, aged 75 years, 9 months and 10 days. She was buried at Gehman's burying-ground.

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Letters Received.

HStauffer, J R Buckwalter, J N Neff, J F Stauffer, Eli Stofor, C Nafziger, J Diller, Geo. Rupp P Moseman, J Brand, M F ; J Bertscho, Lydia Hershey, A D Stauffer, J F Bornreger, J D Martin, J M Haldeman, D Herr, S Ernst, Chr Wely.

MONEY LETTERS.

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Y—D D Yoder \$13 72; J Young \$1; J. M. Yoder \$1 75.

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ON AND AFTER MONDAY, May 21, 1870 trains leave CLEVELAND, daily, Sundays excepted, as follows:

	Mail.	Express.	Accom.
Leave Cleveland	8 15 A. M.	12 35 P. M.	3 35 P. M.
Arrive at Hudson	9 30 "	1 40 "	4 41 "
do Dayton	10 30 "	2 40 "	5 41 "
do Alliance	10 55 "	2 40 "	6 00 "
do Salem	11 52 "	4 25 "	10 56 "
do Canton	12 15 "	5 30 "	6 40 "
do Muskegon	12 40 "	7 05 "	7 05 "
do Wooster	2 01 "	8 05 "	2 50 A. M.
do Findlay	2 25 "	8 55 "	3 10 A. M.
do Wheeling	6 28 "	6 28 "	11 00 "
do Harrisburg	2 40 A. M.	12 00 P. M.	6 00 P. M.
do New York	10 00 "	12 00 "	5 15 "
do Philadelphia	6 30 "	9 40 A. M.	2 45 "
do Baltimore	1 00 P. M.	1 00 P. M.	6 00 "
do Washington	1 00 P. M.	1 00 P. M.	6 00 "

Cars run through from Cleveland to New York via Pittsburg and with but one change, viz: at Pittsburg. Through tickets can be procured at the Union Ticket Office, 141 Superior street, at the Euclid Avenue Station and at the Union Passenger Station.

By the 3 35 p. m. Accommodation Train, cars run through without change from Cleveland to Cuyahoga Falls, Akron and Millersburg.

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At Pittsburgh with the Pennsylvania Railroad, Allegheny Valley Railroad and Pittsburgh & Connelville Railroad.

At Wheeling and Bellaire with the Baltimore & Ohio and Hempfield Railroads.

Trains arrive at Cleveland—Pittsburgh Morning Express and Accommodation, 10 10 a. m.; New York, Wheeling and Washington Mail, 2 00 p. m.; New York and Washington Express, 7 50 p. m.

WILLIAM STEWART, Superintendent.

TIME TABLE.

Michigan Southern & Northern Indiana Railroad.

Passenger trains on and after May 1, 1870, leave Elkhart as follows:

GOING EAST.

Mail, (Main Line), 12.30, p. m.
Toledo Accommodation, (Air Line), 12.25, p. m.
Special New York Expr., (Air Line), 3.00, " "
Atlantic Express, (Main Line), 3.40, " "
Night Express, (Air Line), 1.15 a. m.
Grand Rapids & Tol. Ex. (Main Line), 3.45, " "

GOING WEST.

Special Chicago Express (Air Line), 1.15 p. m.
Night Express, " " 2.30 a. m.
Pacific Express, (Main Line), 3.50 a. m.
Mail, " " 4.00 p. m.
Mail, (Air Line), 4.00 p. m.
Grand Rapid Express (arrives), 2.20 a. m.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

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Night-Express, 1.15, a. m.

All trains run on Cleveland time which is 20 minutes faster than Chicago time.

Sleeping cars on all night trains.
Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

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" " sent by express at purchasers' expense 5 00
Pocket edition, " " " " 7 50

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" " hundred, by express, " " 12 50

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" dozen, " " " " 1 00
" " hundred, by express, at purchasers' expense, " " 7 50

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 7.

ELKHART, INDIANA, JULY 1870.

Whole No. 79.

The Silent City.

Oh! many slumber here whom once I knew,
My friends in youth and friends in age,
Young maidens fair and hoary heads,
The idiotic and the sage,
Once they who slumber here were full of life,
But now, alas, their lives have fled,
And now they lie in sweet repose,
Among the silent, sleeping dead.

How many in the silent grave now lie,
Within whose breasts one year ago,
No thoughts of death, or that dread change
We mortals all must undergo,
Had ever come, but in their stead had thoughts
Of living to a good old age,
By hope inspired, but Oh! how vain
To deck with fame fair history's page.

Death claimed them ere the silent year had
Its ceaseless tide of cares away, [will'd
And number'd them with those that lie,
Within their silent graves to-day.
Here warriors, poets, statesmen, sages all
Must meet to lie beneath the sod,
In death's embrace, in the cold ground,
Which once their weary feet have trod.

The Passover.

The feast of unleavened bread was so called because, while it lasted, no leaven whatever was allowed to be made use of, but unleavened bread alone was eaten by all the people. It was called, also, the *Passover*, because it was instituted in memory of that night of mercy, when the Lord passed over the families of his people, while he carried the terror of death into every household of Egypt. We have a full account of its original appointment, in Exod. 12: 1—28. In some circumstances, indeed, that first celebration which was required in Egypt was not imitated in those that were observed afterwards; but, in all essential points, the example of it was ever after followed. The festival lasted from the 15th to the 21st of the month of *Abib* or *Nisan*, the first of the sacred year. It always fell, accordingly, in the time of our month April, though it came in some years several days sooner than it did in others, as we have seen, when considering the Jewish manner of reckoning time. Sometimes, the 14th of the month was termed the *first day of unleavened bread*, because on that day, before evening, all leaven was carefully removed from the houses, by way of preparation for the festival week.

The principal solemnity of the season was the sacred supper with which it was introduced; and this, more especially and properly, was that which had the name of the *Passover*; the rest of the feast being called so from it, on account of primary importance. This supper was required to be prepared by every family, unless in cases where they were small, when two might join and prepare it together. Nor were any who might be found unconnected with families allowed to neglect it; such had either to find admission into some domestic society for the occasion or to form themselves into companies of proper size, and so keep the feast by themselves. Each supper, it was directed, should consist of a whole lamb or kid, a male of the first year, without blemish, roasted whole, (that is, without being cut up after it was butchered and dressed), and served up with unleavened bread, and salad of bitter herbs. The victims were to be selected on the 10th day of the month, and slain on the evening of the 14th, a short time before the 15th began to be reckoned; with the commencement of which, at night, the passover suppers were made ready and eaten. In the case of the first celebration of the feast, the lamb of each family or company was killed at home, and its blood sprinkled upon the posts of the door; but afterwards, they were all required to be slain at the Sanctuary, and the blood and fat, as in the case of other sacrifices, appropriated to the altar. Deut. 16: 1—7. The people were ordered to eat the first passover in haste, with their loins girded, and in a condition of full readiness for an immediate journey; this manner, however, which expressed the quick and sudden departure which they were compelled to make out of Egypt, seems not to have been observed in succeeding time, at least not in the latter age of the nation. If any of the flesh of these sacrifices was not eaten on the night of the feast, it was to be burned the next morning.

Various ceremonies were attached to the celebration of the Passover, in latter times, of which no mention is made in the ancient law. The following is a brief account of the manner in which it was observed in the time of our Savior, according to the tradition of the Jews.

Individuals might bring their lambs with them to Jerusalem: but it was more common

to purchase them at the temple itself, from the priests, who always had a large supply of suitable ones, ready to be disposed of on the occasion; being accustomed, it would seem, to select beforehand, (probably on the 10th of the month), from the general market which they encouraged to be held in the outer court at these seasons, such as were every way free from blemish, and to have them in readiness for as many as wanted to buy, so that they might have more security, in getting their victims, that they were altogether sound and perfect, as the law required, than they could have, if left to look for them themselves in the market, after they had arrived at the city. It was a regulation, that no lamb should be used for less than ten persons: each family, therefore, or company, was required to have at least that number of members; generally they had more, and sometimes as many as twenty. They were all determined and fixed before the victims were brought to be slain.

Women were not *directly* bound to appear, as the males were, at any of the three Great Festivals; yet it was held, that *indirectly* the law made it their duty to attend, as far as circumstances might allow: especially were they under obligation, it was maintained, to be present at the Passover, in as much as it was written, "The whole assembly of the congregation of Israel shall kill it." Ex. 12: 6. They were accustomed, therefore, to come up to the feast regularly, in its season, with their husbands or fathers. Thus, whole families attended together, and most of the paschal societies were composed of one or more of them, husbands, wives, children, and servants, united to celebrate the sacred supper. In other cases, the companies were formed as convenience or inclination directed.

It is easy to conclude, that every room in Jerusalem that was large enough would be wanted on these occasions, to accommodate the vast multitude that assembled to keep the feast. The Jews have a tradition, that the houses of the city were all at such times regarded as common property, and were opened to admit as many as they could conveniently receive, without any charge whatever; so that strangers, when they came up from any part of the nation, might make use of any one they pleased that had room for them, free of all expense, and as a matter of right. Some have thought, that the inquiry

of our Lord's disciples, "Where wilt thou that we prepare the passover?" proceeded upon the fact of such a usage; and intimates, that it might have been made ready *anywhere* he thought proper; and hence, also, it is to be accounted for, they imagine, that the man to whom they were directed, so readily gave them the use of his guest-chamber as soon as they asked for it. Mark 14: 16. The tradition, however, like various other pretty stories that are told about the holy city, seems to have but a feeble claim to credit; and certainly it is not needed to explain the case now referred to; since the question of the disciples does not necessarily imply any such thing as it affirms; and it was as easy for our Savior to control the mind of the man whose guest-chamber he wanted, even if we suppose him to have been altogether unacquainted with him, as it was for him to make the owners of the colt content when it was said to them, *The Master hath need of him*, or to rule the spirits of the powerful and the proud, as well as the affronted feelings of a company of unprincipled rouses, when they overturned the tables of the money-changers, and drove from the temple those that profaned it with their worldly traffic.

Exceedingly great care was taken to have every particle of leaven cleared from the houses before the time of the passover began. The law on this subject was very strict, and to make sure a proper observance of it, the most diligent pains were considered necessary. As early as the beginning of the 14th day, that is, the night before the feast, there was a general search made all over every house with lighted candles, not leaving unexamined the smallest corner or hole where it was possible for leaven in any shape to be lodged. The next morning before noon, all that could be found was carefully burned, or thrown into the water, or scattered to the wind; and every one, as he thus put it away, was accustomed to repeat the established form of exclamation, "All the leaven that is within my possession, which I have seen or which I have not seen, which I have cast out or which I have not cast out, be it as though it were not! be it as the dust of the earth!" Thus was every house purged for the celebration of the passover; and after this it was not considered proper even so much as to make use of the word *leaven*, lest the thought of it should pollute the mind. The unleavened bread, which was now prepared for use, was baked in the form of thin cakes, full of holes, to keep them from the slightest fermentation, unseasoned with salt, and made only with water, without any sort of oil: in some cases, the higher class of people had them enriched with sugar and eggs, though even such bread was not allowed on the first day of the feast, but only on those that followed.

The lambs were all slain, as other sacrifices, in the Court of the priests. It was a great work to kill and dress so many as were necessary for the occasion, and requir-

ed a considerable part of the afternoon of the 14th day for its execution. The Evening Sacrifice accordingly, on that day, was offered before the middle of the afternoon, and the rest of the day, from that time to the end of it, was occupied altogether with this preparation for the passover. Though only one person of each family or society entered into the court with the lamb that belonged to it, it needs not to be remarked, that it was still impossible for all these to go in at once. They were accordingly divided into three large companies, which were admitted one at a time in succession. When one of these companies had entered, the gates were closed, and immediately the owners of the lambs, or those who brought them in, began to assist each other in killing them, taking off their skins, and removing the entrails and fat. The blood was handed to the priests, to be sprinkled on the altar and poured out at its bottom, and the common portions of fat to be burned upon its top; these standing all along in rows from the slaughtering places to the altar, and passing the articles from one to another continually to where it stood. Meanwhile, the Levites sang over, once, twice, or three times, the 113th, 114th, 115th, 116th, 117th and 118th Psalms. These were denominated, when taken together, the *Hallel*, or hymn of praise, and sometimes the *Lesser Hallel*, to distinguish it from another that was in use, styled the Greater Hallel. As soon as the first company had their work done, they went out, and the second took their place, going over the same business in the same style: so in their turn, the third one filled the court; after which it was all washed over with water, as we may well suppose it needed to be, after such an immense slaughter. 2 Chron. 35: 1—19.

The lambs thus butchered were carried away to the several houses where they were to be eaten, and immediately made ready for roasting, by being thrust through from one end to the other, by a wooden spit or stake, and so placed before a large fire. According to the commandment, each was allowed to be thus exposed, till it was roasted in a perfectly thorough manner. Soon after it became dark, that is, with the commencement of the 15th day, the passover-table was spread, and surrounded by its little company, in all the houses of Jerusalem.

The supper commenced with the ceremony of drinking a small cup of wine mingled with water, after having given thanks over it to God the giver of all blessings. Every one had a separate cup poured out, but only one uttered the thanksgiving in the name of all. This was the *first cup*. Then followed the *washing of hands*, after the manner of the purifying of the Jews, accompanied by another short form of thanksgiving to God. The table, having been till this time unfurnished, was now supplied with its provisions, viz., the cakes of unleavened bread, the bitter salad, the lamb roasted whole, with its legs, heart, liver, &c., and, besides, some other meat prepared from the

flesh of common peace-offerings, that had been presented during the day, and a dish of thick sauce, composed of dates, figs, raisins, vinegar, &c.

The table thus furnished, the leading persons, and all the rest after him, took a small quantity of the salad, with another thanksgiving, and ate it. After which, immediately, all the dishes were removed from the table, and a second cup of wine placed before each of the company, as at first. This strange way of beginning the meal was designed to excite the curiosity of the children, that they might be led to inquire what it meant, according to what is said in Ex. 12: 26. When the inquiry was made (for if there was no child present, the wife of some other person brought it forward), the person who presided began, and told how their fathers had all been servants in Egypt, and how with many signs and wonders the Lord had redeemed them from their cruel bondage, and brought them forth from the place of their oppression, with a mighty hand and an outstretched arm. As he concluded the interesting story of Jehovah's mercies, the dishes that had been removed were again placed upon the table; whereupon he said, *This is the passover which we eat, because the Lord passed over the houses of our fathers in Egypt*; and then holding up the salad, and after it the unleavened bread, he stated their design, viz., that the one represented the bitterness of the Egyptian bondage, and the other the sudden redemption which the Lord wrought on their behalf, when he smote the first-born of their oppressors, so that they urged his people to depart without delay. Then he repeated the 13th and 14th Psalms, and closed with this prayer: "Blessed be thou, O Lord our God, King Everlasting! who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night to eat unleavened bread and bitter herbs;" which being uttered, all the company drank the wine that had been standing for some time before them. This was the *second cup*.

Another washing of the hands now took place, when the person who presided, taking up the unleavened bread, broke one of the cakes in two, again gave thanks to God, and then, with the rest, began to eat; each first making use of a piece of the bread, with some of the salad, and the thick sauce, then partaking of the peace-offering meat, and last of all of the paschal lamb, with a separate thanksgiving still pronounced before each dish. Every one was required to eat at least as much of the lamb as was equal to the size of an olive. The meal thus over, they all washed again, according to the usage of common meals, and then united in drinking another cup of wine and water. This was the third cup, and was called, by way of distinction, "the cup of blessing," because while it stood before them ready to be drunk, the leader was accustomed to return thanks over it in a particular manner, for the blessing of the sacred supper, and for all the goodness of the Lord. There was

yet another cup made ready a little time after, just before the company rose from the table. It was denominated the cup of the Hallel; because it was the custom to repeat, in connection with it, the principal part of the hymn Lesser Hallel: for as it was begun by the rehearsal of its first two psalms, the 113th and the 114th, over the second cup (as we have seen), so it was now finished by being carried on through the following four. In all common cases, this *fourth cup* closed the celebration of the feast. It was held to be a duty absolutely incumbent upon all who took part in the supper, men or women, old or young, rich or poor, to make use of all the four cups that have been mentioned.

In the account of the institution of the Lord's supper, 22: 15—20, mention is made of two different cups, which appear to have been the last two of the four that have now been noticed. Having given thanks over the third one, and refused to drink it himself, our Savior took some of the bread that was left of the feast, and gave thanks, and brake it, in representation of his broken body, and then made use of the *cup after supper*, or the fourth one, to represent, in like manner, the shedding of his blood, after which, as Matthew tells us, they sang a hymn, and so finished the solemn entertainment. Others, however, suppose, that the *third cup* was the one which was used in the appointment of his holy sacrament; because they think it clear, from its being said that *while they were eating* Jesus took bread and brake it for this purpose, that it must have been done *before* the use of that cup, and *not after* it, as the other opinion presumes.

The day thus entered upon with the paschal supper was holy: till the going down of the next sun, it was not lawful to attend to any common work. At the same time it abounded with sacrifices: every male, the Jews tell us, was under obligation to appear in the temple-court, during the course of it, with a burnt-offering and a double peace-offering. These particular peace-offerings were called the *Hagigah*, and were considered to be altogether more important than the common peace-offerings that is usual to present on other days of the festival. Hence the feast in which they were on that day employed, according to the manner of such sacrifices, seems to have been sometimes styled simply by itself, *the passover*; though that name properly belonged only to the paschal supper of the evening before. Thus, in John 18: 28, we are told, that the Jews went not into Pilate's judgment-hall, lest they should be defiled; *but that they might eat the passover*: while, at the same time, it is clearly stated in the gospel history, that the celebration of the true passover supper had taken place the preceding night. In this way, also, John 19: 14 may be explained; unless it be supposed, that the *preparation of the passover* mentioned there, means simply the *Passover preparation day*, or that particular preparation day (as every Friday, or day before the Sabbath, was called),

which fell in the week of the passover. It is certain, that from the first, other sacrifices, besides these of the paschal lambs, were required at the paschal solemnity, which are spoken of also, as making a part of the *passover* with them. Deut. 16: 2, 2 Chron. 35: 7, 8. These, according to the Jewish notion, were all along made use of as peace-offerings for the *Hagigah*, or sacred feast that took place on the morrow after the celebration of the paschal supper. It must be acknowledged, indeed, that there is no direct evidence that this Hagigah was ever denominated by itself *the passover*; and that the most natural way of understanding the language of John in the passage just noticed, would be as referring to the supper commonly so called. Not a few, accordingly, and these not lightly learned, have maintained, that our Savior celebrated the passover a day sooner than the usual time. But this notion, whatever plausibility it may seem at first glance to derive from these passages and John 13: 1, inasmuch as it is confirmed by no other tolerable evidence whatever, and is accompanied with all manner of difficulty, ought not to be deemed worthy of much respect. The first day of the passover was, it is true, a most unsuitable time for the confusion and care of a public trial and execution, having, in a good measure, the same holiness as the Sabbath itself; but envy and malice overlook every consideration of this sort; and it was not hard for the Jewish zeal to forget all its affected rigour, when an opportunity was found to destroy the hated Prophet of Galilee.

On the second day of the passover, or the morrow after the Sabbath (as its first day was called), a sheaf of barley was waved before the Lord, as an offering of the first fruits of the harvest, in the name of the whole people: a ceremony which required to be accompanied with a special sacrifice, and that was necessary to introduce the harvest of every year. Lev. 23: 10—14. On every day of the paschal week, besides all the peace-offerings and other sacrifices of individuals, there were regular public sacrifices peculiar to the festival, over and above the daily sacrifice. Num. 28: 16—25.

The Passover, it is plain, might begin on any day of the week, being regulated altogether by the moon. When the 14th day of the month happened to be the regular Sabbath, the great work of killing the lambs was still performed as if it had been a common day; for sanctuary work was held to be no profanation, in any case, of its sacred rest. In a case of this sort, however, it was not allowed to carry the lambs home till the Sabbath was over; the people waited with them in the courts of the temple until it gave place, toward dark, to the second day of the week. Presumptuously to neglect the passover, in its season, brought most dangerous guilt upon the soul; but if uncleanness or other unavoidable cause prevented any one from keeping it at the proper time, he might keep it the month following, and be accepted. Num. 9: 6—23.

The sacrifice of the passover had a special reference to the death of Christ. This the gospel teaches us, when it says in the Scripture, "A bone of him shall not be broken," which was spoken so carefully concerning the paschal lamb, had its fulfilment when the soldiers brake not the legs of the Savior upon the cross. Ex. 12: 46, John 19: 36. The same thing the apostle Paul teaches, when he expressly calls Christ *our Passover sacrificed for us*, and represents the happy condition into which Christians are brought by his death, as a passover *feast* (not occasional and transient like those of the Jews, but of perpetual continuance), which ought to kept, not with "the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8. The whole transaction of the first passover in Egypt strikingly prefigured the saving efficacy of the Redeemer's sufferings. The sprinkling of blood upon the door-posts was only a picture of the atoning blood of Jesus, the Lamb of God, applied to the sinner's soul: as that was made essential to deliverance and safety, when the angel of destruction passed through the land; so *this* is needed to secure a far greater redemption, availing, wherever it is found, to save from hell itself: while, where it is not found, there can be no escape from eternal wrath; it is only "the sprinkling of the blood of Jesus Christ," that can ever turn away the sword of infinite justice from the guilty spirit, or shield it from the touch of harm when the Lord arises to his holy and terrible judgment. Heb. 12: 24, 1 Pet. 1: 2. In every succeeding Passover, there was a memorial of this same transaction in Egypt; and so, of course, an ultimate reference to the Great Redemption, of which that transaction was ordered to be so expressively an image and type: thus, while the institution looked *backward*, it looked at the same time yet more significantly *forward*, showing forth the Lord's death before it took place, as the Christian sacrament of the Supper has been appointed to do ever since. There was in it not only a symbolic prefiguration of the ransom secured by this death of the Savior, but a signal also of all the living benefit which his people continually derive from him by faith, in consequence of his amazing sacrifice; inasmuch as while the *blood* of the paschal lamb was sprinkled to make atonement, its *flesh* was converted into a solemn peace-offering feast, in token of friendly covenant with God, and joyful participation of his grace, which are secured only by that believing reception of Christ which he himself speaks of when he says, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Jn. 6: 51—56.—*Veritas*.

Then does the good man lay himself down to sleep with sweet composure in the midst of waves and storms, when he has lulled all the cares and sorrows of his heart to sleep, by pouring out his prayer to God.

The Martyrs.

LETTER FROM HENRY ALEWYNS, TO THE BELOVED CHILDREN OF GOD, IN ZEAL-AND; WRITTEN IN PRISON, AT MIDDLEBURG, WHERE HE TESTIFIED WITH HIS DEATH TO THE TRUTH OF GOD, THE 9TH OF FEBRUARY, A. D. 1569.

A christian salutation in the Lord.

(Continued.)

Behold, we must thus run with patience, as Paul says: The race that is set before us, looking unto Jesus, the author and finisher of our faith, and to the young man, who will crown us on Mount Zion, with the crown of recompense. Heb. 12: 1. Esd. 2: 41.

Behold, all this is acquired as the profit and recompense of patience, and was thus acquired by Christ, and all the holy martyrs, all this is to be looked unto in faith, and waited for in patience, according to the admonition of James, who says: Be patient, therefore, brethren, unto the coming of the Lord; and let us wait like the husbandman for our precious and joyful harvest. O then shall the mild husbandmen, who have sowed to the spirit, reap life everlasting. Now, beloved friends, let us in due season, sow to the Spirit, in hope, joyfully and without constraint; for he will in process of time, fill our barns with abundant sheaves; for God will not forget our labor and our work. To express it in few words: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him. Doubtless, every one is desirous of this promise, inheritance, reward and crown; but the conditions upon which said promises depend, meet with the approbation of but few; that is, subjection to the word of God, absolute self-denial, and the taking up of our cross, willingly and confidently. For Paul says: Unto us it is given, not only to believe on his name, but also to suffer for his sake. Yet, remark my friends, that it is assuredly his pleasure, that the servant should be like his lord; for this reason Christ promised his disciples sorrow, affliction, reproach, suffering and death, for his name's sake, and this with the assurance of reward. He did not promise it as an opinion, nor as a contingency; but as a thing fixed, and as an occurrence, that will most assuredly take place, as will be partially shown in the sequel. James 5: 7; 1: 12. Gal. 6: 10. Phil. 2: 29. Matt. 10: 20, 16.

First, the expression of Christ himself: Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against the gentiles. Again: The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and cause them

to be put to death. And ye shall be hated of all men, for my name's sake. Again: Remember the words that I said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things they will do unto you for my name's sake, &c. These things have I spoken unto you, that you should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. Paul tells us, that we must through faith, enter into the kingdom of God, and that all who live godly, must suffer persecution. Matt. 10: 16. Mark 13: 12. Job 25: 20; 16: 1. Acts 14: 22.

Now, my beloved friends, if it must and will be done, as in part mentioned; and as it is most assuredly certain; it ought then, in the name of God, to be done willingly. Let us not, therefore, have respect to the fearful tribulation and distress, but look beyond them, as observed before; and let us reflect upon the consolation that follows; also, that the suffering of the present time are not to be compared with eternal glory. Let us also consider that this wicked and unrighteous world is not fit for, nor worthy of the blessed crown, that is prepared for those who suffer for righteousness' sake. But they are qualified, therefore, who follow Christ in the regeneration, and having forsaken all that they held dear. Remember also, brethren, that they who are without this chastisement, are bastards, and not sons. Thus, to us believers, tribulation is made a sure promise. 2 Tim. 3: 12. Rom. 8: 18. Gal. 1: 4. Heb. 11: 38; 12: 8. Mark 19: 28.

I would then with Sirach, give this notice and advice: If we would serve the Lord, let us do it with diligence, lest we tempt him. For he that will be the servant of the Lord, must prepare himself for temptation; and always labor in the work of the Lord, that whether present or absent; we may be accepted of him; and every one must strive to excel in good works, as Peter also says: Seeing, beloved, that ye look for his appearance, be diligent that ye may be found of him in peace, without spot, and blameless. O how we must be prepared with a holy conversation and godliness. Now every man that hath this hope in him, purifieth himself, even as he whom we look for is pure; he that is holy, must be holier still; and he that is pure, must be purer still. To be holy, and to increase in holiness, is our duty, seeing we call so holy a being our Father, who, as Peter says: Judges every man according to his works, without respect of persons. Have, therefore, your conversation with fear, in the time of your pilgrimage; and so we shall be able to stand, as Peter says: Let them that suffer according to the will of God, commit the keeping of their souls to him in

well doing, as unto a faithful Creator. Let no one understand by the phrase, "in well-doing," a salvation through good works, but a salvation with good works; good works without their being meritorious of salvation; observe, but salvation is of grace, with thankfulness towards our Lord Jesus Christ. Gal. 6: 16: still clearer, Eph. 2: 17. This I say is my advice, that we thus prepare our souls, and commit them to him, as to one that is faithful; and this with good works, without boasting as unprofitable servants, but as extremely desirous of attaining perfection. Therefore, beloved friends, we do not seek to save our life, which we lose, but we pray constantly to God for power to suffer, in order to bring it to a brave and fearless termination. Amen. Matt. 19: 21. Heb. 12: 8. 2 Cor. 5: 9. 2 Pet. 3: 14. 1 John 3: 3. Rev. 22: 11. 1 Pet. 4: 19. Luke 17: 10.

We will now adduce the example of the pious of former times. Reflect upon these pious persons, who were persecuted, hated, and put to death; by whom, and for what reason; this must be constantly done, in order, that when we become partakers of similar suffering and death, we may not think it strange, &c. 1 Pet. 4: 12.

First, the pious Abel was slain by Cain, out of hatred for his piety. Lot was grievously vexed by the sensual Sodomites, on account of his virtue and righteousness. David was persecuted by Saul, Shimei, and by his own son, Absalom, on account of his glory and his kingdom. The man of God from Judea, was threatened by Jeroboam, because he prophesied against his idols and altars. Elijah, the holy prophet of God, had to flee and was persecuted by Jezebel, on account of his prophetic miracles, which he wrought through God; besides many others who were put to death in his day. Micaiah was imprisoned by a king, who fed him on the bread and water of tribulation, because he resisted the four hundred false prophets of Jezebel, with the Spirit of God and the divine word. Uriah, a prophet, had also to flee, but was apprehended and put to death by king Joashim, on account of his message from God; namely, the prophecy against Jerusalem, and the land of Judea. Jeremiah the prophet of God, was let down by the princes into the miry pit to die, because he would not cease to preach and prophesy in the name of the Lord, &c. Zachariah, a priest's son and a prophet of the Lord, was stoned by order of the king, because he prophesied nothing but calamity for them, because they had forsaken that which is good, and transgressed the word of God. Take notice of the reasons for which they were all put to death. The three young men, Shadrach, Meshach and Abednego, were thrust by king Nebuchadnezzar into a furnace heated seven times, yet God preserved them, on account of their faith, because they refused to honor and worship the image, which the king had set up. Daniel, a highly esteemed and holy prophet of God, was cast into the lion's den out of hatred and envy,

by the worshipers of the dragon, contrary to the will and power of the king; yet he was preserved by God and released; this was done, because he publicly and independently honored, worshipped and confessed his God alone, with open windows towards Jerusalem, without being intimidated by man; and in direct contrariety to the express decree of the king. Observe, was not the pious sought for? yea, sought and found. O how all the steadfast and pious in Israel were scattered abroad, and murdered by Antiochus. Why? Observe, because they circumcised their children according to the commandment of the Lord; refused to eat swine's flesh, which was forbidden in the law. Again, on another occasion, the Jews were every where caught like wild beasts, bound hunted, dragged out, conducted to ships in order to be put to death together, and yet they were miraculously delivered by the hand of God. They were thus tormented by king Ptolemy, because they would not be constrained by him to depart from the law of God; to offer sacrifices to idols, and to adopt the manners of the gentiles. No fair reasons my friends, but so it is even now. Again, we find in the second book of the Maccabees, a cruel decree, issued by the same Ptolemy, that those who would not conform to the manners of the gentiles, should be put to death. Dan. 3: 16; 6: 11. 1 Macc. 1. 2 Macc. 6: 9. Gen. 4: 8; 19: 4. 1 John 3: 12. 1 Sam. 21: Jer. 26: 20; 38: 6. 2 Chron. 24: 21.

Some were burnt: They led two women in open derision round about the city; the babes hanging at their breasts, and ultimately cast them down headlong from the wall; observe, why? because they remained steadfast to the law of God, and had circumcised their children. In like manner the aged Eleazar was destroyed by Antiochus: Why? Because of his undissembled steadfastness, in refusing to eat swine's flesh, or to pretend that he had eat. Again, a pious mother and her seven resolute sons roasted by king Antiochus; their heads were flayed, and their tongues were cut out. Why? Because they would for no consideration eat swine's flesh. Other examples of a similar nature are found in the old testament. 2 Macc. 6: 18; 7.

The new Testament is no less replete with instances of this kind. First, John the Baptist, the forerunner of Christ, was beheaded by Herod. Why did he put him to death? Because he reproved Herod on account of an indecent and scandalous intrigue. Christ Jesus was also hated by the world, because he testified against its evil works. Yes, Pontius Pilate the judge, moved by the malice of the Jews, delivered him up, and put him to death, without cause of death being found in him. Also the apostles were frequently apprehended and scourged by the priests' council, and forbidden to preach in the name of Jesus. Why? That the name, doctrine and church of Jesus should not spread abroad, nor increase. Stephen, a giver of alms, and a pious witness of Jesus, was stoned to death by the hard hearted,

Why? Because they could not resist his spirit, wisdom and doctrine. The church of the first age at Jerusalem was dispersed and scattered abroad by the Jews, throughout all Judea. Saul, the persecutor went to and fro with letters and authority to apprehend and torture all whom he would find in this way and opinion, in order to hinder the doctrine, faith and way of Christ. In short, there were some others vexed by Herod; James he killed with the sword, and because he saw that it pleased the people, he apprehended Peter also, and gave him to the charge of four quarters of soldiers; he was bound with two chains and the doors were secured, but the angel delivered him. Let us, therefore, not think it strange as though it was something new. Acts 7: 8; 1: 4. Acts 12: 1.

In conclusion, receive my everlasting adieu and fraternal salvation. Beloved friends, brethren and sisters in the Lord, I have written this to you in humility, benevolence and love, for four special reasons: First, to give you good news, and on account of your prosperity, health and good spirits, both as respects body and soul, that you may be excited thereby, to praise God in concert with me, thanking and lauding him for all his grace and consolation, extended towards me unworthy creature, and likewise on us all. Of this consolation with which I am comforted of God, I would also impart unto you, which is effected according to your earnest desire and request, that is delicious honey, sweet perfumes, balsam, frankincense, myrrh as fruits of the heavenly paradise, to be considered by you with inward devotion as fruit, proof, sweet savor and delight. Nay, as a special sign of my joy and peace, which my experience tells me, that I enjoy in concord and unity of the spirit. O unworthy and unprofitable servant of the Lord that I am, who enjoy peace with Christ and the fellowship of his Spirit, for which he receives thanks; Rom. 8: 15. 1 Cor. 6: 17. Gal. 3: 26; acknowledging, that it is all through his compassion, faithfulness and his exceeding unmerited grace, I glory in the Lord and in his power, we have received from him, precious treasure in our frail earthly vessels; now if this remains, the excellency of the power is of God, and not of us. O not of ourselves, but by grace we are what we are.

Second, since you are partakers along with me, of a hope of consolation and recompense, and that I might by the assignation of our consolation, as in doctrine and examples of the scriptures, as partially noticed here, excite in you animation, devotion, and internal joy; also renew the contemplation of the promises wherein I manifest my kindness, love and affection towards you all, as one who remembers you in the Lord, &c.

Third and last, that I might thereby make many of you debtors, to do the same and transmit a letter to us, as a proof of your steadfast constancy in love, for which we may rejoice and console ourselves, acknowledging your sincerity towards us, by virtue of the instruction and debts that are due to

those that are in bonds; Matt. 25: 37. Acts 12: 5. 2 Tim. 1: 16. Heb. 13: 3; which we three, who are now here in bonds, would gladly receive from you; nay, with as much pleasure as the perfume of fresh roses, frankincense and myrrh from the bowers of Zion; as the wine and paradise of God, which has been done but slightly hitherto; nay, too slightly, it even appearing as if your love towards us was waxing cold; still I would not calumniate you, nor any one else, for I did not allude to necessities. O no; we thank God in the highest, and our benefactors on this behalf. Take from me in good part, every thing that is good, manifesting to me all love according to love; therefore, I earnestly pray for the will of the Lord. Let no one misapprehend my labors of love, and form an opinion of me, as though I have done this or that thing, from motives of honor or thirst for fame, to incline any one thereby to make presents, or for the sake of any carnal or earthly fellowship; O Lord it is all known to thee. Yes my beloved friends, pure love thinks no evil, yet it sees, observes and reproves, that which is evil. Of this, Annanias, Simon the sorcerer, and the fornicator, at Corinth, &c., are examples. Now beloved friends, brethren and sisters, I again commend you to God, (like St. Paul,) and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified. I salute you in the Lord. May you be strengthened, comforted and consoled in the Lord. May blessings attend you. Watch and pray. From me, Henry Alewyns, and my fellow prisoners, being full of consolation in the Lord. Given November, A. D. 1568. 1 Cor. 13: 5; 5: 1. Acts 5: 1; 20: 32. 2 Cor. 1: 4; 4: 7. Jer. 6: 22. 1 Cor. 15: 10, 58.

Yes, beloved brethren, before I finished this letter, both our beloved brothers, Gerit, Jans Dijnherder and myself, were brought before the court. We are both kept in duranee, utterly condemned; and look for nothing but death, in a very short time. O Lord, Lord, into thy hands, O faithful Creator, we commend our spirits. Amen. Beloved church of God, take care of my three dear orphans, which have neither parents, possessions, nor inheritance. Farewell, beloved children, good friends, farewell! This is an example to you all of following in the footsteps of Christ my Lord. Assist thy servants, O Lord, to the last, though they are unworthy and unprofitable. Luke 23: 45; 17: 16. 1 Cor. 10: 34. 1 Pet. 7: 21.

(To be continued.)

Mount Ararat.

The first in the list of Sacred Mountains is Mount Ararat. The first named summit in human history, it emerges from the flood and lifts its head over the water to look down on all coming generations to the end of time. Whether it was changed in that mighty convulsion which drowned the world, or whether

er its lofty peak which saw the swelling waters and marked their steady rise remained the same, we know not. At all events, the mountain looked down on the swaying world at its feet, as cities floated from their foundations and came dashing against its sides, and beheld a wilder scene than ever covered a battle-field, as it heard and saw *six generations* shriek and sink together. But whatever may have been its former history, it now stands as the only memorial of the flood. Rising like a sugar-loaf from a chaos of peaks, which gleam and glitter in the sunbeams that are reflected from their snowy sides—overlooking a sea on one side and a desert on the other, it is a grand and striking object in itself, but made still more so by the associations that cluster around its sacred top. It has seldom been profaned by human feet, but there was a time when the sea rolled over it, and nightier waves than ever yet swept the sea thundered high above its crown.

Though the immediate appearance of a flood that should submerge the world was an event that staggered human belief, yet Noah, obedient to the voice of Heaven, began his ark of safety. There is no one who does not lament that there is not a fuller antediluvian history. We merely catch the summits of events, and are told of some half a dozen things that happened, while all the rest is wrapped in impenetrable mystery. We are told that the world was drowned, but the particulars of that terrible scene are left entirely to the imagination. It is only by the declaration of our Lord, that men were busy at their usual occupations, "eating and drinking, and marrying and giving in marriage, till the flood came and swept them all away," that we get any data by which we can form any true conception of the catastrophe. Yet this short statement is worth every thing, and with it before me, I have sometimes thought I could almost paint the scene. Noah, whose head was whitened by the frosts of six centuries, laid the foundation of his huge vessel on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes; the perfumed breezes floated by, and the music of birds and sounds of busy life were about him, when he, by faith alone, laid the first beam of that structure, which was to sail over a buried planet. When men, on inquiring the design of that huge edifice, were told its purpose, they could hardly credit their senses, and Noah, though accounted by all a very upright and respectable man, became a jest for children. As the farmer returned at evening from the fields, and the gay citizen of the town drove past, they christened it "Noah's folly." Those more aged and sober shook their heads wisely, saying, "The old man is mad." Even the workmen engaged upon it laughed as they drove the nails and hewed the plank, yet declared they cared not as long as the foolish old man was able to pay. Still the ark went up, and the day's wonder ceased to be talked about. When it was finished, and curiosity satisfied, it was dismissed from the mind as a passing folly.

Yet I have sometimes wondered what people thought when they saw the beasts of the field and the forest, and fowls of the air, even the venomous serpent and the strong-limbed lion coming in pairs to that ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation.

At length, the patriarch with his family entered—the door was shut in the face of the world, and he sat down on the strength of a single promise to await the issue. That night the sun went down over the green hills beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendor and mounted the heavens. Deep within the vast building Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the song of the husbandman going to his toil, and the rapid roll of carriage wheels as they hurried past, and perhaps the ribald shout and laugh of those who expended their wit on him and his ark together. To say nothing of the improbability of a universal deluge, the idea was preposterous that such a helpless, helpless affair could outstride a wrecked world. Thus day after day passed on until a week had gone by, but still the faith of that old man never shook.

At length the sky became overcast, and the gentle rain descended—to Noah the beginning of the flood, to the world a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and general desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants sought the eminences around for safety. Yet still the water rose around them, till all through the valleys nothing but little black islands of human beings were seen on the surface. Oh, then what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak as each sought the highest point; while the living mass slowly crumbled away the last disappeared and the swift water swept smooth and noiselessly above them all. Men were heard talking of the number of lives lost and the amount of wealth destroyed, declaring that such a flood had not happened in the remembrance of the oldest

man. No one yet dreamed of the high grounds being covered, least of all the mountains. To drown the world it must rain till the ocean itself was filled above its level for miles, and so men feared it not, and sought for amusement within doors till the storm should abate. Oh, what scenes of vice and shame and brutality and revelry did that storm witness in the thronged city, and what unhalloed songs mingled in the pauses of the blast that swept by.

But at length another sound was heard that sent paleness to every cheek, and chained every tongue in mute terror. It was a far distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled all the air. The earth trembled and groined under it as if an earthquake was on its march, and ever and anon came a crash as if the "ribs of nature" were breaking. Nearer and louder and more terrible it grew, till men forgetting alike their pleasure and their anger, rushed out in the storm, whispering, "The flood! the flood!"—and lo, a new sea, the like of which no man had ever seen before, came rolling over the crouching earth. Stretching from horizon to horizon, as far as the eye could reach,—losing itself like a limitless wall in the clouds above, it came pouring its green and massive waters onward, while the continual and rapid crash of falling forests and crushed cities and upturn mountains, that fell one after another under its awful footsteps, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable, indescribable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. Oh, what a wreck was there! the wreck of two thousand years, with their cities, cultivated fields and mighty population. Not shivered masts and broken timbers, the remains of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a no-le wreck—splendid cities and towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries strewn the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep: one brow over which no breath of passion or of fear passed: one spirit whose serene trust never shook: for in the solitary ark that lifted to the heaving billows, the aged patriarch knelt in prayer. Amid the surging of that fierce ocean his voice may not have been heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled that wild

scene and Noah felt his frail vessel quiver in every timber, without one tremor himself. Upborne on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew this round sphere of ours hung and trembled—a globe of water in mid-heaven. I have often wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long-protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an upturn hill, as borne along by the resistless tide it struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the fathomless bottom. Amid this wreck and these sights, the ark sailed on in safety. How often in imagination have I pictured it in the deluge at midnight. To a spectator what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be so far up on the crest of the billow, a mere speck of flame amid the limitless darkness that environed it, and then disappear in the gulfs below as if extinguished forever. Thus the gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helpless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish the star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of the mountain on which it was to rest; and at length struck ground and ceased its turbulent motion.

Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcasses that floated on the surface furnished both food and resting-place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The tap of its snowy wing was heard on the window, and the patriarch reached forth his hand and took it in. The fierce pantings of its mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad it returned with an olive leaf in its mouth, showing that the earth had risen from its burial and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, the earth was at his feet, but how changed. Cut into gorges which showed

where the strong currents swept, and piled into ridges, it bore in every part marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of the sacrifice rose from the mountain top bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown as a warrant that the covenant should never be broken.

Baptized by the flood—consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a sacred mountain on the earth.—*Sacred Mountains.*

For the Herald of Truth.

The Day of Judgment.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 7, 8.

The apostle Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now according to my opinion the apostle had reference in the above to some coming time or event, and according to the Scriptures there is a day coming in which the Lord of hosts will destroy this wicked world with fire, and all the proud, yea, and all that do wickedly, shall be stubble." And it seems to me that a close observer of the times and the teachings of the Scriptures may be able, easily to discern that that day is not far distant. Many of the prophecies have already been fulfilled and those which are yet to come, are those which perhaps more immediately precede the day of judgment. Those days will be such as were not since the creation of the world. John in his revelation says, "Men shall seek death and shall not find it."

Now my beloved fellow mortals, we should be more earnest in preparing ourselves for the great and important event. The apostle Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness." But when we look around and behold the pursuits and character of men at the present time, it seems very much as if the people in general did not believe that they ever were to appear before the almighty Jehovah to render before him an account of the deeds done in the body, and what is so very much more lamentable is this, that we who profess to be pilgrims and strangers in this world, and Christians withal, seem with our actions to

deny what we profess with our lips. If we believe that such a time is really coming, and that it may be close at hand, we should be continually engaged earnestly and faithfully, in working in the vineyard of the Lord, and not to say with the undutiful servant, "The Lord delayeth his coming, and commence to eat and drink with the drunken." Let us continue in prayer and watchfulness, lest the Lord come in a day when we think not, or are not aware of him.

We cannot tell the day nor the hour when he shall come, though there are signs whereby we may know that the time is even at the door. The text contains an important prophecy, which the apostle desires us to notice. I do not feel myself able to explain it, yet I will try to give my idea as briefly and clearly as possible. When God created the heavens and earth and all the hosts of them, we find that he was engaged in this work six days in which he created all things. The Old Testament also, is almost entirely composed of figures and types of things and events that have come to pass, that are, and that are to come. So in like manner, it seems to me that the six days prefigure six thousand years, as the apostle says in the text, "One day is with the Lord as a thousand years and a thousand years as one day." There can be no doubt that the Almighty had some wise and good design in taking six days to create all things. As nothing is impossible with God, he could have created the same in one hour. Now then according to the text, I believe that when the world is six thousand years old the end will come. The words of the apostle Paul may also have reference to this matter, where in the fourth chapter of his epistle to the Hebrews, he speaks of the seventh day as typical of the rest which believers are to enter in.

Now, dear reader, I do not wish to be understood that I assume to know when the end shall be, for we are taught by Christ, that of "that day and hour knoweth no man," and should it even come at the time when the world is six thousand years old, none would be able to tell the day nor the hour, because no one knows exactly the age of the world. No person living can make a correct computation of the age of the world, but according to the calculations of the learned, the end of the 6000 years is not far distant. Then I say again, let us all watch and pray that we may be ready.

A. D. STAUFFER.

Ottawa, Ohio.

If you love others, they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

HOW TO HAVE FRIENDS.—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Herald of Truth.

Elkhart, Indiana, July 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 1/8 cts. on the dollar as long as gold is at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Bro. Krichbaum from near Virgil city, Missouri, writes: "I will still continue to take the *Herald of Truth*; I cannot do without it; it is the only resort we have, as we have no preaching here yet. But it will not be long, we think, as the Omish Mennonites are making a settlement here and they have a preacher with them and will soon commence to hold meetings."

Bro. Daniel Brundage, of the Bethel Church, near Tipton, Moniteau Co., Missouri, was ordained a bishop, on Saturday, May 28th.

Bro. John Krupp was ordained to the ministry in the church near Burr Oak, in Branch county, Michigan, on Sunday June 12th. 1870. May the Lord bless him in the solemn duties devolving upon him.

The Martyr's Mirror, in the German language will be completed by about the middle of July, when we expect to be ready to begin to fill orders. For the benefit of those who are willing to exert themselves to obtain subscribers, we propose to make the following offer, namely, any person sending us an order for 12 books, and making himself responsible for the pay, will get one extra copy free; the price of the Book is \$6.00 This will also apply to those who have already sent in their orders. There will also be some expense saved by taking a dozen or more books together and sending them as freight instead of smaller quantities by express.

We want agents in every neighborhood, to go to work in earnest, and sell all the books they can, as we have gone to great expense in getting up the book, and wish to sell them off as rapidly as possible, as soon as they are completed.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with 4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

Annual Conference of the Omish Mennonite Church.—It was our privilege to spend two days with our Omish brethren, during the time of their annual Conference, which, as was announced in the previous numbers of the *Herald*, was held on the 5th, 6th, 7th and 8th of June, on the premises of Christian Shantz, about two and a half miles from Arehbold, in Fulton Co., Ohio. On the 5th, which was Sunday, divine services were held both in the forenoon and afternoon, and a large concourse of people were in attendance. Earnest and affecting discourses were delivered by the ministers who were in attendance. On Monday the Conference was organized and the necessary arrangements made to proceed with the business, and also several points agreed upon. Tuesday and Wednesday were spent in the consideration and determination of various questions, while a portion of the time also was taken up with exhortations and discourses upon various subjects.

It may not be out of place in this connection to give a brief outline of the manner in

which this Conference was conducted; it may even be beneficial to those who are unacquainted therewith. In the first place, a Moderator or President with an assistant is appointed by the ministers present. These two lead the Conference and preside over it. All questions that are intended to be brought before the Conference must be written out in proper form and handed to the Moderator of the meeting or his assistant. These have the privilege to withhold any question which they consider improper or perhaps injurious to be brought before the Conference. Questions upon which they decide favorably, are then read before the Conference and the necessary remarks and explanations made, after which a committee of five persons is chosen by the Moderator and his assistant. These take the question and proceed to an apartment alone and there according to the Scriptures and their best convictions decide the question and write out the answer. When this is done they return and hand back to the Moderator both question and the answer which are read in the presence of the Conference. Each member of the Conference then has the privilege of giving his views or offering remarks upon the subject. A vote is then taken and generally the matter unanimously agreed upon. Thus one question after another is disposed of and when the work is done, the Conference adjourns.

We must yet remark that during these two days we were there, a large number of brethren and sisters were present, yet good order prevailed. The sessions were somewhat lengthy, yet it seemed there was such an interest manifested in the proceedings of Conference that none were inclined to disturb the peace and quiet of the meeting. The most kind and fraternal feeling also seemed to exist among those who composed the Conference. The spirit of love seemed to dwell there. I was indeed reminded of the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There were a large number of ministers from the different states present, and it was indeed a pleasure to us to be present, and behold face to face those whose names have been so familiar to me for so long a time. Many whose names in years gone by I used to write each month with my own hand, many whose writings were to me as household words, but whose faces I had never beheld, I was permitted here to see and converse with, and also to listen to their words of comfort and admonition.

And more than this. It seemed so as in our own church, among our own people, the style of preaching, the same truths, the same principles, the same doctrines were discussed, and I must say my heart was led out in feelings of love and affection towards them; we seem so much as one and the same people, and I hope not many years will pass by ere this may be brought to pass.

I was particularly interested in the closing remarks by the Moderator and the assistant. The first in his earnest and pathetic remarks to the young, who were so earnestly exhorted to seek their salvation in an accepted time and in the day of grace, and the second as he admonished so earnestly the bishops and ministers, then the brethren and sisters in general and last the parents and the children, all to be faithful and work for the glory of God and the salvation of their own and the souls of those committed to their care.

We feel sure that this meeting, if in the least degree faithful souls were present, was not in vain, and we believe it did much good. May God's blessing abide upon it and upon all who were present.

The proceedings of the Conference will be printed in a little pamphlet and every minister and member of the church, if they desire it, may obtain one and so make themselves acquainted with what was done.

JOHN F. FUNK.

Particular Notice.

We would again remind our friends who write to us for Books, or send subscriptions, to be particular in giving their *Post Office address*. We receive a good many letters in which the writers neglect to give the name of their post office, the county and the state; and as we cannot take time to look up the name on the subscription list and in this way find the address we are obliged to lay the letter aside, until the writer, impatient at receiving no reply, writes to us and perhaps in no very pleasant language, accuses us of carelessness and neglect, when the fault was in himself not writing out his full address. Subscribers wishing their address changed, should be particular to give the name of the office where they receive the paper, as well as the one to which they wish it sent; otherwise mistakes will happen. The following letters have been received with no P. O. address; and as soon as the persons who have written them will send us their P. O. address in full, we will promptly comply with

their wishes. Christ. Herr writes for some books, D. D., an "old reader of the *Herald*," sends us \$2.50 for subscription. Samuel Yost writes for the amount of his arrears; Abraham S. Herr for the English *Herald*; Moses Hautz sends \$1.00 for the paper, and Henry S. Stauffer desires an answer to his letter with money; but fail to give their addresses. Hence all will see the necessity of attending to these points with care.

Our Family Almanac.—Our Family Almanac for the year 1871 will be published during the next month. Orders for the same may be sent in at any time.

Correspondence.

A VISIT.

I will inform you that Bro. Henry Wisner and I left our homes on the 21st of May, for the purpose of visiting the brethren and sisters in Wheatland, Meecosta county, Mich. We went by railroad to Moorley Station, from where we had twenty miles to walk. We reached the place yet the same evening and found our friends mostly in good health.

On Sunday afternoon meeting had been appointed by the brethren, at a school-house, where a goodly number of attentive hearers were present, and there seemed to be a desire for the word of God. May love prevail and burn as the Savior says, "I am come to send fire on the earth, and what will I, if I be already kindled?" Luke 12:49. May this fire burn as among the dry branches.

We had meeting twice at the school-house and once at a private house in the evening. I feel thankful for the love which the brethren and sisters manifested towards us. We came home again safely and found our families all well, thanks be to God for the same. ABRAHAM DETWEILER.

Ye shall Reap if ye Sow.

Many years ago a band of twenty missionaries met to talk of the means God had employed to bring them to himself, when it was found that nineteen of the number traced their conversion to the Sabbath-school. What encouragement is this for Sabbath-school laborers.

We know not what is in store for those in whose hearts we strive to sow the seed of divine truth. It is enough to know that if we are faithful, our work will be abundantly rewarded. "Let us not be weary in well-doing for in due season we shall reap if we faint not."—*Am. Messenger*.

[Heavenly Father, grant that more Sunday-schools may be opened in which thy lambs may be fed.]

Emigration of the Mennonites from Europe to America.

From the last number of the *Mennonitische Blätter*, published in Danzig, Prussia, we take the following in regard to the emigration of the Mennonites from Europe to this country, in order to correct an article given in the *Herald* some time ago, taken also from one of our American Exchanges.

In the "Baltimore Weeker," a weekly paper published in Baltimore in the United States, we find several weeks ago, a literal reprint of our notice given in No. 2 of the *Mennonitische Blätter*, in regard to the emigration of our people to America, to which the editor adds the following remarks of his own:

"The number of Mennonites in West Prussia alone is about 9000. And we hear that not less than 6000! desire to emigrate. They are mostly in good circumstances, some of them even wealthy. Of those who desire to emigrate the most are farmers, in which business they take pleasure to excel. They are industrious, respectable and liberal. They soon accustom themselves to the democratic institutions of the United States, inasmuch as their religious system possesses a democratic character. Notwithstanding their opposition to warfare, the Mennonites of West Prussia manifested, during the late war in 1866, their patriotism by contributing 80,000 Prussian dollars to war purposes."

These additional Remarks, we may add, were copied by many other American papers, both East and West, which as it seems have awakened quite an active interest in regard to the matter. Of this we are convinced by the numerous letters which we have received from respectable men, from New York, Milwaukee in Wisconsin, and Franklin in Iowa, who kindly offer us their good counsel and support; also from the writings sent us by the general agent of the state of Virginia, and from another party residing at Parkerton, West Virginia, a hand book for emigrants in that state in the English language, a number of German papers, a special map, to which was also added a communication from the governor at Charleston.

Our readers here at home, will no doubt be surprised, as they have reason to be, over the intelligence contained in the "Baltimore Weeker," which with this exception that our Mennonite people are able, industrious and honest farmers, and generally speaking, in good circumstances (though not wealthy according to the American idea of the word), is entirely without foundation, and we believe that the truth requires us to make the following statement:

1. The question of emigrating to America as our communication shows, has been brought up by some, but is by no means a determined fact.

2. That there are residing in Western Prussia alone 9000 Mennonites is correct, but that 6000 of their number are determined to emigrate has so little truth in it

that one is inclined to consider it as an American folly. The truth of the matter is that there are only a small number of families who really have any intention to emigrate to America. The emigration to Russia also has until this time taken only a comparatively small number of families from our midst, and it is hardly probable that very many will emigrate during the coming years. The great majority will not probably leave the homes so dear to them, and after the repeal of the act granting them exemption from military duty, they will undoubtedly, with the favors still granted them by the king comply with the demands of the government.

The statement that our church here, in 1866, voluntarily contributed to war purposes, 80,000 Prussian dollars is entirely without foundation. To admit the truth we must say, that from our side not a single copper was given. What was done in that year is this, that about 2000 Prussian dollars, if we mistake not, were offered to, and accepted by the Victoria Society, for the benefit of the sick and wounded.

So much for the information of all concerned. With the hopes that this statement may reach them also, we desire to express our heartfelt thanks to the worthy friends who have favored us with their communications; for the friendly interest they have manifested in this matter, and we hope we may yet have time to answer them by our own hand.

We may yet remark that Prof. v. d. Smissen of the Educational Institute, of Wadsworth, Ohio, has, upon our request, given us some very valuable information for those who wish to emigrate, and we are prepared to communicate the same to any who feel interested in the matter. The same may also be obtained of John Penner in Pr. Koenigsdorf.

We wish also here to add a very friendly letter, which contains very excellent advice, written from Milwaukee, Wisconsin.

March the 4th, 1870.

Beloved Sir, In your paper I see that in consequence of the Prussian military laws, a number of Mennonites are willing to emigrate and settle in North America.

Inasmuch as my first true friends and benefactors, when 23 years ago I came to this country a poor youth and sick, were Mennonites in the state of Ohio, who treated me as a brother and a friend, and not as a stranger, I still retain a special love for these people and their plain and simple yet earnest manner of living. The theology which I learned at home, would not permit me to fully unite with them, but their manner of living and their kindness towards me, can never escape my memory.

This induces me to communicate to your brethren who may wish to emigrate my counsel and advice based upon 23 years experience.

1. If it is necessary to emigrate, all should go together in a body, and not each individual family alone.

2. Do not trouble yourselves with German farming implements and other utensils, as these things are much better and more practical in this country.

3. Do not allow yourselves to be packed into small overloaded ships by German ship-brokers in order to save a few dollars.

4. Try by all means to secure a guide who is well versed in the language and acquainted with the condition and manners of this country.

5. Choose yourselves homes in the milder climate of Western Missouri or Kansas.

6. Select a place where you may be able to make a large settlement without being compelled to buy individual farms at high prices.

7. Let the wealthy brethren bring the poor with them, as in a new settlement you will not have any surplus of laborers, so that the expenses of the passage may in the course of a few years be paid back in labor.

8. Be careful in making purchases of land that you obtain good titles.

Finally, leave your native land with thankfulness towards God, and enter this country with the prayer that he may continue his aid.

I wish you all God's blessing.

B.

On the 25th of April, a meeting was held in Pr. Koenigsdorf in the church on the little Marianburg Bank, at Bishop John Penner's, which was attended by a large number of bishops and ministers of our church, whose principal purpose was to take into consideration the question of emigration. They however did not come to any definite conclusion, inasmuch as no great inclination to emigrate seemed to manifest itself among those present. Neither did the matter of sending a deputation to select a proper place to settle, find the expected support in regard to the meeting of the traveling expenses of the same. On the 3rd of May a meeting was held in Kozelitzki, near Marienburg, the minds of which are directed towards Russia, and two persons were chosen to go to Poland and Russia and select a proper place for a settlement. The parties chosen are Bishop Ewert from the Nieschewker Menn. church and brother Dyck from the Rosenort church.

For the Herald of Truth.

VISITING.

What we mean by visiting is well understood by every reader of the *Herald*. It is a general custom among the people of this country. Little children rejoice when they are permitted to visit their playmates, or when they receive visits from them. Relations, friends and neighbors visit each other in order to make themselves acquainted

with each other's circumstances and prosperity, or to comfort one another in trouble and trial. Fellow Christians visit each other, or meet together when they can edify and encourage one another on their journey through this vale of tears. Ministers from distant churches often visit other churches, and this makes a favorable impression; although they being nothing new, and according to the Apostle's words, "Always speak the same things," it only so much the more confirms the truth. These visits are looked upon with favor everywhere, for when it is known that a distant visiting minister is to preach upon a certain time, at a certain place, the house is generally crowded.

Such visits are not at all objectionable, if made in the right spirit. The Psalmist says, Ps. 27: 4, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire (German translation, to visit) in his temple." Indeed visiting is required of us, Matt. 25: 36, 43' and is itself considered as a service unto God. Jas. 1: 27. We always rejoice when a long expected friend visits us, or if a brother or sister comes to us unexpectedly.

We cannot however always visit each other as we would desire. All sorts of difficulties are often in the way. Sometimes we live too far from each other, and have not the means to make a long journey, or sometimes our business or labors, or bodily infirmities prevent us. But God has bestowed upon us wisdom, and given us the means, and the art of writing, so that we can speak with each other and reveal our thoughts and desires to one another, though we are far apart. The apostles also made use of this means when they could not visit the brethren personally, especially did the apostle Paul use this means to a very considerable extent.

It is often just as agreeable and makes us feel as happy to receive

a letter from a friend as a visit, if the object is not alone for the purpose of entertainment, as it was with Martha, when Jesus paid her and her sister a visit.

In our day we have yet another means by which with very little expense we can speak to many, namely, the art of printing. The *Herald of Truth* makes its monthly visits to all who desire it for the small sum of one dollar a year. To entertain a friend on a single visit, often costs a great deal more than this, though if he is a true friend, he will say like Jesus did to Martha, as she was careful about so much serving, "Martha, Martha, thou art careful and troubled about many things." Mary who sat at Jesus' feet to listen to his blessed words chose that better part. Through a single number of the *Herald*, many friends speak to us, and yet a great many more are instructed, comforted, encouraged and warned of dangers, and these are our best friends who tell us of our faults, but wiser are those who thereby are led in better ways.

Stevens, Pa.

P. S.

The Great Mystery.

The body is to die; so much is certain. What lies beyond? No one who passes the charmed boundary comes back to tell. The imagination visits the realm of shadows—sent out from some window in the soul over life's restless waters, but wings its way wearily back, with an olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in the heaven, yet breathes no secret of the ethereal wilderness; the crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no message and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Between this and the other life is a great gulf fixed, across which neither eye nor foot can travel. The gentle friend, whose eyes we closed in their last sleep long years ago, died with rapture in her wonder-stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart, but her lips were past speech, and intimated nothing of the vision that enthralled her.

Rest for the Soul.

"There remaineth, therefore, a rest to the people of God. * * * Let us labor therefore, to enter into that rest." Heb. 4: 9, 11.

This rest is promised to only those who keep the commands of God, and the faith of Jesus Christ—to those who do the will of their Father which is in heaven. Christ says: "Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls." Matt. 11: 28, 29. Sinner, this rest is for the soul, and is worth seeking for. We have but a few days here on earth to spend, and why not employ our time in God's service, that we may enter into that rest? Those who die in their sins will be doomed to misery and woe, where they will be tormented day and night. When the rich man saw Lazarus in Abraham's bosom, he begged for a drop of water to cool his tongue (for he suffered great pain), and for some one to go and tell his brethren to avoid this place of torment. He was told that they had "Moses and the prophets," and if they would not hear them, neither would they hear if one of the dead should arise. It appears he was denied of every thing. Oh! how much should we be interested in this life, knowing that such will be our case if we will not take warning. But how many are there of the world, that do not take heed to themselves. Some may not meditate enough upon these important matters to know what they are exposed to in the future. Again others may think:

"I'll turn to God when I get old, And he will then receive my soul."

How many thought they would turn to God before death would come, but delayed until it was too late! Awful to think that such must be banished from the presence of the Almighty! You who delight in sin and folly are occupying dangerous ground. If death should call you away, what would be the consequence? It would indeed be lamentable. Where God is, you could not come. O Sinner! do not procrastinate any longer, but come to Christ "and you shall find rest for your soul." What a blessing when we become weary of this life, and feel to retire from this world and its sinful ways and actions, and to devote ourselves to God! It fills our hearts with gratitude, calms the troubled mind, and gives peace and rest to the soul. Brethren and sisters, let us use all the influence we possess to convince sinners "of sin, and of righteousness, and of the judgment," that they may turn to the Lord and seek an interest in him. How rejoicing when sinners enlist under the banner of King Immanuel, to make preparations for the welfare of their souls.

Now sinners, dry your tears;
Let hopeless sorrow cease,
Bow to the scepter of his love,
And take the offered peace.

—Christ. Fam. Comp.

IMPRESSIONS.

The coming and going of the thoughts of the mind, the mysterious manner in which they sometimes break in upon us, fill us with inquiring wonder. But when we ascend to the spiritual, how greatly is that wonder increased: "Often deep spiritual impressions come most unexpectedly. It is night; the toils of day are over, and the man has retired to rest. All is dark, lonely and silent around him; the doors are fastened, and with conscious security, he sinks into repose. But, see! a vision approaches; it halts right before his eyes; it illumines midnight with its brightness; it breaks the silence with its voice, and delivers a message from the Everlasting. What a symbol is this of a spiritual thought! It often comes into the chamber of a man's soul at night on his bed, breaks his slumbers, and shakes his spirit to its center. Nothing can exclude it—no walls, gates, bolts nor locks can shut out a thought. He who made the mind knows its every avenue, and can reach it whenever and however he pleases."

Quench not the Spirit.

If a party of Arctic explorers, after a long, perilous march through driving snow-storms, were to find themselves under the lee of a rock or an ice-hummock for the night, how carefully would they draw forth the single match or bit of tinder that was to keep them from perishing. All depends on that one match. How they hover round it to protect the first faint flicker from the gale. "Be careful, be careful," says the anxious leader, with suspended breath, as he watches the spark light into a little blaze, and the blaze slowly creep up until it takes hold of a dry faggot, and begins to ignite the heap of drift-wood. To put out the flame is suicide. To fan it is the first instinct of self-preservation. And when the seed of fire has grown into a crackling flame, illuminating rock, and ice, and fur-clad men with a ruddy glow, they all thank God that no careless hand was permitted to quench the fire on which their lives depended.

It is God's goodness to men to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look above to himself; he beats them from all shores that he may bring them to the rock that is higher than they.

Steady pure and holy walking if you would have your confidence firm, and have boldness and joy in God.

Look upward for the grace needed now, and forward for the rest that remaineth.

Guilt upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

Unspeakably Glorious.

Glorious was the scene when Enoch was translated; or when Elijah's chariot of fire and horses of fire appeared in the whirlwind and took him to his glory; yet more glorious was the scene when, surrounded by his disciples, the risen Savior slowly and majestically ascended by his own glory, before them, while blessing them, and a cloud received him out of their sight. How unspeakably glorious, then, will be that full result of his resurrection and ascension, when crowding from every country, in glorious resurrection bodies shining as the sun at one and the same moment, the myriads and myriads of his saints, of every age, are all gathered into his presence; where is fullness of joy, and are ever with the Lord.—*Bickersteth.*

Three Important Things.

Three things to love—Courage, gentleness and affection.

Three things to admire—Intellectual power, dignity and gracefulness.

Three things to hate—Cruelty, arrogance and ingratitude.

Three things to delight in—Beauty, frankness and freedom.

Three things to wish for—health, friends and a cheerful spirit.

Three things to pray for—Faith, patience and purity of heart.

Three things to avoid—Idleness, loquacity and flippant jesting.

Three things to govern—Temper, tongue and conduct.

Three things to think about—life, death and eternity. *Selected.*

Walking with Jesus.

"I want to live like one of Jesus' children," said a young girl to her teacher; "but it seems to me I don't know how. I thought I had given my heart to him, and yet every now and then I wake up to find that I am not doing as I ought. He's so far off. How can I make him seem nearer?"

"When you are at school, or away from home, do you not often think or speak of your mother?" Asked the teacher.

"Why, certainly; every hour in the day, I suppose," replied the pupil, wondering at such a question.

"Do you recollect what is said about the disciples as they went from Jerusalem to Emmaus?"

"I don't think I do."

"Then turn to the last chapter of Luke, and read from the thirteenth verse."

"Ah, there is your answer," interrupted the teacher, as the fifteenth verse was read. "If we would have Jesus walk with us, we must have him in our thoughts and on our lips."—*American Messenger.*

PEACE.

Most brilliant theme of purest love
Thy praise is sung by hosts above,
Thy boasted worth
Of heavenly birth,
Thy gentle spirit like the dove,
Meekness brings forth.

Delicious fruit of Paradise,
Offered to all without a price,
To heal our woes,
Disarm our foes,
When thy prevailing friendly voice
Doth interpose.

No proud revenge, nor strife nor wrath,
Nor lurking ambush in thy path,
Nor war's alarms,
Nor clash of arms,
Nor mighty conquests, o'er thee hath
Alluring charms.

Compassion rich thy bosom fills,
Whence philanthropic dew distills,
Thy soothing tale
Our fears dispel,
Great antidote for human ills,
With us come dwell.

Poes on every side are pressing,
Surge on surge our soul distressing,
Night, morn and noon
Haste peace, haste soon!
Thrice welcome—earth's greatest blessing,
And heaven's sweet boon.

JAMES MARTIN.

Impelled by Love, to Follow Jesus.

The followers of Plato, Aristotle, and Bacon, are not supposed to be influenced by any personal attachment to those philosophers. But the followers of Jesus are not merely admirers of his teachings, but lovers of himself. Christianity is not a creed, but a devotion; not a mere approval of a theology, but intense affection for Christ. The assent of the intellect may suffice for the adoption of an intellectual system; but much more is required to secure a persevering course of sacrifice and toil. There must be heart-impulses, as well as logical convictions. The gospel may be theoretically understood, defended, applauded, and yet fail of curbing our unholy propensities. The path by which Jesus leads may evidently be that of wisdom, yet without love to the Guide we shall be unwilling to encounter its toils. It was to secure this attachment that the Son of God became incarnate. His life among men, his toils, sufferings, and death, are calculated to secure that love which is the only adequate counter-action to the power of sin. He still exists. He still, in spirit, is among us. He is still what he was, and equally deserves our warmest affection. Unless in answer to the vital question, "Lovest thou me?" we can reply, "Thou knowest all things, thou knowest that I love thee," we shall be satisfied with viewing through the eye-glass of the intellect the road by which his people travel, but we shall ourselves refuse to walk in it farther than we can go without inconvenience. Love alone will prompt us to climb its rugged precipices, and wade its deep tor-

rents; to surmount its toils, endure its privations, and conquer the many foes by whom its whole course is infested. Multitudes turn back because, though admiring Christianity, they do not love Christ, and therefore have not a sufficient motive for following him in rough and dangerous places. The motto on the banner of these pilgrims who do press forward is, "The love of Christ constraineth us." This is the motive of all true obedience: "If ye love me, keep my commandments."

Pennsylvania and the Indians

A national example of a refusal to bear arms has been exhibited only once to the world; but that one example has proved all that humanity could desire, and all that skepticism could demand in favor of our argument. Pennsylvania was colonised by men who believed that war is absolutely incompatible with christianity, and therefore resolved not to practice it. Having determined not to fight, they maintained no soldiers, and possessed no arms. They planted themselves in a country surrounded by savages who knew they were unarmed. Plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. But these were the people who possessed their country in security, whilst those around them were trembling for their existence. This was a land of peace, whilst every other was a land of war. The conclusion is inevitable, although it is extraordinary—they were in no need of arms because they would not use them. These Indians were sufficiently ready to commit outrages upon other states, and often visited them with that sort of desolation and slaughter which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbearance. "But," says Clarkson, "whatever the quarrels of the Indians were with others, they uniformly respected, and held, as it were, sacred, the territories of William Penn." "The Pennsylvanians," says Oldmixon, "never lost man, woman, or child by them, which neither the colony of Maryland, nor that of Virginia could say, no more than the great colony of New England." The security and quiet of Pennsylvania was not a transient freedom from war, such as might accidentally happen to any nation. She continued to enjoy it "for more than seventy years," says Proud, "and subsisted in the midst of six Indian nations without so much as a militia for her defense." "The Pennsylvanians," observes Clarkson, "became safe without the ordinary means of safety. The constable's staff was the only instrument of authority amongst them for the greater part of a century; and never, during the administration of Penn, or that of his proper successors, was there a quarrel or a war." And when was the security of Pennsylvania

molsted, and its peace destroyed? When the men who had directed its counsels, and who would not engage in war, were outvoted in its legislature; when they who supposed that there was greater security in the sword than in Christianity, became the predominant body. From that hour, the Pennsylvanians transferred their confidence in Christian principles to the confidence in their arms; and from that hour to this, they have been subject to war.—*Dymond's Essays on Morality.*

God's Presence With Us.

Our common labor, and even our pastime, should be engaged in under a deep, abiding sense of God, as present, beholding, desiring in his heart of love our highest welfare, and ready in all such ways as may seem good to him to promote it. So far from this being an unpleasant restraint, or adapted in any way to mar our pleasures, as some may suppose, it enhances them; provided only that the heart is right toward God. Such is the effect, as all understand, of the presence of a beloved companion or friend. And why not in a still greater degree, when our best and most warmly loved friend is apprehended as present.

To act as in the presence of God insures a proper carefulness on our part to please him. We dismiss all hard thoughts of our neighbor or brother. We forbear sharp criticisms upon slight deviations from rectitude and slanderous utterance, and have our speech pervaded by charity. Temptation is robbed of its power to harm us, and victory is made easy. In the words of a distinguished writer on practical Christianity, this is a "sovereign remedy" against temptations. And it makes our most common acts acceptable before God. Says Fenelon, "Whoever walks as in the presence of God in the most indifferent things, does not cease to do his will, although he may appear to do nothing of much importance." The aged and the feeble may seem to themselves, and to others, as living an almost useless life; but if they speak and act habitually in this manner, doing what they are able, there is doubtless acceptable service to God. Let no one who thus lives, for one moment give place to the disheartening idea that he lives in vain. It is no way improbable that God is using his influences in accomplishing his designs of mercy to a much greater extent than he has ever imagined. Life after this pattern has a dignity even in the lowly, which must be wanting to those in the highest positions who live without God in the world.

But to live after this fashion is by no means a thing of course. There must be a faith, which is the evidence of things not seen, which takes firm hold of Christ, unites the soul to him, and receives of his fullness. Such a faith connected with proper care and effort, will make this easy and delightful.—*Advance.*

Children's Column.

Answer to the Question, "What Is It" in No. 68.

The tree was the world; God was the gardener; the seed planted was the creation of the Earth; the first two leaves were Adam and Eve; the next two leaves were Cain and Abel. The limb that bore good fruit was Noah and his three sons; the limbs cut off, were the people destroyed in the flood; then Noah's descendants also became wicked in a short time, but God had patience with them, and tried in many different ways to make them holy, but all in vain; they would go on with their evil ways, notwithstanding all he could do. Then the gardener grafted the tree. So God sent Jesus Christ to save the world. "Then God said, I will not always strive with this world and if it again becomes unfruitful I will destroy it."

CYRUS KEHR.

Avoid the Net, Boys.

Come here, boys—let me speak to you. Where are you going? I heard one of your company say, "Come, let us go down to the saloon and get some beer;" is it there you are going? Hold on a moment; that is a bad place for boys. I have known a great many boys begin at the saloon or liquorshop, and end in State's prison. Did you ever see the fisherman cast a net and draw in the fish? How the fish dive and flop and try to escape, but can't! Did you ever see birds caught in a snare or net? If you have seen pigeons in a net, you have noticed how they try but can't escape. Listen to what the Bible tells you: "As the fishes are taken in an evil net, and as the birds that are caught in a snare, so are the sons of men snared in an evil net." Every liquor saloon or rumshop is a net or snare; if you go there you are in danger of being caught. Shun it—keep away. If you begin drinking beer, you will soon want still stronger drinks, and once started on this track, no one can tell where you will end. But if you never taste a drop of intoxicating liquor, we all know where you will end—you will end sober men. How easy, then, to escape becoming a drunkard, to wit, by never drinking a drop of intoxicating liquors. Avoid the ale, the beer, the lager—don't begin, and you will never get into the net or snare. Think of five hundred thousand drunkards in America, all caught in the net. Some try as hard as do the poor fishes to escape, but in vain. Avoid the net, boys, avoid the net! Is the cry of an old sentinel. Listen to the note of warning—keep away from the dram-shops.

A poor drunkard tried to borrow five dollars of me a few months ago. He wandered around in drunkenness, and not ten days later was run over on a railroad track and killed. I knew him when a bright, promi-

sing boy. But he went to the rum-shop, was caught in the snare, and in an evil hour ruin came suddenly upon him. Keep out of that net!—*Benjamin Joy.*

SIN NOT.

My little children these things write I unto you, that ye sin not. 1 John 2: 1.

My dearest little children,
I write these things to you;
That you in all your actions,
Be careful what you do.

But do you little children,
Who in the Herald read;
Know what sin means when of it,
You chance to hear me speak?

Perhaps some one may answer,
I know it very well;
Because I hear my Parents,
Of such things often tell.

But now whilst some are taught it
Some doubtless cannot tell
To such I wish to tell it,
For all should know it well.

'Tis sin my little children,
To lie, to swear, or steal;
No doubt the child thus sinning
Must quite unhappy feel.

Would you my child be happy
Oh then be good to all
Be kind to those around you
And prove your love to all.

Do not forget my children
Your Parents to obey
Tis sin to disobey them
Then do what they shall say.

Thus God will dearly love you
Will hear your songs of praise
Will also hear your prayers
And bless you all your days.

And then at last to glory
Will take you when you die
Where all are good and happy
To all Eternity

DANIEL BRENNEMAN.

Harvest Time.

The time of harvest is here. The "fields are white already to harvest. And he that reapeth receiveth wages." How kind the Lord has been to us again; nearly all over the land the beautiful wheat-fields are waving with the golden grain, ready to harvest. And if the people were careless and lazy, and did not cut and gather it, it would do us no good. But in time of harvest, every one who has a field of wheat goes into it with all his might to cut and secure it; and it is right too, that people should be industrious, and try to secure that which God gives us for the sustenance of our bodies; and, Oh, how thankful we should feel towards him when he has blessed us with a rich harvest. In this men are wise, to gather what God has given them to sustain their bodies; but how foolish they are in regard to gathering something to sustain their souls! Our bodies will soon

die, and lie in their graves, but our souls will never die. God has given us a harvest for our souls, that we may gather fruit enough to sustain us throughout eternity—he has given us his holy Word, wherefrom we may gather rich and luscious fruits, which we may enjoy after our bodies have died, and which will afford us unspeakable pleasures that will have no end.

This life is the time of harvest for our souls; and if we are careless and lazy, and do not labor to gather the rich fruits of the Bible, the harvest will end, and our souls will have to famish with those of the wicked and slothful, in that place of darkness and distress, away from God, away from Jesus and the holy angels, and away from all our dear friends who have loved and obeyed the Lord and kept his commandments.

My dear little friends, will we not all try to be industrious in this beautiful harvest time which God has given us to gather fruits for our souls? that we may have something to enjoy after we die and leave this wicked world. And as our harvest time may end in a few days, we should be the more earnest, for fear it may end before we are ready. Let us ask God to strengthen us, that we may work the harder, and that when he comes to take us away we may all be ready. Then in those beautiful mansions in heaven, we may all be together never more to part. Farewell my little friends: be obedient to your father and mother; be kind to one another; read often in the Bible; think often of, and write little letters to

For the Herald of Truth.

Advice to the Children.

I see, in looking over the *Herald*, that quite a number of children read a chapter and learn a verse from the Bible every day.

Now my dear young friends, did you ever think or ask yourselves the question, Why Brother Henry, who does not know you, and never saw you, wishes you to read the Bible, and is willing to give you something for doing it? Can he in any way have benefit or profit to himself in this? No, I think not; I can see only one motive in this, and that is love to you, love to your parents, and above all, love to God. Now, dear young friends, here is another question. Do you love your kind friend, do you love your parents, your Bible, and above all your God, whose great mercy, goodness and love is at all times extended over you? Are you always trying to be good? I once noticed a motto in a school-room that made a deep impression on my mind; it was this: "Always good, always happy." How many sleepless hours, how much heart aching sorrow, grief and sadness could be avoided if we only always would be good.

God in his goodness has provided for all our wants; but there is some work left for us to do; we cannot expect a harvest unless we prepare the ground and sow the seed, this is all we can do, as the poet says:

"The farmer plows and sows his field,
'Tis all that he can do;
He cannot make the dry seed grow
Nor give it rain or dew."

When the ground of the garden is well prepared, and good seed and pretty flowers are planted in it, the work is not done; for if it is not well tended, the weeds will soon grow up higher than the good seed and ruin it; so with the young garden of the mind, it requires cultivation, or in other words, education. The young mind is inclined to grow weeds, and if they are not rooted out they will stand in midsummer with the good seed and pretty flowers, crushing and destroying them. Sad indeed is such a garden to look upon. Let not such be your situation my dear young friends. Pull out the weeds when they are young and weak, for you know that when they are small they are easily pulled up; but when they grow large and get so strong rooted it is much harder to pull them up. I mean the weeds called lies, swearing, stealing, anger, hatred, unkindness and many more of the same kind. Keep them all weeded out, so that in midsummer you will have good fruit and pretty flowers. Your parents will then feel happy and well rewarded for all the care and labor they had in bringing you up. And you in return will feel happy for the care and labor you had taken to keep yourself from evil habits. One thing more: Use the Bible for your instrument to keep the garden of your heart from evil; it will point you to the mansions above; follow its directions and teachings, and it will lead you to heaven and eternal happiness.

JOHN BUCKWALTER.

For the Herald of Truth.

Evil Habits.

The young are surrounded by many temptations and bad influences, which very often lead them into evil habits, that are not only hard to get rid of, but leave a stain upon the moral character which can perhaps never be entirely blotted out.

Young men and boys frequently fall into the habit of using tobacco: a practice that has a bad influence and evil associations; it is an injury to good health and hinders the vigorous exercise of the faculties of the mind. It weakens the intellect, depraves the taste, corrupts the appetite, degrades the character, and may finally shorten life; which is certainly wrong, if not actual sin, to indulge in such a useless habit, that does no good, and has a tendency to destroy health, happiness and life.

Using strong drink and intoxicating liquors, is another evil habit, that the young should carefully guard against. It is hard to believe how many children are every year, left destitute and friendless, with no opportunities for learning what is good and noble, because they are the children of a drunkard. The young, I would advise to

be cautious, and say to them, "Touch not, taste not, handle not the unclean thing," for it will make your life sad and wretched and your end miserable.

Pride and fashion is another evil that needs to be checked; fine dress or elegant garments, can make no one wiser or better or happier. Shun in your youth the fashions of the day, that they mislead you not, that in after years you may rejoice over the victory.

Children should love their parents, be obedient to them in all things, and go with them to meeting, where quietly, they should be attentive during the services of singing and prayer, and listen to what is said by the minister. The singing, the prayers and the preaching, is for the young as well as for the older people. Children and young people should strive to keep away from bad influences, and I hope none who read this will ever think of indulging in, or practising any of the bad habits I have mentioned, or in any way bring upon themselves shame and disgrace.

Hoping to write again for the children some other time, and expecting if life and health are granted me, to see some of them; though if it could be, I would like to see them all; for it makes my heart rejoice, to see the children, and the young people in the house of worship, where I can address them from the pulpit on the great subject of the soul's salvation.

From your Friend, JONAS BLOUCH.

A Mother's Prayer.

A Christian mother to whom God had given nine children, was called to die while yet her children were all out of Christ. The mother had been faithful to her trust. She had set before her children a godly example; she had sought to instill right principles into their minds, and often had she consecrated them to God in prayer. She passed away, committing her loved ones to her covenant-keeping God, resting in the assurance that in his own good time he would bring them up out of the horrible pit and miry clay, and set their feet upon a rock, and establish their goings; and this faith God honored. All the nine children became Christians, and members of Christ's family an earth;

Said one of these children, recalling the way in which he had been led to Christ, "I thank God that he gave me a praying mother."

Happy the son or daughter to whom is bequeathed the rich legacy of a mother's prayers.—*Selected.*

Letters from the Children.

[The following two little letters were sent in several months ago, and were laid in the drawer and overlooked until this month. I beg of my little friends to bear with me, and I will try to do better hereafter.]

Dear Brother Henry, I am a little girl nine years old, and a reader of the *Herald of Truth*, I have commenced to learn a verse and read a chapter every day, and I will try to continue doing so to the end of the year.
EMMA LANDIS.

Dear Brother Henry, I am a boy of eight years old. I love to read the Bible, and I also read in the *Herald of Truth*, and I find in it many things that I like; I read in it that you wished the children to write to you, and so I thought I would write to you these few lines
AMOS C. VAN TASSEN.

Children's Task.

The Children's Task for August will be the 8th and the 103 Psalms.

Married.

On the 26th of May, in Putnam county, Ohio, by C. Raabe, CHRISTIAN N. SHENK, and CATHARINE BRENNEMAN, both of the above named county.

On the 26th of May, in Cedar county, Missouri, by Samuel Yoder, LEXIE BUSH, and BARBARA KAON, both of Hickory county, Missouri.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 29th of April, in Kent county, Mich., of dropsy, MEXSO, son of Isaac DETWEILER, aged 11 years, 10 months and 20 days. He was buried on the 1st of May, on which occasion, Henry Wismer and Samuel Sherck preached funeral discourses. Before he died, he told his mother not to feel so sad over him; he bade the family farewell, and said to his father he should pray and thank, and then died. Let us remember his advice.

ABN. DETWEILER.

On the 19th of May, in Branch county, Mich., ALICE, daughter of T. J. and M. LANK, aged 1 year and 30 days. She was buried on the 21st at Pleasant Hill burying ground, on which occasion discourses were delivered by Bro. C. D. Beery and Bro. A. S. Friemser, from Luke 12th and part of the 40th verse, "Be ye therefore ready also." It was hard for the parents to part with the dear child. They are the parents of three children, two of whom have now, as we hope, fallen asleep in Jesus, for he says of such is the kingdom of heaven. Therefore they need not mourn as those who have no hope.

Alice and Franky have gone to rest; They are numbered with the blest.

Parents, do prepare to meet,
So that when this life has fled,
We may meet in heaven yonder,
Where no farewell tear is shed.

In Elkhart county, Ind., on the 28th of June, of consumption, JOHN JAMES, aged 46 years, 6 months and 28 days. Funeral services were conducted by J. F. Funk and Daniel Brenneman, from 1 Cor. 15: 55, 56. Bro James evidently died in the triumph of a living faith, through which he was prompted to remark repeatedly to the exceeding joy and comfort of the family and friends, "I am not afraid to die." He, like all

and daughter of Tobias Kreider of Lancaster county, Pa., deceased many years ago, aged 73 years and 17 days. For many years she has been a faithful member of the Mennonite church, and no doubt rests from her labors. She was the mother of ten children, six sons and four daughters, of whom eight are still living. She was buried on the 23rd. Funeral discourses were delivered by Bro. Hirstein and the writer in German from Job 19: 26, 27, and by Peter Connelson in English.
JOST BALLY.

On the 9th of May, in Lee county, Iowa, of consumption, MAGDALENA, wife of John GOLSCHMIDT, aged 37 years. She was buried on the 11th. Funeral discourses were delivered by Peter Shantz from Jn. 5: 21—23, and by Christian Grabill, from 2 Sam. 22: 47, in German, and by Samuel Pickard from 1 Cor. 5: 13, in English. She leaves a husband and four children. She was a member of the Omish Mennonite church upwards of twenty years.
PETER SHANTZ.

On the 22d of May, in Berlin, Ontario (Canada), of gravel and palsy, ISAAC Z. HUNSICKER, formerly from Skipack, Montgomery county, Pa., aged 67 years, 3 months and 25 days. He was buried on the 24th. Funeral discourses were delivered by Bish. Joseph Hagey and Abraham Weber from Is. 39: 5, 6.

On the 26th of May, in Woolwich, Canada West, of fits, SARAH, daughter of John and Betsy TROXEL, aged 1 month and 23 days. She was buried on the 28th. Funeral discourses were delivered by Bish. Joseph Hagey and Enosh Detweiler, from Matt. 18: 2—5. Both the above were buried at Eby's burying-ground, near Berlin.
J. C. HUNSICKER.

On the 20th of June, in Elkhart county, Ind., of consumption, CATHARINE, wife of Abraham G. COFFEY, and daughter of Joseph Kindig, aged 24 years, 4 months and 11 days. She was buried at Yellow Creek burying-ground, followed by a large concourse of relatives and friends. Funeral services were conducted by John Brown and Daniel Brenneman, from 1 Cor. 15.

Several months ago, according to her request, she was baptized and received into the church, and manifested much of the "patience of saints," submitting in her afflictions with meekness and christian resignation to the will of her heavenly Father, and expressed her desire to depart and be released from the sufferings and sorrows of earth, and repose in the bosom of her Savior whom she acknowledged as her Lord and God. We have reason to hope that she dwells with him now in the rest prepared for the people of God.

Farewell husband, God has called me,
Weep not for me when I'm gone,
But prepare to meet me yonder,
When thy christian course is run.

Farewell parents, I am going
Home to dwell with Christ above,
Where no pain nor sickness enters,
And where all is joy and love.

Farewell brothers, farewell sisters,
Hark! the Savior calls you now,
Do not despise the invitation,
Turn and make the solemn vow.

Seek your soul's salvation early,
So that when this life has fled,
We may meet in heaven yonder,
Where no farewell tear is shed.

In Elkhart county, Ind., on the 28th of June, of consumption, JOHN JAMES, aged 46 years, 6 months and 28 days. Funeral services were conducted by J. F. Funk and Daniel Brenneman, from 1 Cor. 15: 55, 56. Bro James evidently died in the triumph of a living faith, through which he was prompted to remark repeatedly to the exceeding joy and comfort of the family and friends, "I am not afraid to die." He, like all

true believers, knew whom he had believed, and was persuaded that he was able to keep that which he had entrusted unto him. He leaves a wife and six children, four sons and two daughters, to mourn the loss of a kind husband and father.

Our brother has gone to his home,
In the mansions prepared for the blest.
Where sorrow no more shall be known,
For "there are the weary at rest."

DANIEL BRENNEMAN.

Letters Received.

Jos Detweiler, John S Good, Jost Bally, A J Sangree, J C Hunsicker, Jacob Yoder, J Stucky, A G Beery, D Christophel, J Shantz, J Wideman, J B McDonald, Cyrus Kehr, J Neuschwanger, E R Miller, H Fletcher, D L Forry, J Kreyenbild, Jacob Sutter, S Rothrock.

MONEY LETTERS.

A—Chr B Albrecht \$1 50; Jos Ashleman \$3; J U Amstutz \$2; John Albrecht \$1 35.
B—C Berninger \$3; J E Brubacher \$1 10; M Brothers \$7; Simon Baehler \$7 20; J M Blosser \$1 25; Noa Bechtel \$1 50; H H Blaser \$1 35; Fannie Barnes 50 cts.
C—C B Court \$1; A B Clemence \$3 25.
D—Abm Detweiler \$3 35.
E—Samuel Beery \$1 25.
F—A M Fritz \$2 60.
G—Samuel Guengerich \$2; Jos Gerber \$1 50.
H—Samuel Hirstein \$2 30; Andrew Hershey \$6 25; S Headings \$2 30; H Heatwole \$1; Amos Herr \$2 50; Christian Herr \$2; D Harnish \$1 50; G Hildebrand \$1; H Hildebrand \$1.
I—D H King \$1 50; Wm Krupp \$3; C Kauffman \$2; Mary Kratz \$1; Isaac Kauffman \$3; M Kapp jr 25 cts; C F Kennel \$1 25.
M—Christian M Metz \$1 10; Martin Miller 10 cts; J Markley \$6; J McCarty \$1; Jacob Miller \$4; Geo Mumaw \$1.
N—J N Nice \$1 50; E N Nissley \$1.
O—S Oberholzer \$1.
P—S Joseph Plank \$4 50.
R—H H Rosenberger \$2; Benj Ranck 30 cts; M F Rittenhouse \$1.
S—Jacob Sommers \$1; Samuel Shenk \$1; Isaac Stener \$6; John Stahly \$1; Philip Stauffer \$2; I & P Smith \$2; John Shelly \$3; J H Shank \$1; G P Stebbins 25 cts; Rev J Schlatter \$1; Jos Stucky \$1; Martha Stoner \$1; Sarah Swartzentruber \$1 50.
T—D S Troyer \$1; Isaac Trump 60 cts.
W—Christian Wismer \$2 50; H H Weisz \$5 75.
Y—David K Yoder \$4 10; Jonas Yoder \$1 10.
Z—B Zook \$1 50.

Cleveland & Pittsburg Railroad.

ON AND AFTER MONDAY, May 24, 1870 train leave CLEVELAND, daily, Sundays excepted, as follows:

	Mail.	Express.	Acron.
Leave Cleveland.....	8 15 A. M.	12 35 P. M.	3 35 P. M.
Arrive at Hudson.....	11 15 A. M.	1 40 P. M.	4 41 P. M.
do Bayview.....	10 04 A. M.	2 10 P. M.	5 13 P. M.
do Alliance.....	10 55 A. M.	2 49 P. M.	6 03 P. M.
do Salem.....	11 52 A. M.	3 25 P. M.	7 00 P. M.
do Canton.....	12 15 P. M.	3 58 P. M.	7 46 P. M.
do Massillon.....	12 40 P. M.	4 15 P. M.	8 05 P. M.
do Wooster.....	2 01 P. M.	5 05 P. M.	9 05 P. M.
do Pittsburgh.....	3 25 P. M.	6 55 P. M.	2 50 A. M.
do Wheeling.....	6 28 P. M.	6 28 P. M.	5 20 A. M.
do Harrisburg.....	2 01 A. M.	11 00 A. M.	11 00 A. M.
do Philadelphia.....	10 00 A. M.	12 00 P. M.	6 00 P. M.
do New York.....	6 30 A. M.	9 40 A. M.	2 45 P. M.
do Baltimore.....	11 00 A. M.	1 00 P. M.	3 45 P. M.
do Washington.....	1 00 P. M.	1 00 P. M.	6 00 P. M.

Cars run through from Cleveland to New York via Pittsburg and with local passenger, etc. at Pittsburg. Through tickets can be procured at the Union Ticket Office, 147 Superior street, at the Euclid Avenue Station and at the Union Passenger Station.

By the 3 35 p. m. Accommodation Train, cars run through without change from Cleveland to Cuyahoga Falls, Akron and Millersburg.

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At Alliance with Pittsburgh, Fort Wayne & Chicago Railway for all points east and west.
At Pittsburgh with the Pennsylvania Railroad, Allegheny Valley Railroad and Pittsburgh & Connelville Railroad.
At Wheeling and Bellaire with the Baltimore & Ohio and Hempfield Railroads.

Trains arrive at Cleveland—Pittsburgh Morning Express and Accommodation, 10 10 a. m.; New York, Wheeling and Washington Mail, 2 00 p. m.; New York and Washington Express, 7 30 p. m.

WILLIAM STEWART, Superintendent.

TIME TABLE.

Michigan Southern & Northern Indiana Railroad.

Passenger trains on and after May 1, 1870, leave Elkhart as follows:

GOING EAST.

Mail, (Main Line),	12 30, P. M.
Toledo Accommodation, (Air Line),	12 25, P. M.
Special New York Express, (Air Line)	3 00, " "
Atlantic Express, (Main Line)	9 40, " "
Night Express, (Air Line),	1 15 A. M.
Grand Rapids & Tol. Ex. (Main Line)	3 45 " "

GOING WEST.

Special Chicago Express (Air Line),	1 15 P. M.
Night Express, " "	2 30 A. M.
Pacific Express, (Main Line),	3 50 P. M.
Mail, " "	4 00 A. M.
Mail, (Air Line)	4 00 P. M.
Grand Rapid Express (arrives)	2 20 A. M.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	12 30, P. M.
Night-Express,	1 15, A. M.

☞ All trains run on Cleveland time which is 20 minutes faster than Chicago time.

☞ Sleeping cars on all night trains.

☞ Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

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GERMAN CATECHISM OF QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite Church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should

have of these books. We hope to be able also soon to publish one in English.

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" dozen, " "	1 00
" " hundred, by express, at purchasers' expense, " "	7 50

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Adlers " " 3 50

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Address, HERALD OF TRUTH, Elkhart, Ind.

Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 8.

ELKHART, INDIANA, AUGUST 1870.

Whole No. 80.

Sowing in Hope.

"My words are poor and weak," I said; "thy pass Like summer winds above the summer grass."

"To utter them seems idle and in vain; I cannot hope to gather them again."

"And yet, impelled by some deep inward voice, I must work on—I have no other choice."

"But oh! my words are poor and weak," I said; "The truth is quick—the answer cold and dead."

"Nay, nay, not so," he answered; "sow thy seed Unquestioning—God knoweth there is need!"

"For every grain of truth in weakness sown, He watches over, who protects his own."

"Thou" buried long, it shall spring up at length, And shake, like Lebanon, its fruitful strength."

He said; and left me; while I pondered o'er The holy truths, so often heard before;

And while I pondered, unawares there stole A strange, sweet, subtle strength thro' all my soul.

I rose and went my way; I asked no more If words of mine had any fruit in store;

Content to drop my patient seed, although My hands shall never gather where they strew;

Leaving the harvest, be it great or small, In his dear keeping, who is Lord of all.

For the Herald of Truth.

Differences of Opinion.

If we who profess to be followers of Jesus, were all of the same age, and of the same advancement in the Christian life, and of like disposition; if our gifts were similar, and if we had all been brought up under the influence of the same circumstances and teachings, then we might hope to see the day when we should all see the same things in the same light, and all believe alike, not only as respects the fundamental points of our faith, but also in matters wherein we do not all, at this time, agree in opinion. Or if we were wise and all-seeing, as our Father in heaven is, then we would have no differences of opinion; for all truth would lie open and plain before us.

But, now with the diversities of gifts (1 Cor. 12: 4) which God has bestowed upon us, together with the diversities of age, experience, circumstances, disposition and instruction, we find that there are corresponding shades of difference as respects some of our opinions. And if we examine

the history of the Christian church we shall find that differences of opinion to exist among Christians is not a new thing. Remember, I am not saying that differences of opinion are desirable, or that their existence is pleasing to God; but I am only stating the stubborn, undeniable fact that differences of opinion have existed and do still exist among Christians. But, it would be a great error into which Satan has already allured many unsuspecting souls, to believe that because good Christians may not all see the truth and hold in respect the same opinions, therefore it is a matter of indifference what we believe. So, on the contrary it is of the most momentous importance that we believe the truth and not error—that our faith be anchored unwaveringly to the Rock of our salvation. We have need to look to the Holy Spirit with earnest prayers to be led into a knowledge of the truth which is necessary to the salvation of our souls. Unless we are taught by Him we will surely go astray.

Is it possible that those who are led by the Spirit of God can differ in opinion on any religious point? This is a question which has been asked with much earnestness. It seems to me that the answer to the question may be: Ys. Differences of opinion among pious and earnest Christians, it seems to me, may have their origin in the diversity of spiritual gifts of which Paul speaks in his epistle to the Corinthian church (1 Cor. 12: 4), where he says, "There are diversities of gifts, but the same spirit;" and a little further on he says, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." These were probably all miraculous gifts bestowed upon the apostles; and we notice that the Spirit did not bestow all these gifts upon every one, but he gave different gifts to different persons. Now, may we not infer that at this day, as well as in the past, the Spirit divides spiritual gifts "to every man severally as he will?" The Spirit gives to every Christian such gifts as are

necessary to the salvation of his soul; but does he not give to one a larger endowment of one gift? It may be faith, while to another perhaps is given love—a deep, earnest, longing love to God and to man. Another, perhaps, is noted for a large share of hope—another one is noted for meekness; and still another for a controlling sense of justice. These and other gifts of the Spirit are needed in the church. Now when we observe our fellow Christians, do we not see among them persons who are more largely endowed with some one of these gifts than with any of the others. Thus, one may have love and the other gifts, but still faith seems to be the strongest. When clouds of sorrow blacken the sky, faith enables him to look through the darkness into brightness beyond. Another whose faith has not yet grown so strong, but in whom love is deeply rooted meets with sorrow and he conquers it: not so much by faith perhaps as by love. He cannot look so easily nor so clearly through the dark clouds as his brother whose faith is stronger, but love whispers to him that God is love (1 John, 4: 8), and he would not thus lead me through the valley of sorrow were it not all intended for my good, for "we know that all things work together for good to them that love God." Rom. 8: 28. Again, he in whom love prevails will always look more at what is noble than at what is base in his friends. He will not judge hastily.

Another of our fellow Christians may be strongest in hope. He is of good cheer: his very presence is as a medicine to the sick and desponding. He in whom a sense of justice is strongest thinks much of God as a God of justice and authority. He sees justice exalted in the Book of books. Injustice and meanness in any one fills him with indignation. Thus, at great length, the different gifts or graces might be spoken of, but what has been said may serve to illustrate the differences in gifts that may exist among Christians. Thus it may appear how Christians may differ in opinion in some respects. He who is most gifted and advanced in faith sees promise after promise in the Bible, and faith lays hold on them and is strengthened and encouraged by them. When one who is largely gifted with love, as was John the apostle, reads the Bible, he is astonished at the amazing height, and depth, and breadth of the love of God therein revealed toward our fallen race.

Christ the Redeemer is to him the "One altogether lovely." Different persons who have the Spirit of God may read the Bible, and perhaps up to two of them will receive their highest edification from the same subject or parts of the Bible. One will find most instruction here, another will find it there. Now, may not the diversities of gifts lead to diversities of opinion, especially in matters of church discipline and church polity. And if this be so, then let us not allow ourselves to be disturbed by the thought that our fellow Christians who hold opinions somewhat different from our own must be without the Spirit of God or else we must be. No, let us rather learn the lesson that it is possible that both we and our brethren who differ somewhat in our opinions may be children of God and heirs of salvation, and that some day when it may please God to remove us from the trials, and cares, and struggles of this life to the happiness of heaven, then we shall no longer see through a glass darkly. 1 Cor 13:12.

We would do well to think deeply upon the instruction contained in the following paragraph which will bear repeating from the *Herald* for May: "Men most always, when points of difference occur, try to find out how great the difference are and how far they are apart in their views, and thus widen the gulf of disunion and disagreement, and often commit great injury to themselves and the church. A better way is to try and find out how closely they are united, how little the disagreement, how few the points of difference, how strong the bonds of love, how near of one mind they are. This might have a tendency to bring them nearer together." Another writer of age and experience says: "Men often assume that a certain course or opinion is proper; and when any one differs from them they look only at the difference, and not at the reasons for it. One great source of dispute among men is that they look only at the points in which they differ, but are unwilling to listen to the reasons why others do not believe as they do. It is always enough to condemn one in the eyes of a bigot that another differs from him, and he looks upon him who holds a different opinion, as the Jews did at this man,* as certainly wrong; and such a bigot looks at the reason why others differ from him just as the Jews did at the reason why this man bore his bed on the Sabbath—as not worth regarding, or hearing; or as if they could not possibly be right."

If a heathen from the shores of Hindoostan, China, or Japan were to visit our land; in passing through it he would find in places two or even as many as three Christian churches belonging to one denomination and holding to the same fundamental articles of faith, and yet wonderful as it would seem to him these churches not living in fellowship, but each church excluding

*The impotent man whom Christ had healed at the pool of Bethesda and whom he commanded to take up his bed and walk.

members of the other from their communion-table, what would he think?

Why do churches sometimes split, and why do the members of churches—small churches—sometimes get into difficulties which result in a state of chronic bad feelings? Does not the whole difficulty in nearly every case lie in this that we are not ready enough to tolerate an honest difference of opinion among one another? When we find any of our fellow Christians who differ from us in points of faith that are not fundamental, we must not therefore distrust them and pass by them in coldness, but instead pray God to help us to that charity which "vaunteth not itself, is not puffed up" as if it only could be right, but which "beareth all things, believeth all things, hopeth all things, endureth all things."

N. G. R.

The Martyrs.

(Continued.)

WHAT HENRY ALEWYNS COMMITTED TO THE LORD, WHEN ON THE RACK.

Most noble officers and administrators of justice, and all my lords, who in the name and by the authority of the king are constituted my judges, lords and jurors, hear me, the condemned Henry Alewyns, who am prepared to undergo the tortures of the rack, in obedience to your sentence; behold, I feel myself inwardly constrained, and am by impulse induced, not to neglect to inform and apprise you of all your errors, in regard to me, and those like me; who are innocent of and free from misdemeanors; and have done nothing worthy of punishment. First, let it be clearly and scripturally proved, declared and explained to you, that our cases are not misdemeanors or matters demanding punishment; but a law of God, and the things of faith, and the spirit; hence, they ought to receive a spiritual trial, and sentence; because a natural man receiveth not these things, for they are foolishness to him. Consider this independently and fundamentally. Secondly: A Christian must be charged with the articles of faith, and the scriptures; he ought, therefore, not to have a bad name on account of sedition, and the works of the flesh, even as I have not; therefore, thanks be to God, that I am not under the punishment of righteousness, but under her protection, shadow and renown. Also, that the man of God, who strives so sincerely after the kingdom, honor and glory of God, is not subjected to your justice, in matters pertaining to doctrine and worship; concerning this, you have instructions and precedents sufficient. But magistrates should be ready to every good work. Judges have received power from God, for the punishment of the wicked, and the praise of the good; and for the protection of well doers. The innocent and righteous slay thou not, saith the Lord God.

Thirdly: Be informed by the testimony

of the holy scriptures, and in love and the spirit of meekness, as to the great crime of tyrants; who in this respect sin against the innocent of God, in his people, touch the apple of God's eye, nay, fight against God, and resist the stings of God; likewise in regard to the certain woe and the oppression which will overtake you, in the world to come, when our Lord and the righteous prince shall sit in judgment, and take all your power from you, as written. Judith 16:20: Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms into their flesh; and they shall burn and weep for ever. They shall not come to the resurrection of everlasting life; God will not spare them. They shall groan, be troubled with terrible fear, and be amazed at the children of God, when they shall appear in their glory, and shall say: These are they, whom we sometimes afflicted and oppressed, and deprived them (as madmen) of their honor, possessions and lives. And further: The wicked plotteth against the just, he draweth out his sword, and bendeth his bow, but the Lord laugheth at him; for he seeth that his day is coming; he assisteth the poor and the needy. He smiteth such as be of upright conversation, but his sword shall enter his own heart, and his bow shall be broken. Christ himself threatens, reproves and condemns such as are guilty of blood, saying: How shall ye escape the damnation of hell. Likewise, James reproves them, and grievously laments that they condemned and killed the just who did not resist them. It is not recorded for nothing in Isaiah: Woe to thee, that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, saith the Lord. Therefore, my lords, reflect deeply on the matter; for it is not I who wrote it. Like Gamaliel, take a friendly admonition from me, a weak mortal, though I am a witness of God's word and truth. The cruel king and potent tyrant understood and experienced this vengeance of God; and felt that it is hard to get at God's people, on account of the assistance of their God, whose vengeance no man can escape, who treats his people with injustice. This sentiment he hastened to make known to all his bailiffs: Refrain from this people. Holofermus would not understand nor believe this instruction and warnings of the wise Achiur. Matt. 23:31. James 5:6. Zech. 2:1. Acts 5:41; 9:5; 5:35; 33:11. Ps. 37:12. Rom. 13:3. Tit. 3:1. Ex. 33:7. Gal. 6:3.

My lords, take this, my kindness towards you, in good part; I have not done it in order to extricate myself thereby from the sentence pronounced, which is not usual, neither is it in your power, so long as you retain the friends of the world and the king, which you are determined to be; I accord-

ARTICLE II.

THE FIRST PRINCIPLE OF VIRTUE, OR INSTRUCTIONS CONCERNING THE BEGINNING OF WISDOM IN INFANCY—EDIFICATION OF CHILDREN.

ingly desire that you treat me kindly, yet so that your sentence may have its full course, and you may be able to return answer to the court; it is moreover better that I suffer than you, for I know wherefore I suffer; I suffer for a good conscience towards God, and because I find favor with God, and am made partaker of the sufferings of Christ. They torture me to speak contrary to the great commandment of love; but love worketh no evil, charity beareth all things, endureth all things; charity never faileth. Ah my lords! consider whether it is not so. The evil one can easily persuade you with lies, and a saying no for yes, or yes for no; but we would persuade you with sufferings and with words of truth, have compassion on these, even as ye would that it be done unto you; when my judge shall come then you shall be afraid, and shall stand in need of help. God forgive you all the suffering you have inflicted on me, as I forgive you, and as I desire it may be done unto me, in reference to all my sins. Amen. O the wise counsel of Gamaliel! Where is the man now, that gives heed to it? Hereby we know the children of God, and the children of the devil; whosoever doeth not righteousness is not of God. Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. 1 Cor. 13:4. 2 Tim. 4:2. Luke 23:33. Acts 5:35. 1 John 3:10. Jude 5:4. James 4:4. John 25:12. 1 Pet. 2:19. 4:13. Matt. 22:38.

ARTICLE I.

THE PATERNAL FAREWELL, TESTAMENT AND AN EARNEST SPIRITUAL INSTRUCTION, FROM HENRY ALEWYNS TO HIS CHILDREN.

Give ear to your father, my enslaved, affectionate, beloved and greatly distressed orphans! my three motherless and in a short time fatherless children, of ten, eight and six years old, who are deprived of me, and besides are destitute of wealth. O God! I repeat it: From the same dear mother I received you; in her last hour, she faithfully gave you into my charge, even as the holy scriptures teach and command me, in your behalf, that I should like a father bring you up in divine instruction, to be good and orderly children, and men of God, which thing I commenced with good earnest, as became me, and have effected it thus far, but have not yet accomplished it; but behold, now my labor is withdrawn, and under these circumstances I am no longer able to exhibit my paternal love and the due discipline, wherefore I have faithfully committed you in future to the God of heaven, and to my fellow believers and friends; and I rest assured that you will be well, very well treated out of love to God and for my sake. Eph. 6:4. Acts 20:43.

Be obedient to your friends as beloved children; and you shall be beloved and ac-

ceptable among all your friends. I have committed to them the oversight of you, as though they were your parents; be, therefore, truly obedient; be afraid of their words, and so you will not need be scourged, otherwise, you will have to be whipped and chastised, even as the scriptures teach, which I will copy and point out hereafter. Beloved children, at this time you are yet too childish, the oldest as well as the youngest, to understand the holy Bible, and also that which I shall here teach; nevertheless, I hope you will take a delight to read in it frequently, and live according to the understanding, as I hope that your understanding will increase from day to day, that you will discern good and evil, and wisely learn to distinguish the true believers and the unbelievers; who are the children of God, and who are the children of the devil and of the world; who bear the name of Christ justly, and who unjustly. I, therefore write, in the hope, that by such instruction, I may still charge my paternal duty, which you still stand in need of, in regard to which I have been disappointed; for I am taken from you too soon to accomplish it, and, nevertheless, my beloved children, I cannot forbear for love, to extend and transmit this to you from afar, though with David, I must ere long, go the way of all flesh; therefore, instruct, enjoin upon and counsel you, as many patriarchs and holy fathers did to their children, that after my decease, you be of good cheer, and be comforted in patience, and follow the ways of the Lord, his commandments, laws, manners, and the whole will of God, observing and doing all that is just and good, loving sobriety, modesty, discretion, shamefacedness, virtue, commendation, and whatsoever is christian and of good report, do; and think of these things, and you shall be holy and christian-like; then you shall be made possessors of everlasting life, and the glories of heaven, and shall be with God and his angelic choir, together with all the chosen of God, in the eternal repose and joy of your souls, so you shall not be afraid of the second death, the fiery lake, everlasting fire, the wages of sin, exheredation from the kingdom of Christ, or exclusion from Christ.

Beloved children, take this into serious consideration, as soon as your understanding is capable of comprehending it, take heed, that you may return from the old rebellious man, to the new man, in order that you may attain the heavenly regeneration of water and the Spirit, the grace of God, and the correct observation of the times and peace with all men, if possible, (for your counterpart, have one half of the power in regard to peace,) likewise holiness, without which no man shall see the Lord, or enter unto the kingdom of Christ. This is my earnest counsel and command to you, [nach meinem Leben], my dear children. Phil. 4:8. Matt. 25:28; 18:8. 2 Cor. 6:8. Rev. 21:8. Mark 19:44. Rom. 6:23; 12:18. John 3:8. Heb. 12:20.

Whereas, my beloved children, you are infantile in understanding, and young in years; and have but little capacity for the knowledge of God; therefore, I give you in the first place, instructions how you may attain to the principles of virtue, and to the beginning of wisdom, that is: Be strictly obedient; call earnestly for wisdom, and gladly receive all good instruction from those who impart the best advice. For lo! this is the language of Sirach: Be continually with a godly man, whom thou knowest to keep the commandments of the Lord; whose mind is according to thy mind, and to whom thou shalt sorrow with thee, if thou shalt miscarry. And let the counsel of thy own heart stand; for there is no man more faithful unto thee than it. For a man's mind is some times wont to tell him more than seven watchmen, that sit above in a high tower. Again: The very true beginning of wisdom, is the desire of discipline. Also: Whoso loveth instruction, loveth knowledge; but he that hateth reproof, is brutish. Again: The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding. And further: He is in the way of life, that hideth instruction; but he that refuseth reproof, erreth. Again: A reproof entereth more into a wise man, than a hundred stripes into a fool. Behold, my beloved children, hearken and receive instruction, and you shall be wise and honorable; if not, you shall be ignorant, ungodly, carnal, and full of errors, as follows: Poverty and shame, shall be to him that refuseth instruction; but he that regardeth reproof, shall be honored. Again: He that hateth to be reproofed, is in the way of sinners. Again: A sinful man will not be reproofed, but findeth an excuse according to his will.

Behold, beloved children, what fine instructions these are; attend to the good counsel, [den guten Rath], how you may attain to virtue; this you can easily do without to virtue; this you only give heed to words, and fear your people in all they command you. Be therefore very obedient to those with whom you reside; beware of your naturally evil and untractable nature, of your folly and childishness; abandon that for which you are chastised, otherwise, you will constantly have to undergo severe chastisements; for this is necessary for foolish and disobedient children, as follows: Sir. 17:15. Sir. 21:7; 23:4. Wis. 6:18. Prov. 12:15; 31; 10:17; 17:10; 13:18. Gen. 1:8; 2:1.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Again: The rod and reproof give the wisdom; but a child left to

himself, bringeth his mother to shame. Again: Train up a child in the way he should go; and when he is old, he will not depart from it. Also: Withhold no correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell. Again: Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and accustom them not to bad habits, (and show not thyself cheerful towards them.) Also: He that loveth his son, causeth him off to feel the rod, that he may have joy of him in the end. He that chastiseth his son, shall have joy in him, and shall rejoice in him among his acquaintance.

Behold my children, such is the condition of disobedient children; thus they have to be brought up and instructed by devout parents, the good with words, the wicked with rods. Thus Tobias acted in regard to his son; thus Susanna was brought up from her youth in the fear of God; it was imputed to Abraham as an act of piety, that he would exhort his children after him to the fear of the Lord. In short, this is the conclusion: Children, obey your parents in all things; for this is well pleasing to the Lord; and ye parents, provoke not your children, lest they be sorrowful and despair. Beloved children, learn from this, that which becomes you, and consider moreover, what a burden and charge of instruction and chastisement christian parents have to bear on account of their children. Gen. 18: 19. Prov. 22: 15, 6; 29: 15; 23: 13. Sir. 7: 25; 30: 2. Job 1: 10.

Also they who neglect their children, as regards this correction, are too lenient; may reflect on the dreadful example and evil reward, as exhibited on Eli the priest, who on this account, fell by the hand of God, backwards from his seat, and broke his neck. Hence it is a matter of great difficulty to educate children that are naturally proud and ill disposed; concerning this, also Sirach says: He that maketh too much of his son, shall bind up his wounds; and his bowels shall be troubled at every cry. A horse not broken, becometh headstrong; and a child left to himself will be wilful. Pamper thy child, and he shall make thee afraid; play with him, and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and laugh not at his follies. Bow down his neck while he is young, and BEAT HIM on the sides while he is a child, lest he wax stubborn and be disobedient unto thee, and so bring sorrow to thy heart. Chastise thy son, and hold him to labor, lest his lewd behavior be an offense to thee. Behold how weighty the commandments the believer has in regard to his children, and to those also that are committed to him as his own offspring. Therefore, dear innocents, [Schaefer,] endure good chastisement, and (treble at the word, so you need not endure the cruelty, otherwise you must endure it, as

has been related. Behold, my children, in this holy essay on education, I release myself from you, I exhort you, not only in your youth, but also in mature age, to listen to the counsel of the wise and pious, and always love the christians, the beloved children of God, the holy church, which are considered by all nations as a sect, because they have so firm a hope in the living God. Believers soon learn from the scriptures to know this living God; for he that cometh to God, says Paul: Must believe that he is, and that he is a rewarder of them that diligently seek him, by passing through the strait gate, on the narrow way of tribulation. 1 Sam. 4: 18. Sir. 30: 7. John 1: 12. Eph. 5: 27. Acts 24: 14. Heb. 11: 6.

ARTICLE III.

BRIEF INSTRUCTION CONCERNING GOD, IN ORDER TO KNOW HIM BY HIS NAME, GLORY, THE WORK OF HIS HANDS, HIS MIRACLES, VOICE, OMNIPOTENCE, OMNISCIENCE, THAT HE IS A TERROR TO HIS ENEMIES, ALSO BY THE FAITHFUL ASSISTANCE OF THE PIOUS IN DISTRESS, &c.

Observe now, my dear children, this is the God of your father, the God of all the faithful, from the beginning of the world to the present time, the God of Abel, Noah, Abraham, Isaac, Jacob, Israel, the God of Jesus Christ and all the saints. This is the God that is not made, nor honored by any one, or by men's hands; but the God who was from eternity; and before all things, and will be to all eternity, the God by whom and through whom all things are created and made; nay, heaven, earth, sea, and all the works therein, were made by his word, spirit, and Almighty power. Gen. 4: 4; 6: 8; 1: 2. Exod. 3: 6. Ps. 22: 1.

This our God, is bountiful to the good, and terrible to his enemies. He sways his sceptre over every empire and kingdom; he is Lord of lords. There is none like unto the Lord. Thou art great, and mighty is thy name, and thou canst actually prove it. Who should not fear thee, thou King of the gentiles? We ought surely to obey thee. His name is Ruler, Lord, Lord of Sabbath. The God of Abraham, Isaac, Jacob, Israel and the Fathers, this is his name. His name is, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, the government is on his shoulder for ever. He is called Immanuel, that is, God with us. It is impossible fully to express his name; hence, he is also called Jehovah, Schaddai, Adonai, and other forms, that his inexpressible name might be the more perfect. Besides his general appellations, he is further called Righteous, Merciful, the good God, Truth, Light, Right Hand, holy consuming Fire. Ecd. 5: 23. Isa. 6: 3; 9: 6, 7, 15.

Behold, my beloved children, you have now been informed concerning your father's God, concerning his eternity, as he, who is without beginning or end; concerning the glorious and exalted names given him in the

holy scriptures; so now there follows more, relative to his glorious, incomprehensible, and unlimited greatness, glory, and invisibility; respecting his divine stature, shape and image; for God is a Spirit. Consider how great he must be, whose throne is heaven, and whose footstool is the earth. He sees, he hears, and is omnipresent; for he speaks by Jeremiah thus: Am I not a God, that is near at hand, and not afar off? Can any one conceal himself so that I cannot see him? Am I not He who fills all things, both heaven and earth, saith the Lord. And in another place, the scriptures bear this testimony: He confesseth the heavens in the palm of his hand. As he walked forth, the mountains shook, and the foundations of the earth were moved and trembled. When he manifests himself, or permits himself to be heard, he strikes terror into all men; as we read in Exod. 3, that the bush appeared to burn as a flame of fire, when he called Moses to him, and made him prince over Israel, to bring them out of Egypt. And again: As Moses spake with God on Mount Sinai, where he received the law, the mountain smoked, for the Lord had descended on the mountain with fire, and his smoke ascended as the smoke of a furnace, so that the whole mountain shook, and the voice of the trumpet became exceeding loud with thunder and lightning, so that the people greatly trembled. Even Moses was astonished and trembled, no one dared to touch the mountain, no one could endure his voice except Moses, and that with fear and amazement. Thus God manifested himself, says Moses, that you might have his fear before your eyes and not sin. So Moses justly says: The Lord your God, is God of gods, and Lord of lords, a great God, mighty and terrible, which regardeth not persons, nor taketh reward. John 4: 24. Acts 7: 49, 12. Isa. 40: 14. Ps. 18: 8. Exod. 19: 19.

Behold, my beloved children, this great God is alone worthy to be feared, as being able to destroy both body and soul. Sirach says: Behold the heaven, and the heaven of heavens the deep, and the earth, and all that therein is, shall be moved when he shall visit it; should he not then behold thy heart? says he. Again: God is a witness of the reins, and a true beholder of the heart, and the hearer of the tongue; for the Spirit of the Lord filleth the world; and that which containeth all things, hath knowledge of his voice. Therefore, he that speaketh unrighteous things, cannot be hid. Yes, dear children, he knows who serve him in appearance, and in the sight of men, or who serve him in sincerity of heart; for the wisdom of the Lord is great, and he is mighty in power, says Sirach, and beholdeth all things; and his eyes are upon them that fear him, and he knoweth that which is done uprightly or with hypocrisy; I say, he is worthy that we should fear him. Keep his law, be merciful, and walk humbly before him. This is what he requires of his people; read Micah 6; also in the law of Moses, and the

gospel of Christ; for he will have obedience, and not the pomp and display of sacrifices, an example of which we have in Saul. Will ye not fear me saith the Lord, who have placed the sand on the sea shore, before which it must remain. Luke 12: 5. Sir. 16: 18; 15: 25. 1 Sam. 15: 22.

Ah, my children, how good is this fear of the Lord; for it is the beginning of wisdom. It is the root of wisdom, and her branches are ever green. This fear of the Lord, expels sin; for he that is without fear, cannot be justified. For by the fear of the Lord, men depart from the evil. The fear of the Lord is a fountain of life, to depart from the snares of death; for they that fear the Lord, my children, walk in the right way; but he that feareth him not, or despiseth him, departeth from his path. In this, as well as regards vain glory, and a false notion of the fear of God, you can recognize and observe the fear of God, and discern who have the fear of God, and who have not. Read who are the true godfearing. Ps. 1: 2, 119, 120. Sir. 2: 18; 15: 1; 16: 1, 33, 1. Therefore, the fear of God is the sum and contents of all the books. Read Ecd. 12: 11. As you have now heard of the exceeding glory of God, which is worthy of all fear, I will now briefly show, that he is invisible, extremely terrible and unrelenting avenger and enemies of his foes; and on the contrary, a faithful helper of his friends in distress, as we find recorded in the book of Exodus. I am the Lord thy God, a zealous God, visiting the iniquities of the father's on the third and fourth generation of them that hate me. But, on the other hand, I show mercy unto thousands of them that love me, and keep my commandments, saith he. Behold also the wonderful works of God displayed in Egypt in the case of Pharaoh, who afflicted the children of Israel, how God afflicted the Egyptians in turn, and visited their land with many plagues. Finally, how God helped his people out, made them a dry passage through the Red Sea; and separated and protected them from Pharaoh, with a dark pillar of cloud; but terrified Pharaoh and his host by a noise in the air, and as a God of great power, drowned them all in the Red Sea. After Israel passed the Red Sea, and when in the wilderness, Amalek the king, came to afflict them, whom God himself resisted through Joshua, so that the whole enemy were discomfited and destroyed. Likewise on another occasion, in the days of Joshua, God fought with hail stones, and Israel with the sword; the sun and moon stood still at his command a whole day; the battle continued long; Yea, God fought from heaven, the stars in their courses fought against Sisera. Also at another time, when Samaria was besieged by the Syrians, God fought for Samaria, and terrified the enemy with a noise in the air by night, as the noise of chariots, and the noise of horses, even the noise of a great host, so that they fled and left all behind. Thus we also read of Sarch, the Ethiopian, with his host of a thousand and of whom not one escaped. Also

respecting the Ammonites and Moabites from Syria, who persecuting Israel, God fought against them, but Israel stood still, and the enemy destroyed one another. Likewise, we read concerning Gideon, how God caused the enemy, the Midianites, to fall on one another with the sword, and destroy themselves. Sir. 1: 16. Acts 16: 6. Exod. 20: 5. Deut. 5: 9. Exod. 13: 14; 17: 8. Josh. 10: 8. 1 Chron. 14: 2; 20: 15.

Behold, dear children, what a terrible, invisible enemy he is to his enemies, and a faithful, victorious defender of his friends; for when his people went to battle with the approbation of God; if they had neither bows, arrows, shield nor sword, God fought for them and kept the field. None could harm this people; only when they departed from the commandment of the Lord their God, then God delivered them into the hands of their enemies. We have a God who affords help, and a Lord of Sabbath, who delivers from death; thus the saints glory in the assistance of God. As the people of God in former times were encompassed and vexed with war by the wicked nations and kings, they called with confidence on God for assistance; behold, God sent only an angel to their relief, who was able to manage all, and turned not away from before thousands. Read 2 Kings 19: 35. Isa. 37: 36. 2 Macc. 15: 10. We also read of five angels of God, who fought on horses with golden bridles and what great execution they did; read 2 Macc. 10: 29. God sent two angels unto Sodom to destroy the wicked and preserve the good. Consult 2 Macc. 12. Judges 7: 22. 1 Sam. 14: 20; 17: 52. 2 Chron. 20: 23.

Behold, dear children, the faithfulness of God towards his people, and his vengeance on the wicked, as you have heard, similar cases we find without number; nay, we can recount the numerous examples in the holy scriptures which are left, in order to strengthen us, that we may hope in the same God, suffer for his sake, and be obedient to him. Yet we must know how to understand this with a due distinction of times, as regards the ancient warfare of Israel; for revenge an enemy, warring and putting to death, during the law and before, were done under the Old Testament, with the will, command, approbation and even the assistance of God; but now under the gospel, in the New Testament dispensation, it must not be so, and is plainly in word and example prohibited by Christ, who is the very Son of God, and whose word we ought to hear. It is forbidden, I say distinctly and expressly enough, not by men, but by God himself; all revenge is forbidden by his followers; they must, therefore, commit all vengeance to God, and not resist evil, but give the cloak to him that taketh away the coat, and if a man should strike them on one cheek, turn the other and strike them on the like; nay, they must love their enemies, pray for their persecutors, flee before them, from one city into another. Now those who are thus afflicted shall be blessed, and shall

receive from God rich consolation, of everlasting life. In fine, they must not war, and yet war, but not with iron, steel, stone, wood or any carnal weapons of warfare, but with spiritual weapons, that are mighty before God. Read my children, expressly and plainly, Eph. 6., concerning the weapons and warfare of christians; for observe, the prophecy that speaks of this time is fulfilled, namely, that such people have beat their swords into plow shares, and their spears into pruninghooks, rest from their works, to pruninghooks, the spiritual Sabbath. A rightly observe the spiritual Sabbath. A christian ought not, therefore, to go to war; I refer you to the wars of former times, and to the assistance of God, merely to represent to you the terrible doings of God, that you may learn to know, fear and obey him, before whom the earth is moved, and the mountains tremble; for those who disobey his word, will and commandment, will find no hiding place from his presence, when he shall appear with his angels in flames of fire, taking vengeance on the disobedient. Therefore, my dear children, learn to know and shun sin, for sin sinks the soul into everlasting perdition. 1 Sam. 14: 24. Matt. 17: 5. Matt. 5: 39. Rom. 12: 17. 1 Thess. 5: 15. 2 Cor. 10: 4. Isa. 2: 4. Exod. 20: 11. Ps. 18: 8.

(To be continued.)

For the Herald of Truth.

Three Reasons for Serving God.

1. Because he is our Creator and our Preserver; all the blessings we enjoy come from him; he watches over us and guards us day and night and keeps us from harm, yea, he holds our very lives in his hands, and we could not exist one moment if he would withdraw his power from us; therefore we ought to consider daily that it is alone through his almighty power that we are kept in existence, and that it is our highest duty to serve him, praise and honor his great name, and thank him with a sincere heart for all the good blessings we enjoy from day to day.
2. Because he bought us with the blood of his own dear Son. As through the disobedience and transgression of our first parents we became separated from him, and deserved to be banished from him forever. We were no more his obedient children, but had become the children of the Devil, and never obeyed him rather than God, and never more could have come into the presence of God. But God was not willing that we should thus remain under the curse that had been brought upon us by disobedience and transgression; he still loved us, yea, he loved us, that he gave his only, his beloved Son to die for us, that through his death we should be reconciled and brought into his favor and friendship, and now—glory be to his name!—the way is open, and we may escape from this dreadful curse, merely by repenting of our sins, believing on, and em-

braising his dear Son, and all our sins shall be blotted out by his blood.

Now we should no more consider ourselves the children of Satan; we are not, unless we willfully give ourselves to him, since God has bought us, *dearly* bought us, and we have no right to give ourselves to him to whom we do not belong, and whose aim is to lead us into everlasting destruction, but we owe all our service to him who bought us, and desires to make us eternally happy.

3. Because it is our blessed privilege, and because to serve God is to walk in the ways of *wisdom*, and "her ways are ways of pleasantness, and all her paths are peace," whereas the wicked, those who serve Satan, are "like the troubled sea, when it cannot rest. There is no peace, saith my God, to the wicked." Is 57:20, 21.

Every human being desires and seeks after happiness; but sad is the fact, the great majority of mankind seek it where there is none: they are like the prodigal son, who sought it away from his father's house, but came to want, and desired to satisfy his appetite with the husks of which the swine did eat, but found no peace until he returned to his father's house. There is no real happiness nor peace in the service of Satan. It is true, those who serve him, seem, at times, to enjoy themselves in the highest degree, but their enjoyments are not real, as are those of the child of God; they are always, either at the time, or afterwards, mixed with bitterness, which is like a canker gnawing at their conscience, telling and convicting them that they have transgressed the laws of God, and that their acts will be brought into judgment. He who serves God and trusts in him is at peace, and finds a comfort in every time of trouble; and when the hour of death approaches there is One who stands by him, soothes him, cheers and comforts him, and he passes over the river fearlessly, praising God, and exclaiming, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15: 57. Not so with the servants of Satan: when the hour of death approaches, their pleasures all flee, and he whom they served stands by them only to make death more terrible. Their friends, with whom they made merry in life, cannot speak one word of comfort to them; they look into the future with a shudder, and there is no comfort for him; but there rises up before him, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 27.

H. B. BRENNEMAN.

For the Herald of Truth.

Why am I not a Christian?

Why am I not a Christian? This is a question which every impenitent person should ask him or herself.

Is it because you are afraid of ridicule and what others say of you? "Whoso shall

be ashamed of me and of my words, of him shall the son of man be ashamed." Luke 9: 26.

Is it because of the inconsistencies of those professing Christ? "Every one of us shall give an account of himself to God." Rom. 14: 12.

Is it because you are not willing to give up all for Christ? "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8: 36.

Is it because you are afraid that you shall not be accepted? "Him that cometh to me I will in no wise cast out." Jn. 6: 37.

Is it because you are afraid you are too great a sinner? "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7.

Is it because you are afraid you shall not hold out? "He that hath begun a good work in you, will perform it unto the day of Jesus Christ." Phil. 1: 6.

Is it because you are thinking that you will do as well as you can and that God ought to be satisfied with you? "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Jas. 2: 10.

Is it because you are postponing the matter without any definite reason? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27: 1.

"To-day if ye will hear his voice, harden not your hearts."

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1.

JAMES M. CULBERTSON.

Mishawaka, Ind.

For the Herald of Truth.

Love to One Another and to God.

In the following passages, we are taught how to love one another and how to love God. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. "Thou shalt love thy neighbor as thyself." Matt. 22: 39. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Mark 12: 30, 31.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 10. "He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Rom. 13: 8, 10. "For all the law is fulfilled in one

word, even in this, Thou shalt love thy neighbor as thyself. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Gal. 5: 14, 22. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: so ought men to love their wives as their own bodies." Eph. 5: 25, 28. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind, let each esteem other better than themselves." Phil. 2: 1-3. "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Thes. 4: 9. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4: 8. God is love; and he that dwelleth in love dwelleth in God and God in him." 1 John 4: 16.

Many more passages could yet be found in which we are admonished to love one another, but alas! how little it is regarded at the present time. Let us seriously think over the above admonitions of the Lord, that we may be benefited thereby.

J. B. M.

Blind Bartimeus.

Did you ever think, my dear young friends, when you saw a poor blind man groping his way along the streets, how sad it must be to be blind? To have your eyes forever closed upon God's glorious works? never to be able to look upon the sun in his splendor, or the moon in her beauty, or the green fields and the lovely flowers? And did you never think how much sadder it must be never to behold the faces of the dear friends who love you and care for you? It is a sad condition indeed, but, O, it is much sadder when with it all poverty is added. Health and friends, and a competency for support, take away many of the sorrows of the blind. But where there are none of these, and the poor blind man is compelled to seek help from the charity of the old world, O, this is a lot full of heaviest sorrow. How grateful you ought to be to your heavenly Father, my dear young friends, for continuing to you the blessing of sight; and how constantly you should use this, as well as your faculties, for his glory, by searching his blessed Word, that you may know and do his will, and lead others to know and do it.

I have read of just such a poor blind man as I have described. He was so poor that he had to stand by the roadside and beg

alms from the strangers as they passed in and out of the city. The name of the place where he lived was Jerico, whose history I doubt not the most of you are familiar with. It was the first city captured by the Israelites after they entered Canaan. You remember also that its walls fell down after the priests had marched in procession around them and blown their trumpets seven times. This poor man's name was Bartimeus. It is also mentioned that he had a companion in misery, who stood with him by the gate, begging. They had heard of the fame of Jesus of Nazareth; how that he had made the dumb to speak, the deaf to hear, the lame to walk, and had even given sight to some who had been born blind! This must surely, thought they, be the promised "Son of David." "The Christ," and you can well imagine how these poor blind beggars must have talked of what they had heard, and have prayed that he might come into their neighborhood and cure them. The very thought of the possibility of such an occurrence must have cheered them.

Well, one day as they were sitting in their accustomed place begging, they heard the tramp of a great multitude passing near them. They inquired the cause of the commotion. Could it be the coming of the great Deliverer? O, no! they dared hardly hope so much. But they were told that "Jesus of Nazareth passeth by!" O, joyful news! What! The same about whose wondrous miracles we have so often talked, and for whose coming we have waited so long! Oh! it is too good to be true! But with eager hope they cried out to the top of their voices, "Jesus, thou Son of David, have mercy on us." "Have mercy on us, O Lord, thou Son of David!" But the crowd pushed on. The people nearest them rebuked them, and bade them hold their peace. What! hold their peace, when Jesus was so near! when the only opportunity they might ever have for being heard was passing away? No! no! They did not seem to care for the rebuke. They cried yet the more loudly and earnestly to the dear Savior, who was the only being in the world who could help them. Jesus heard their prayers. No one has ever appealed to him in vain, either before or since that day. He stood still, and commanded them to be called; and they called the blind men, and said, "Be of good cheer, he calleth you." What! has he really heard us? Bartimeus quickly casts aside his garment. He will let nothing interfere with his coming to Christ. Now he comes to him, and his blind companion with him. Hear the sweet words of the gracious Master as he says, "What will you that I should do unto you?" And they say, "Lord, that we may receive our sight!" "And Jesus had compassion on them, and touched their eyes, and said, go your way, your faith hath made you whole, and immediately they received their sight and followed him in the way."

Now, my dear young friends, suppose that these blind beggars had been stopped by

the rude, unfeeling words of the people, and been silent instead of crying unto Christ. They would in all probability have passed the rest of their lives in darkness and misery; for it is believed that Jesus never went that way again. They improved the present moment, and were blessed. Now apply this story to your own case—each one of you. Our blessed Lord has said that where two or three are gathered together in his name, that there will he be in their midst. Consequently he is here with us to-day. What a solemn thought! Although our eyes cannot see him, he is in very truth present with us all witnessing every action you perform and hearing every word you and I speak, but also knowing every thought that you cherish, whether of love or hate towards him. He is here. But then he is passing by. Some of you, my dear children, are blind. Sin has closed your eyes. You cannot see the terrible ruin to which you are exposed. You will continue in blindness to the end of your lives and then be lost forever if the Savior does not have compassion on you and save you. Do you not want to see? Yes; but you are not in such earnest as you should be. Ah! the dreadful nature of sin! It both blinds us and keeps us from feeling and believing that we are blind. O take God's word for it, dear youth, that you need a Savior. Ask his Holy Spirit to make you feel that you are in need of him, that he is the *only* One who can rescue you, and that if he does not save you there is no help for you, but you will have to pay the awful penalty for your sin, and grope in darkness and blindness forever. Now cry unto him with all your might, in the very earnestness of your soul. Call on him, "Jesus, Master have mercy on me, on me, a poor blind sinner, whose eyes have never been opened, have pity upon me!" Then quickly cast aside everything that may hinder your approach to the Savior, every evil habit, every sinful, worldly pleasure, every unholy desire, all, all of them, forsake them, and hasten to Jesus. He is calling you. He may never call you again. He says, "Behold! now is the accepted time, behold, now is the day of salvation." "To-day, if ye will hear his voice, harden not your heart." "Him that cometh to me I will in no wise cast out." Then cry unto him, "Lord be merciful to me a sinner, open my eyes, pardon my sins and help me to follow thee."

Oh will you not, my dear children and friends, seek him now, and cease not your importunate prayers, and he who when on earth called the little children to him and blessed them, will bless you, and though your sins are as scarlet or as crimson, he will wash them all away and make you white as snow. Fear not to come. True, you have nothing to commend you to his notice but your necessities; but this is enough. "All the fitness he requires is to feel your need of him." Do not let him pass by; O, do not, do not. Your opportunity may be lost forever—none are too young to die. You may

never be called again, and to the end of your life you may continue in blindness only to open your eyes to see all too clearly that your day of grace has passed, and you are lost forever.—S. S. Times.

The Christian Traveler.

Even Christians are apt to feel that there is one situation in which they may throw off their responsibility with regard to the influence they exert on those around them. Few feel when they are on a journey that they exert an influence for good or evil over their fellow travelers, and this very often when not a word is addressed to them personally. There is no moment of his life when the Christian does not need for his watch-word the exhortation, "Watch and pray." Even in the miscellaneous company in the car, the steam-boat or the stage-coach, we may meet the very ones whom Providence has brought through many changing scenes, and over leagues of sea and land for just this hour and this meeting. Life-long destinies have been decided in these seemingly unimportant moments, though all unconsciously to those thus influenced. There is no mark on the pathless ocean to tell the mariner when he has "crossed the line," and so with us when we come to that point in our lives when our destiny for time and eternity is fixed.

The Christian traveler may well take for his motto on his journey the words of Jesus to his disciples, "As ye go preach." Preach Jesus crucified with love and tender sympathy for perishing souls. A noble, generous nature will be on the lookout in his journeyings to do good to those who are in need of help. Who has not felt a life-long gratitude to some kind stranger for ready help or counsel in a moment of trouble and perplexity? There are some frequent travelers who must have a long score of such little wayside kindnesses set down against their names in hundreds of grateful hearts. How much more enviable such an inheritance of blessings than that which the selfish churl possesses who wraps himself in his mantle and sees the anxious face and burdened hands of the weary mother, or the feeble old man pass by him without moving a finger for their help.

One to whom you have shown such little attentions will be most ready to hear and profit by your word of Christian counsel. It will come home to the heart with far greater power than the mere words alone, and will be remembered whenever the timely assistance is recalled. Why need we be so sparing of kindly acts and "right words," when they cost us nothing and are worth so much?

The Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

Herald of Truth.

Elkhart, Indiana, August 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENT.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with 4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Our Family Almanac.—Our Family Almanac is in press and will be out and ready for delivery in a few weeks. It will contain a number of interesting articles on

various subjects, besides matter of general information to all. The names and addresses of Ministers and deacons of our church has been omitted for several reasons. One was because we have not yet been able to get the list together as full and complete as would be desirable for that purpose and another was, some of the brethren brought strong objections against it. So we have left it out and will supply the place with other useful and interesting matter and hope to present an Almanac which all will be pleased with.

We also have simply called it THE FAMILY ALMANAC for the reason that some seemed to prefer it, and we ourselves are not very particular about a name, and hope our readers too will be pleased therewith. The matter will not be any different from what it would have been under its former name.

The new Almanac will be a little larger, and have a cover of colored paper, neatly printed and will be sold the same as last year 10cts a single copy or 70cts a dozen. The Books are now open for orders and we expect to run off an edition sufficient to supply all demands.

On the 25th of July, a heavy thunder-storm passed over our town, during which the cupola of the church of the Evangelical Association, standing on the lot adjoining ours, and within three or four rods of our own door, was struck by lightning and considerably damaged. The Electric Fluid entered at the top of the cupola, passed down over the timbers in the cellar. In the rear of the audience room, in a closet where some old lumber had been stowed away, it caught fire, but was soon again put out.

War in Europe.

Again the cry of war greets our ears from across the ocean. Last week the Atlantic Cable brought us the sad news that France had declared war against Prussia, and Prussia had accepted the challenge, and a fearful and deadly conflict seems to be unavoidable.

How fearful the thought that we still must hear of "wars and rumors of wars," but so our Savior foretold should be the last days. And how should we be led to humble ourselves, and draw nigh unto God, that we are at this time blessed with peace and comfort and pray that these same blessings may be extended to all men. We should be

especially concerned for our brethren who dwell in these two countries, and whose faith, according to the teachings of Christ will not allow them to take part in this fearful strife of blood and carnage. Inasmuch as they no longer possess the same privileges which we have ever enjoyed their situation will be especially trying. May God grant them grace, and open the way of life before them, so that they may be preserved amid all the tumults and trials surrounding them.

July 26th 1870

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4. 25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Repentance Explained, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

A Sad Accident.

A sad accident occurred on the 28th of June, in the family of John and Mary Weaver, in Elkhart county, Indiana, formerly of Lancaster county, Pa. David, one of their sons, a young man of about twenty years of age (see death notices), who went to the stable for the purpose of harnessing the horses to haul in hay, was kicked in the abdomen, and so severely injured that he died about six hours afterwards. As no one was with him at the time, he walked to the house alone and told his mother which horse had kicked him, (it was not one of those which he harnessed, but another one standing in the stable) and that he must die. Physicians were called but were unable to help him any; he suffered great pain until released by death.

O how uncertain is the life of man and how certain is death! No one is secured from death, whether rich or poor, young or old, but all are subject to it and must sooner or later be numbered with the dead, the truth of which is taught both by the Bible and our daily experience, but how, where, or when death will meet us we do not know. Therefore our dear Savior so earnestly entreats us to be on our

guard and watch when he says, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

Therefore, death being so certain and our lives so uncertain, and we not knowing neither time nor hour when the master of the house shall come, we have great need to watch and have ourselves prepared that if he should come suddenly he may not find us asleep, that is, that he may not find us in an obdurate, unconcerned and unprepared condition. How sad it seems to our hearts when we cast our eyes over the world and contemplate mankind in general, how many there be who yet live out of the ark of Christ so unconcerned about the salvation of their souls. Our time here is the seed time of life, and Paul says, "Whosoever a man soweth, that shall he also reap." An example from this we have in the rich man, who fared sumptuously every day and lived only for himself, even refusing poor Lazarus before his door the crumbs that fell from his table, and then when being in great torment and imploring mercy he was told, "son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." O reflect upon the matter for a moment.

In the time of Noah, those who did not go into the ark had to perish, and thus it is yet; those who do not enter into the ark of safety, Jesus Christ, have no promise in the word of God. Jesus came into the world to deliver mankind from the condemnation of sin into which they had fallen, and to open the way unto everlasting life, and to establish his kingdom. This he achieved, opened the way to heaven and sitteth to the right hand of God calling, "Whosoever will, let him take the waters of life freely."

Therefore, if we have not yet done so, let us all arise, young and old, and come to that living fountain, Jesus Christ, without making any further delay, for it is said, "To-day if ye will hear his voice, harden not your hearts." To-day the door of grace yet stands wide open for all, but what to-morrow shall be we know not.

O let us always remember that we have no abiding city here and that we have a never dying soul entrusted to our care, which shall be eternally happy or unhappy after death, according to how we provide for it in this life. Let us first seek the kingdom of God and his righteousness, and lay up for ourselves treasure in heaven where neither moth nor rust doth corrupt them, and not trouble ourselves so much about temporal things, which shall perish with all their pleasures, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

But if we want to come to Jesus and find admission before him, we must become obedient to him and do as he bids us and love

him above all things. If we love him with all our hearts, it will be no heavy task for us to keep his commandments, but if we have something else which we love more than him, we are none of his, for he says, "He that loveth anything more than me, is not worthy of me." But if we keep his commandments we are his friends, for he says, "Ye are my friends, if ye do whatsoever I command you." And again, "He that hath my love, he loveth me." * * * He that loveth me not keepeth not my sayings." Thus we can easily prove ourselves whether we have the fruits of love and faith to God or not, whether we love him above all things as we necessarily should, or whether the love of the world and its evil works do yet attract and captivate our whole attention. Read the 14th and 15th chapter of the Gospel according to St. John.

Now dear young friends and all, let us learn from this sad accident how uncertain the life of man is, and how quickly it may be ended, and improve and avail ourselves of the accepted time yet offered to us. Be persuaded and give yourselves up into the hands of the almighty God, who sees all you do and knows the inmost thoughts of your hearts, for such is acceptable before him. To walk in the love of God and in his ways is the best, surest and most acceptable life a man can have. One who lives in sin and unrighteousness, takes pleasure in, and participates with the works of darkness, has no peaceful and tranquil mind, for, although he enjoys the pleasures of sin with ever so much delight for a season, it terrifies him to think of death and his disobedience to God. But one who fears God, devotes himself to him, observes his commandments and loves him with all his heart, enjoys not only a quiet and peaceful mind, but has also the hopes to receive a yet better life, yea, a life exceeding all the enjoyments and pleasures this world can afford. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Correspondence.

A Letter.

Blue Springs, Gage County, Neb.
June 24th, 1870.

I wish to say a few words to the readers of the *Herald of Truth*, particularly to those who wish to emigrate and locate in the west. You will do well to come to this place before settling elsewhere. Two years ago I located in this Valley, called the Blue Valley, and we are so far well pleased with the country, and it would be much more pleased to see the Valley filled with members of the Mennonite Church. What is called the Blue Valley is a

beautiful country along the Big Blue River, in Gage county, Nebraska. The River is a beautiful, clear stream of water with a bluish tint. It is noted for its excellent water power and the quantity and splendid quality of building stone along its banks. It is better timbered than any stream we know of west of the Missouri and contains various kinds of good fish. Improved land here sells at from ten to twenty-five dollars per acre. Unimproved from five to ten. I think this Valley would be a suitable place for a colony, and in case one should come from Germany they might here find a good location in which to settle. We should be very glad to have the brethren come and visit us, when they travel through the country. We live one and a half miles north of Blue Spring City, and eight miles south of Beatrice. Our nearest Railroad point at present is about 40 miles. In coming by way of St. Joseph and Atchison, take the Central Branch Union Pacific R. R. at Atchison to Franklin, Kansas, thence by private conveyance to Blue Spring City. We would also like to have some of the ministers visit and abide with us a while, "for the harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest." Matt. 9: 37, 38. 2 Thess. 3: 12. Luke 10: 2.

Yours Truly
JACOB HEADINGS.

Inducements to Christian Growth.

How few Christians have a thorough knowledge of what they are undertaking in a Christian life, and how often they are like the child, content with the scraps of learning he can pick up by the way, instead of a complete education and discipline of all his powers.

Some are sadly ignorant of the doctrines of our holy faith. They cannot give an intelligent answer to one who questions them of the faith that is in them. It is not of course requisite that every believer should be a theologian. But every one should know and understand, what are called "the doctrines of grace." Ignorance here certainly holds the Christian back from the high attainments he might make.

So there is ignorance as to practical duties. What is the "mind of the Spirit" on this important point in daily living, or on that? Ah, how often is the question unanswered. The Christian, though he ought to be able to do this, is ignorant. He does not know the standard at which he should aim. Sometimes he does not seem to have mastered even the alphabet of religious living; and consequently, through this ignorance, his efforts are feeble, and of little value.

This ignorance can be overcome. It should be overcome. The devout study of God's word is possible to all; for there can be devout, earnest study of it, though but a

very small portion be kept in mind at one time. There can be constant prayer for guidance and support; prayer not only in the hours of devotion, but in midst of the task of the busy day. Thus the ignorance that stands in the Christian's way, and hinders his progress, can be put to flight. The Christian can add to his faith, knowledge.

There is another class of hinderances that may be grouped under the term *Sloth*.

The Christian life demands exertion. It is represented as a warfare, which is no holiday matter. Men can't just drift into heaven. But how often do the professed followers of Christ suffer themselves to yield to the enticements of sinful sloth, and take their ease when they ought to be at work. This is often the case even when they know just the point at which they should aim, just the fault that needs to be corrected, just the duty that demands to be done. Or if there is not entire inactivity, how often is there but halfhearted, intermittent, listless effort.

And yet the Christian has heaven before him! He does not seek that which is unattainable, he does not "fight as one that beateh the air." It certainly ought to rouse all the enthusiasm of his nature that he serves such a Master as the Lord of Glory; that he is the heir, through the sacrifice of the Son of God, to a heavenly inheritance. Sloth should not stand in his way. Before him gleam the shining walls of the New Jerusalem; the gates stand wide open to receive the blood-washed throng. Shall he not gird up the loins of his mind, and "run with patience the race set before him," looking unto Jesus, the Author and Finisher of his faith?

WORLDLINESS constitutes another class of hinderances to Christian growth.

Worldliness is not mere wealth. There may be wealth and great spirituality; as there may be poverty and worldliness of spirit. It is a matter of kind, not of degree. Nor will worldliness be avoided by retiring from active mingling in the affairs of life.* That would be asceticism, or monasticism; but it is not religion. The Christian man must be in the world, even while he is not of it. But he must make his whole life sacred. He must not divorce his secular life from his religious life. It is just at this point that worldliness gets a foothold. It insinuates itself into the daily duties, and then seeks to control what may be called the devotional part of the life also. It settles down upon the character like the black pall of smoke that hangs sometimes over a manufacturing town, shutting out the sweet light of heaven, and blackening all around.

This worldliness does not always present

itself in its true shape, or it would be more surely resisted. But it can be easily tested. That is worldliness that leads one to look at things from an earthly standpoint only; or to measure conduct by worldly rules rather than by God's word; or to admit questionable practices for fear of provoking "the world's dread laugh;" or that bounds life with this earth, and never casts a glance over this narrow horizon to the celestial realities beyond.

This spirit of worldliness is the great danger of the church to-day; it must be guarded against. This insinuating foe must be kept at bay, must be conquered by the greater force of a deep spirituality reigning in the Christian breast; it must be conquered by "the power of an endless life.—*American Messenger*."

"Sanctify Them through thy Truth."

"Sanctify them through thy truth."—Thus prayed our all-sufficient and adoring Savior before entering into the shadows of Gethsemane; a prayer which arose amid the calm peacefulness of the Judean night, the most wonderful and perfect combination of divine majesty and yearning love which was ever witnessed.

The weary life-path had been patiently and grandly trodden. The spotless Son had borne upon his heart the weight of human cares and experiences, and now, in the matchless glory of God, was about to approach the cross of sacrifice. He was about to open that "new and living way" into "the holy of holies," that "through the veil, even his flesh," the sin-stained children of earth might be freed from all condemnation, and received into the "Church of the first-born whose names are written in heaven." The disciples, though ready to sleep in the garden, to forsake and deny him at Pilate's judgment hall, were uppermost in Christ's burdened heart, and from those benignant lips, soon to press the cup of anguish, breathed the divine plea which has since been the watchword of a consecrated and longing Church, "Sanctify them through thy truth."

Let us look at this brief and soul-touching prayer for a moment, adding to it as he shortly does, these words: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Here our Lord uses the word sanctify in the sense of consecrate or devote, meaning that he solemnly consecrated himself to death for his own beloved ones whom he had chosen out of the world, that through that wonderful, that inconceivable exhibition of love, they might be "sanctified," or set apart for his work on earth, and for eternal blessedness in his Father's kingdom. The few who continued with him in his temptations alone could comprehend the awful mystery about to reach its culmination. The "world" knew not the "Father." Without were the hardened Jew, the scoffing Roman. Only

to the weak yet loving eleven could the meek Sufferer turn—alas, that even they could forsake him and flee.

Those words returned again. Not in that first hour of terror and darkness and doubt did the disciples realize the full force of this prayer; but after Jesus had "gone up on high," when the mystical "gift of tongues" announced to their astonished hearts that the "Comforter" had come—and afterwards, when the agonies and glories of martyrdom, commencing with the death of Stephen, and following wherever the sanctified twelve trod, through their apostolic pilgrimages, until all save one, "the well beloved John," had drank of the Master's cup—when the scattered and afflicted Church gathered together in dens and caves of the earth, alternately the prey of Roman and Greek barbarity, pleading in fear and sorrow the memory of Gethsemane and Calvary—then did they learn that indeed the Holy One meant by the solemn parting invocation, "Sanctify them through thy truth."

The ages have rolled on in their course. Martyrs and saints have lived, and "fought the good fight," and gone home. Holy men have spoken everywhere as they were moved by the Holy Ghost. The Savior's prayer has never lost its efficacy. Soul-barks have been ever waiting heavenward fanned by the breath of divinity. "The Father" has kept his promise. The church has never been forsaken. Even in periods of her greatest coldness and darkness the fire burned upon hidden altars, and some were in the "secret of his tabernacle." Blessed be "He who hath called us, who also will do it!"

And now, in the nineteenth century's fullness, what wait we for? For verily there is much expectation among the saints, and many there are who pray like Simon of old that they may not depart until their eyes have seen the salvation of God. What wait we for? From the heaven of heavens where our ascended Savior sitteth in triumph cometh a voice that thrills the Church's heart. Do you hear it, beloved ones, who are listening so eagerly? "Sanctify them through thy truth." Kneel and thank God that it is so.

Yes! a renewed Church, a pure, faithful, self-denying, all-devoted "household faith" is what our divine Lord is looking for to-day. "Having loved his own which were in the world, he loved unto the end." As long as there are wants and wearinesses, and sorrows and griefs, and fears—as long as there are "sheep" lost among the mountains, and a subtle tempter seeking whom he may devour—as long as the great throbbing heart of humanity bleeds with unhealed wounds—so long does Jesus from his throne of light behold and plead his perfect prayer for entire sanctification.

Do you want to know what God the Father answereth? "Come out, and be ye separate, my people, and touch not the unclean thing, and I will be a father unto you, and ye shall be my sons and my daughters," said the Lord Almighty. But ye answer,

"From what shall we separate ourselves?" He replieth, "From your idols." "my son give me thine heart." Ah! Church that should be "glorious, without spot, or wrinkle, or any such thing," Church of to-day, arise unto thy fullest privilege; remember that the "King's daughter is all glorious within."

Dear Christian souls, one by one, go and see Jesus alone. Far be it from one weak mortal heart to make rules for another. I say not to this or that, renounce or retain, walk in this or that direction. "If any man hear my words, he shall know of the doctrine." But "whoso taketh not up his cross and followeth me, he cannot be my disciple." Brother, is it honor, wealth, position? Sister, is it beauty of person, elegance of attire, a superb establishment? Is it very pleasant to be highly esteemed among men? Is praise very sweet, or are the voices of much beloved friends so near and melodious that thou canst not hear him quickly? Behold, when he cometh it is "quickly," and he saith, "See that no man take thy crown." O, Church of God, there were only a few in Sardis who walked in white, but they were worthy.

Let not His voice who is made unto us "wisdom, sanctification, and redemption," sound along the heavenly battlements unheard, unobeyed. "Whoso loveth son or daughter more than me is not worthy of me." Parents, do you love your children more than him? Husband, wife, parent, child, brother, sister—love all mergers in his love at last. The earth is full of green graves; heaven is full of holy souls. There is room for all the Church militant. The Church triumphant looks on and expects the reunion. O God! help us all to love thee "with all our hearts, minds, souls, and strength," that neither angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from thy love, which is in Christ Jesus our Lord.

Where Did the Ark Rest?

Few probably ever raise a question as to where the Ark finally rested. Our translation of the Scriptures, together with tradition, fixes Ararat as the place; and every commentator seems bound to explain all the difficulties which this view involves, while every infidel sneers at the wisdom of grounding the Ark in such a place. We desire to call the attention of Biblical scholars to the evidence upon which this view rests; and to ask if the evidence be sufficient to establish the fact.

In Gen. 8:4, we read, "And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," and this passage, all seem to think, settles the question. Will not the Hebrew of this passage, bear another rendering, even better?

First, The verb rendered to rest, has radi-

cally a transient, rather than a permanent meaning, as may be plainly seen from the following passage, where it appears, Josh. 3:13, "As soon as the sole of the foot of the priest should rest in the waters of the Jordan," not establish itself there, but touch the waters; 2 Sam. 21:10, "The birds of the air to rest on them by day," not to take up their abode there, but to light upon them; Ex. 23:12, "That thine ox and thine ass might take rest," not a permanent rest, but a temporary rest, for the labors of the coming week. The verb is a common occurrence, and this idea runs through all its meaning. It is used for the encamping of an army; and for the Ark of the Covenant for a night, &c.

Second, The preposition translated upon, may just as well be translated over.

Third, The plural of the noun makes it necessary to translate it Mountains of Ararat, and how the Ark could be grounded on more than one of these peaks, we cannot conceive.

If we examine the context carefully, we shall find no evidence that the sacred writer intended to inform us where the Ark finally grounded. He is describing the flood: "In the second month, the seventeenth day of the month, all the fountains of the great deep were broken up, and the windows of heaven were opened." And the flood was forty days upon the earth, and the waters increased, and bear up the Ark." "And the waters prevailed exceedingly upon the earth, and all the high hills were covered," "and all the mountains were covered." "And the waters prevailed upon the earth, one hundred and fifty days." "And the waters returned from off the earth continually," or were coming and going—were in great commotion; but "after the end of the one hundred and fifty days, the waters were abated." "And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Or after the foundations of the deep, and the windows of heaven were stopped, the waters assuaged, and the Ark rested (or sat floating upon the calm waters) over the mountains of Ararat. This seems to be a common sense view of the passage.

It should be observed that the flood began in the second month, on the seventeenth day, and the Ark rested on the seventh month, and the seventeenth day, that is just, five months, or one hundred and fifty days, from the beginning of the flood. Therefore, at the very point of time, when the water was highest, the Ark rested upon Ararat. Is it not very strange, that the sacred writer should have arrested the history just at this point, to tell us where the Ark grounded? On the other hand, would it not be very forcible to say, that at this time the Ark was floating over the very highest mountains in that section of country? Could he have said anything which would have been more convincing in respect to the magnitude of the flood?

But the sacred writer continues, "In the tenth month, on the first day of the month, were the tops of the mountains seen." Are we to suppose that the Ark grounded on Ararat, in the seventh month, on the seventeenth day of the month, and yet no land appeared till the tenth month, on the first day, two months and a half later?

Again, Noah after forty days sent out a dove, which found no rest for the sole of her foot. After seven days he sent her out again, and she brought an olive leaf. How could this be, if the Ark were grounded on Ararat? That mountain must of course have been bare first.

Finally, on the second month, and twenty-seventh day, Noah left the Ark, that is, seven months and ten days after it grounded. Does it seem consistent that he should confine the multitude which the Ark contained for such a needless length of time?

We feel forced, therefore, to the following conclusion: First, that the Hebrew will equally well admit the translation, that "the Ark at the end of the hundred and fifty days was floating over the mountains of Ararat," and second, that the context favors this view.—*Evangelist*.

For the Herald of Truth.

The Sweet Angel's Voice.

A few weeks ago as I was lying on my bed of rest, I dreamed, and behold I saw a shining angel standing on a cloud of heaven. I thought the angel looked down upon me, and then I heard the sweet voice of the shining angel, and the words which he spake were these, "Prepare ye the way to meet the heavenly hosts; make your paths strait."

I also heard sweet tones of music in the cloud upon which the angel stood; they were very sweet and I wished myself among them. In the morning when I waked the tears were rolling down my cheeks, and behold, it was only a dream.

I hope we will all make haste to meet the heavenly host which will surely come ere long to gather in the harvest of the world, when all those who are found laboring in the vineyard of the Lord, will be gathered to his right hand; but how sad it will be for those who are yet without! What will be their doom? O, dear reader, pause a moment and think of it, how fearful it will be, when they will have to hear the awful doom, "Depart from me, I

* None must however understand, that this requires us to engage in sinful practices of the world, or in any unlawful or disreputable calling. We must in no wise in these things conform to the world, or take part with it. The Christian life must be a life of separation from the world though he must engage in some honorable employment which will not prevent him from faithfully performing all the duties of a disciple of Jesus.

know you not." Then they will cry for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne.

But the sweet and happy band, which he will find laboring in his vineyard, will be permitted to enter into his presence, where they will be crowned with glory and everlasting peace, where they will dwell with the angels of heaven.

Thus, dear reader, were my thoughts carried heavenward to think of the happy meeting when we shall be gathered in glory, and dwell in the presence of God, at his right hand. There we shall see and be as the angels are; yes, there we shall hear the sweet voices of the heavenly host and dwell in the midst of them.

Now, dear reader, do we all belong to this vineyard of the Lord? Let us examine ourselves carefully and see where we stand, and if we find ourselves traveling on that broad road which leads to destruction, then let us turn, turn, and make haste to meet the heavenly host in glory.

Dear brethren and sisters and friends, especially those of you in Rockingham county, Virginia, and other places with whom it has been my privilege to be acquainted, I often think of you and long to be with you and enjoy your sweet company. Dear friends, are you still trying to please your Lord and Master? If so, God's blessing will be with you. Let us all pray for each other and trust in the Lord. Let us pray for faith and he will abundantly bestow it.

A. D. WEAVER.

Elkhart, Ind.

Spurgeon on War.

George Fox has left us a third great legacy namely, his testimony against the abomination of war. When I first read George Fox's Life, I could think of nothing but Christ's Sermon on the Mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it, for his teaching is just a repeti-

tion of the Master's teaching there, just an expansion and explanation of the primary principles of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms, being converted, I rejoice; but whenever I hear of a converted man taking up the profession of arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this I do not understand; surely it must be through the blinding influence of the society in which the Christian church is cast. But Fox's singularly clear, mental vision could see that to buckle on the carnal sword was virtually to be disobedient to Christ. The Christian who enlists in the army of an earthly king forgets that they take the sword shall perish with the sword, and that Jesus has said, "Resist not evil; but if any man smite thee on the one cheek, turn to him the other also."

"My kingdom is not of this world, else would my servants fight." May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principles. The day may be far distant, but it will come, when men shall learn war no more; a right view of the true character of war may hasten that happy era.

For the Herald of Truth.

Are you Prepared for Death.

Dear reader, are you prepared for death? prepared to meet your God in peace? Have you forsaken the world? Have you given your heart to Christ? If you have, you have reason to rejoice that God has awakened you, and has made you his child through faith in his Son, who died upon the cross to save sinners; but if you are living in sin and rebellion against God, you have reason to lament over the dangerous state in which you are; you have reason to lament because you despise and hate God who has preserved you from your childhood even until the present time, and has sent his Son into the world that all who believe on him should not perish but have eternal life. Can you despise the Son of God who died for sinners, who was nailed between heaven and earth for mankind? Does this not move you, O sinner, think a moment on what a dangerous road you are traveling, and where it leads to. What is your hope? Perhaps you hope to be converted at some future time; but do you know how long your life will be spared? Perhaps you may die before to-morrow, and if unprepared what is then your hope? Is there any promise of salvation for the sinner unless he is converted? Search the Scriptures and behold for yourselves!

there is no hope of everlasting life found therein for the wicked; but all those who repent and believe on the Lord Jesus have the promise of everlasting life. Perhaps some sinners would be ready to say, I have never doubted that Jesus is the Son of God. But where are your works as long as you have not forsaken the world and all that is sinful? for faith without works is dead; you must first come to Christ before you can receive a living faith, and be saved. Those who come to him he will not cast out.

MARIA MARTIN.

For the Herald of Truth.

Not Yet.

Not yet, would I a Christian be,
So says the youth, fond of his glee;
I'll wait until maturer age
Comes on, before I thus engage.

Not yet, Ah no! I'm yet too young,
Much of earth's joys may yet be won,
And long may I on earth yet live,
Ere called my great account to give.

Not yet, when to maturity
This youth has grown, so speedily;
I'm strong in health, from blemish free,
Then why should I a Christian be?

Not yet, though God his life still spares,
And to the past adds other years;
I'm now with many cares beset,
I cannot be a Christian yet.

Not yet, though manhood's strength decays,
And few appear those bygone days,
I've with such disappointments met,
I cannot be a Christian yet.

Not yet, a few more years at most,
And I will stay in God my trust;
I'll serve him then with all my heart,
And choose, like Mary, "That good part."

Not yet, when those few years are come,
The aged man with bended form,
Alas, does still retain his plea,
I cannot yet a Christian be.

Not yet, when we hear him say,
I am too feeble now to pray;
I'll wait a little longer still—
My strength is gone, I am so ill.

Not yet, as on his couch he lies,
Ere long in death to close his eyes;
Filled with despair, no hope can see,
Because he'd not a Christian be.

Not yet, is only Satan's plea,
To bring us into misery;
O then let all beware and fly
To Jesus while he still is nigh.

DANIEL BRENNEMAN.

Elkhart Ind.

"The Love of Christ Constraieth us."

"The love of Christ constraineth us." No other force so strong as this can be brought to bear upon the heart. Law can lay its commands upon us, and we will obey, because we feel that the "law is holy, and the commandment is holy and just and good." But after all, the love of Christ will be far more

potent. The soldier under the stern rule of military law marches up to his death at the cannon's mouth. But it is not so much his obedience to the law that leads him forward. He is nerved by the example of those about him; the rush of the battle carries him on. He cannot draw back, for necessity is laid upon him. He does not desire to face death; but he has no alternative. But many a Christian martyr has gone to the stake with exceeding joy, constrained by the love of Christ. No material necessity has been laid upon him, only the strong love of his Lord. Led by that love he has calmly given himself up, and through the fiery gate of martyrdom passed into eternal peace.

"The love of Christ constraineth us." It is not a merely human love, strong as this often is. It is a divine love, the love of Christ manifested toward us and so producing love in us toward him. "We love him, because he first loved us." He manifested this love in his *redeeming work*. The purpose to redeem man is old as eternity. The promise to redeem is also the fall. In the fulness of time the Redeemer comes to earth, teaches, blesses, suffers, dies, rises, ascends back into glory. And new man has a Mediator. He is a Friend and Brother, "touched with the feeling of our infirmities." He is the omnipotent Savior "unto the uttermost of all who come unto God by him." He has overcome the sharpness of death, and opened the kingdom of heaven unto all believers.

He manifested his love in his *sanctifying and sustaining grace*. Every Christian knows that day by day, as his need is, this grace is given him. The world doubts the fact, or sneers at it. But to the Christian it is a most blessed reality. Temptation assails him, but Christ is by, and he comes off more than conqueror. The cross that he must bear after the Master seems too heavy to be carried. But Christ has helped to bear the burden, and it has become light. Sorrow settles in dark clouds around him, the blinding storm of grief well nigh overwhelms him; but Christ has said to the storm, "Peace, be still," and has pointed through the clouds to the clear light of eternal joy.

"The love of Christ constraineth us." It operates in the way of *motive*. This love of Christ reigning in the soul, sways it with a silent, unseen power, but a power that is irresistible to all that is good and true and holy. It takes hold on that which is highest in the nature. It appeals to all the purest affections, to gratitude, to trust, to self-sabnegation, to entire devotion. It is like the warm sunshine that, beaming upon the tree, stirs all the fibres of life within it, till they send their influences to the outmost twigs, and the buds swell, and the leaves burst forth, and the fruit appears, and rounds at last into ripeness, fit for the use of man.

This love operates too in the way of *example*. Christ has done so much for us; has done it all so gladly, shall we not follow his example, and do what little we can to

show that we are grateful for his goodness, that to the extent of our ransomed powers we will enter into his service? His was a free offering—so will our service be. His was a constant, untiring effort to do good—so will ours be. His was a life of self-sacrifice, so will ours be. Thus we can feel the force of his example, and be led by it unto "glory and virtue."

And thus the love of Christ, operating by motive and example, will *constrain* us, shut us up to his service. The current of our lives will flow in the channels of obedience. There will be many and sad failures, for we are only mortals; but the general tenor of the life will be right. The stream may run in an eddy now and then, or sweep in a sudden curve, almost retracing its course, but still it flows free onward, gathering new volume and strength, and broadens at last into the calm, deep sea of eternal perfection. We must tread the Christian path, we must serve our Lord and Master, not under the pressure of any necessity other than love lays upon us, but forced by its sweet power into obedience, and brought by it at last into everlasting glory. Can you say, "The love of Christ constraineth me?"—*American Messenger*.

For the Herald of Truth.

Christian Work!

BY REV. J. L. LANDIS.

What is it? Not amusement, not mere enjoyment, but just what the above CAPITALS state—*Christian work*, and that vigorous and incessant.

When a man hires another to work, it is not to play or to idle away a "kill time" by pretense or shirk but to accomplish some labor for which he expects to pay in a rateable proportion. So when the Lord calls a man into His vineyard, it is not only to eat of the fruit and enjoy its shades, but to dress and cultivate it.

The division and responsibility of labor are personal. Each one has his part to bear, in maintaining and extending the power of a pure gospel, in the world. Each one is called upon to guard and increase the life and efficiency of the church of Christ. Each one is commissioned from Heaven to "preach the gospel," so far as possible, "to every creature," which implies, that wherever we go,—in or out of our neighborhood—where it is in our power, there it becomes our privilege and our duty to preach it. Not only preach it by a godly life and well ordered conversation, but by faithful dealing with the ungodly—by word and act laying its truths upon the hearts of men—and by the blending of prayer and aims, of speech and effort "be made all things to all men, that we might by all means *save some*."

A church to be a power in any community, must be aggressive and diffusive. And here as everywhere else vigorous activity predicates soundness and health. The Christian life is not intended to be one of luxury and

over-enjoyment or else the church would become a hospital full of moral dyspeptics, of blind and of palsied withered hands.

Our experience is not to be one simply of faith, but of work also. Not merely of worship, but of self-denying arts of service beyond the sacred enclosures of sanctuary and of home, in seeking out the poor, the sick and suffering and pleading with the sinner. In carrying the Savior's love to them, who cannot and care not, to come and receive it.

This, is our mission in the world as disciples of the divine Master: to go—not idly waiting, sitting with folded hands or standing as mere on-lookers—but "going about doing good," communicating the love and power He has given to us and thus extending His glory and dominion in the earth. To this end we are commanded to labor and pray. "THY KINGDOM COME" is not a meaningless sentence in our Lord's prayer. Whatever we are to *pray for*, we are to *work for*; the one implies the other. Therefore this being the highest possible object for which we can live, ought to receive our constant service and best sacrifices. Toward this purpose, for which the Church and all her ordinances were instituted, and for which Christ died and we are saved, *everything* we do should tend. For not only to the glory of His grace are we monuments, but ordained instruments to *save others* and advance his kingdom. Said He "the children of the Kingdom are the good seed." And in the parable of the sower, "the good seed bringeth forth much fruit, some thirty, some sixty and some an hundred fold harvest." This is the only thing by which the seed is valued. And this is the only thing by which the divine Husbandman will value us; by our fruitbearing labors of love, deeds of faith—by our zeal and influence in all His work and service and in our daily life. Not by what we *profess* to have and enjoy, but what the world *knows* we have, will our lives be influences and powers in any community.

It is scarcely necessary to close with the thought that the mere faithful we are in our attendance upon *all* the means of grace, the mere faithful will we become to all the constantly recurring duties of the christian. That the oftener we meet, in our public and private prayer-circles and linger in our closets, the better and wiser and stronger we shall become, for the coming days of labor and trial.

May we all therefore, have grace and zeal to discharge *well* our duties to our Savior and ourselves, from whose daily influences and inspiration will come, disposition and ability to accept our obligations and duties to others.

Forsake not wisdom, and she shall preserve thee; love her, and she shall keep thee.

Man is like a watch: if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Children's Column.

Try to be Good.

For any one to say, I intend to be good, or that I am going to be a better man, a better woman, a better boy or a better girl than I have ever been before, is saying what we are not always able to fulfill. Very often folks will say, "I intend to do better," but instead of doing better as they think they will, they sometimes do things more wicked than they ever done before. I have heard little boys and girls promise their parents that they would never do so and so again, and perhaps the same day, or in a very short time, do the same thing over, or perhaps worse than they had done before.

Now I think it would be best for us never to say that we *will* not do so or so again, or to say that we *will* be good; but we should say, I will *try*, or by the help of God I will try to do better than I have done heretofore; or I will never be so wicked again if God will help me; because we never can be good unless God helps us. Jesus says, "Without me ye can do nothing." When the Lord Jesus told Peter that, "this night, before the cock crow twice, thou shalt deny me thrice," Peter thought he would not, and said, "If I should die with thee, I will not deny thee, in any wise." He felt sure that he would not deny his Lord; but that same night, as Jesus said, before the cock crew twice, he denied him three times; he even cursed and swore, and said, "I know not the man."

Now Peter trusted in his own strength; the thought that he could do nothing without the help of God, had not come into his mind, and God did not help him, so that he might be convinced that he could do nothing of himself.

Whenever we have been wicked and disobedient to God, and become convinced that we have done wrong, and become sorry for it, and think we do not want to be so wicked again and that we want to become better, let us ask God to help us; then if we try, and he helps us, we will be sure to succeed. My little friends, how many of you will try to be good? Let us all try.

BROTHER HENRY.

Lending to the Lord.

Dear children, Did you ever lend anything to the Lord? Why! how, or what can we lend to him? Does not everything that we have belong to him? Certainly it does. He only gives, or lends to us what we need. The life that is in us is his, he has only lent it to us, and some time he will take it from us again. Our souls and our bodies are his. He has given us our talents, that is, the wisdom and understanding which we have;

and if we are faithful in keeping his commandments, and doing all we can for him, he will say to each of us when he comes to gather us home, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

But you wonder what we can lend to the Lord; I will tell you: Solomon says, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. There, is not that something that each of us can have—pity for the poor? But it will not do for us only to say that we pity them, but we must help them when they need help; we must give them to eat when they have nothing; or clothes, or whatever they need, and that which we give, the Lord will pay us again; and I believe he will also pay us interest; that is, he will give us more than we give to the poor, we shall always have plenty, for Solomon says, "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28: 27.

Jesus says, "The poor ye have always with you, and when ye will ye may do them good." How many of my little readers are willing to lend something to the Lord?

BROTHER HENRY.

Love Jesus.

Dear children, My object in writing to you, is to encourage you to love the Savior. He died to save you and me, and all who love him and do his will.

He loves you so much that he gave his life to save you; he died that we might live. Therefore you should read God's Word and learn to do his will, and then let come what may, you have a friend to go to. Dear children, I have thought sometimes when I have listened to the beautiful voices of little ones that the Savior is well pleased to hear them sing his praises here, and Oh, how much pleasanter it will be to sing in that beautiful land, with many loved ones who have gone before. My dear young friends, let us all try to live so that

"We shall meet to sing forever,
Far beyond the rolling river;
Meet to sing and love forever,
In that happy land."

J. H.

Dear Brother Henry, I write you a few lines to the honor and glory of God, who has spared our lives until now; he has given us all the good things we enjoy; he gave us our breath and the food that we eat; therefore we should thank him for these blessings. The grace of God be with us all.

ABM. C. HERSHEY.

To the Children.

Dear children, be faithful, yes, children be true, O children, fear God whatever you do; At home or abroad, or wherever you be, Think oft of this passage, "Thou God seest me."

Dear children, speak kindly to all you may meet, In the field, on the highway, likewise in the street, Think none too unworthy, think no one too low To receive your kind greetings wherever you go.

Dear children, God loves you, he loves you I know, He'll love you still more, if you love you will show, To each of his creatures, his creatures of earth, For he is their Maker, 'tis he gave them birth.

Dear children, love God, and forget not to pray, That he may protect you by night and by day; Pray too that his Spirit may lead you aright, And fit you at length to dwell in his sight.

DANIEL BRENNEMAN.

Is it You?

There is a child—a boy or girl—
I'm sorry it is true—
Who doesn't mind when spoken to;
I hope it is not you!

Children's Task.

The Children's Task for September will be the 35th chapter of Isaiah, the 11th chapter of Matthew from the beginning to the end of the 19th verse, and the 19th verse of the 72d Psalm.

Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, nor be cruel to insects, birds or animals.

Hear, ye children, the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law.

Get wisdom, get understanding; forget it not; neither decline from the words of my mouth.

Fear Not.

Brethren, while we sojourn here,
Fight we must, but should not fear;
For we have, but we're a friend,
One who loves us to the end.

Forward then, with courage go,
Long we may not dwell below,
Soon the joyful news will come,
Child, your father calls, come home.

Selected.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

[In the death notice of John Royer, in the June No., instead of Eli Miller, read Elias Misher, and for Daniel Oberholzer, read David Oberholzer.]

On the 2nd of June, in Nicholson township, Fayette Co., Pa., BARBARA, wife of Josiah BARK,

and daughter of Bishop Nicholas Johnson, aged 40 years, 2 months and 2 days. She leaves a husband and seven children, of which the two youngest were twin daughters, only a few days old, which she named Magalina and Mary. She died. Her brothers and sisters and friends stood round her bedside weeping, but she told them not to weep for her, and urged them to fill her place in the church of which she was a member for some time. Funeral services were conducted by Joseph Y. Cover from Rom. 8: 18, 19.

Her infants died, the one on the 1st, the other on the 2nd of July, and were buried on the 3rd. Funeral services by David Johnson, from 1 Cor. 15, from the 45th verse to the end of the chapter. On the 12th day of June, in Clay Co., Ind., of Erysipelas, WILLIAM MARKLEY, aged 40 years, 4 months and two days. He was buried on the 14th at the Mennonite Meeting-house in Owen Co., Ind., on which occasion funeral discourses were delivered by Elias Misher and David Oberholzer. Text from—24: 42. He leaves a widow and six children to mourn their loss. He was sick only a week.

GEORGE FUNK.

On the 7th of July, in Union township, Mifflin Co., Pa., CHRISTIAN HARTZLER, aged 77 years, 2 months and 8 days. He was buried on the 11th, on which occasion a funeral discourse was delivered by Samuel Yoder, from John 5: 23, 24. He remained firm in his faith until his end, frequently during his sickness, expressing a desire to depart, and be with him in whom he put his trust.

On the 12th of May, in Union township, Mifflin Co., Pa., DAVID ZOOK, aged 81 years, 8 months and 7 days. He was buried on the 14th of May, on which occasion a large concourse of people were present. Funeral discourses were delivered by David J. Zook, and Samuel Yoder, from Rev. 14: 12. The deceased had been from his youth up a faithful church member. He was a man of considerable talent, and esteemed among all classes as an honest and energetic christian.

C. F. DETWILER.

On the 20th of July, in Haw Patch, Lagrange county, Indiana, SAMUEL, son of Jonas and Salome SCHMUCKER, aged 5 years, 2 months and 19 days. He was buried on the 22nd. A funeral discourse was delivered by David Hartzler from Mark 10: 13, 16, and by John F. Funk from Ps. 108: 15, 17. On the 18th of June, in Woolwich township, Waterloo Co., Ont., MICHAEL BRECHER, aged 27 years, 9 months and 18 days. He struck his foot against a splinter, which penetrated the flesh between the large and second toes. He drew out the splinter and the wound healed. In ten days however he felt pains in the back and other parts of the body. He went to see a physician, but the case appeared singular and he called other physicians, and the foot was opened and another piece of splinter found and taken out. But the pains continued to increase, his mouth and all the limbs of the body became stiff and death put an end to his suffering. He leaves his mourning friends the comfort that their loss is his eternal gain. He leaves a widow and one child.

He was a member of the Mennonite church. He was buried on the 20th at Conestoga where Lewis Koch and A. B. Martin preached funeral discourses, to a large concourse of people. * *

On the 30th of June, in Logan county, Ohio, of a protracted illness of dropsy of the heart, MARTHA YODER, widow of John C. Yoder deceased, aged 67 years, 6 months and 14 days. She was a member of the Mennonite church, acquainted with many and beloved by all who knew her. She was a widow over 21 years, after which it pleased God to take her from the sorrows and troubles of earth. She was the mother of 11 children and 28 grand-children. Six of her children are still living. Sixtythree days ago she looked at the last time upon her eldest daughter, LYDIA KAUFFMAN (see last No. of the Herald of Truth). She

was buried on the 2nd of July, where a large concourse of friends and relatives were present. Funeral discourses were delivered by Joseph Kauffman in the English language, and by the writer in German from Job 17: 1. We hope our loss is her eternal gain.

On the 23rd of July, in Logan county, Ohio, FARAONICA wife of Solomon BRILER, aged 29 years and 3 months. She died very suddenly. Only 30 minutes previous she was about the house yet. The day previous she had gone with her husband to town. She leaves a husband and six children, the youngest is not over 3 months old. She was feeble but not seriously ill. She was a member of the Onish Mennonite church and beloved by all. We hope our loss is her eternal gain. She was buried on the 24th where a large concourse of friends and relatives were present. Funeral discourses were delivered by the writer in German, and by Joseph Kauffman in English from Rev. 14: 13.

JOHN P. KING.

On the 2nd of May, in Ontario county, Ontario, after an illness of a few hours duration, MARY, wife of Abraham HUBER, aged 41 years, 7 months and 14 days. She was buried at Weidman's burying-ground, where funeral discourses were delivered by J. Stueckey and — Tschann. She was a faithful member of the Mennonite church. Her sudden death should remind us all that we are mortal and know not how soon we too must meet death.

DANIEL B. HUBER.

On the 25th of June, in Ashland county, Ohio, the aged and beloved brother in the Lord, JACOB GARDNER, aged 90 years and 6 months. The following day he was buried, upon which occasion funeral discourses were delivered in both the English and German languages, from Rev. 14: 13. He was a faithful brother in the church of God and highly respected by all who knew him.

On the 5th of May, near New Haven, Allen county, Ind., after an illness of 8 days, CHARLES RODEGARD, aged 80 years, 3 months and 5 days. A funeral discourse was preached on the 3rd of July, by J. M. Brenneman of Allen Co., Ohio, from John 5: 24—29.

On the 2nd of June, in Hilltown, Bucks county, Pa., ANNA KOLB, aged 87 years, 2 months and 29 days. She was buried at Perkasie meeting-house where funeral discourses were delivered by John Albrecht and Isaac Moyer.

In the same neighborhood, on the 11th of July, CATHERINE, wife of Thomas PROCTER, deceased, aged 77 years. She was buried at Perkasie meeting-house where preachers Yerrick, Isaac Moyer and Isaac Oberholzer delivered addresses.

On the 28th of June, in Elkhart county, Ind., DAVID WEAVER, son of Fred John and Mary Weaver, aged 20 years, 3 months and 4 days. His death was caused by being kicked on the abdomen by a horse, by which he was so severely injured that he died in great pain in 6 hours afterwards. He was buried at Yellow Creek the following day, where a large concourse of people followed him to the grave, on which occasion Jacob Wisler and Christian Bare preached funeral discourses. Peace be to his ashes.

Our moments fly apace,
Our feeble powers decay;
Swift as a flood our hasty days
Are sweeping us away.

On the 20th of July, in Mount Joy township, Lancaster county, Pa., of cancer in the hand, Brother JOHN RISSER, aged 82 years, 8 months and 26 days. He was buried on the 23rd in the family grave-yard followed by a large concourse of friends and relatives. He has been a minister in the Mennonite church over fifty years.

Fatal Accident.

On the 2nd of July, in Wellesley township, Waterloo county, Ontario, John C. Brierke's teams were engaged in hauling brick, and they passed the house, a little boy climbed on the

hindmost wagon. A little girl aged 4 years, 10 months and 3 days followed and fell under the wheel, which passed over her head. She arose and stood up again, but died in a few minutes. She was buried on the 4th at Martin's burying-ground. A. B. Martin and Moses Erb preached discourses appropriate to the occasion.

Letters Received.

Dan'l H. Huber, J. Headings, Wm Graybill, Elias Rich, John Troyer, George Boyer, Jacob N. Brubacher, Jacob Ehrmann, J. K. Hartzler, Benedict Reinhardt, Pre J. M. Holdeman, Elias Schneider, Pre Matthias Eby, E. P. Herschberger, H. S. Stauffer, C. F. Detweiler, Samuel Ernst, S. D. Mast, Jacob Hildebrand, Christian Shenk, Jacob S. Baker, David Boesinger, N. C. Wenger. Aaron A. Miller, /

MONEY LETTERS.

N—Lydia Buckwalter \$1; John Buckwalter \$1; B. F. Miller \$1 50; Jos. B. Hertzler \$4; V. Baechler \$1; Joseph K. Byler 10cts; Joseph W. Bare \$5; Rev. John Baer \$1 10; Daniel Bare \$5, 50; Abm. Bitchey \$1; J. N. Brubacher \$25 66; Moses Bitchey \$1; Christian Beck \$1; Elizabeth Barr \$1; David Boesinger \$1 10.

D—George Diener 50 cts.
F—Esther Frick \$1.
G—Abraham Gabel \$1.
H—S. Hildebrand \$1 50; J. Harshberger \$1; J. F. Hershey \$10; Jacob Hoover \$1; S. S. Hartzler \$2 50; Jacob Hlabegger \$1; J. C. Hunsicker \$10; Lydia Hoover \$2; Samuel M. Hess \$15.

J—Daniel Joder \$1 60.
K—Christian Kinsinger \$2 50; Samuel L. Kauffman \$1; David Koch \$1.
L—Martha Long \$3; Henry Landis \$2.
M—Jacob S. Meyer \$2 20; Jos. P. Miller \$2 50; Chr. A. Miller \$1 10; Philip Meseman \$1 50; Jacob Musselman \$1; H. A. Mumaw 50cts; J. B. McConnell \$2 40; J. Musser \$1.

N—Amos Neff \$3; Jacob Naffiger \$2 10; Christian Neuhauser \$1 50.
R—Nicholas Rhodes \$1; Christ Ryehner 30cts; Levi A. Resler \$1; Daniel Ruly \$1.

S—Jos. Stauffer \$3; J. L. Shattinger \$1; John Stofius \$1; Cyrus Schrock \$7; Peter Stauffer \$1 50; George Shenk \$1; Christian Schantz \$1; Christian Schnavly \$1; Christian Stucky \$1; Christian Shank \$3 50; Peter E. Stueckey \$1 20; Jacob Schmitt \$1; John Stueckey \$18; J. D. Schrock \$1.

T—Jacob Troyer \$1 50.
W—Mary Wade 25cts; Chr. Welty \$1; Chr. Winkler \$1; Anna M. Z. Weber \$1 50; Abraham Witmar \$1 50; Samuel Wolf \$2; George B. Warfel \$1 20.

Y—D. D. Yoder \$2. Daniel Yoder \$2 45;
Z—Levi L. Zook \$1.

Cleveland & Pittsburg Railroad.

ON AND AFTER MONDAY, May 24, 1870 trains leave CLEVELAND, daily, Sundays excepted, as follows:

	Mail.	Express.	Acem.
Leave Cleveland	8 15 A. M.	12 35 P. M.	3 35 P. M.
Arrive at Hudson	3 30 "	1 40 "	4 41 "
do. Ravenna	10 04 "	2 10 "	6 13 "
do. Alliance	10 55 "	2 49 "	6 01 "
do. Salem	11 52 "	3 25 "	10 56 "
do. Canton	12 15 P. M.	6 36 "	6 46 "
do. Maumet	12 40 "	7 05 "	7 05 "
do. Wooster	1 01 "	8 05 "	8 05 "
do. Pittsburgh	3 25 "	6 55 "	2 50 A. M.
do. Wheeling	6 25 "	6 25 "	
do. New York	10 08 "	10 08 "	11 00 "
do. New York	1 00 "	1 40 "	6 01 P. M.
do. Philadelphia	6 30 "	9 00 "	2 45 "
do. Baltimore	1 00 "	1 00 "	6 00 "
do. Washington	1 30 P. M.	1 00 P. M.	6 00 "

Cars run through from Cleveland to New York via Pittsburg and with but one change, viz.: at Pittsburg. Through tickets can be procured at the Union Ticket Office, 147 Superior street, at the Euclid Avenue Station and at the Union Ticket Station.

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those who are double-minded; those who act the part of the hypocrite, who seem to be one thing and are another, who wear sheep's clothing but inwardly are ravening wolves; who pretend to be Christians while the love of God dwelleth not in them; who try to make people believe that they are honest, while they are dishonest; who try to make people believe they are very pious, while their hearts are yet in the gall and bitterness of sin; who desire to bear the cross on one shoulder and mammon, or the god of this world upon the other. These have not a single eye; in other words they are deceivers, they are not truthful, not faithful, and hence cannot be the children of God. Like Ananias and Sapphira, who wished to show themselves liberal and benevolent and charitable, but also loved their riches, and such Christians there are hundreds to-day; they are benevolent only to be seen, to keep up appearance. The Pharisees afford us another example of the most unsurpassed double-mindedness and hypocrisy, when they stood on the corners of the streets making long prayers to be seen of men.

There are a great many professors of religion who wish to enjoy the privileges of religion and the favors of God, but are not willing to conform to the conditions. They, like the wealthy young ruler, want to go into the kingdom through a wide gate, so that they can take all their wealth with them, the devotee of pleasure, the seeker after worldly honor and fame, would like to be a Christian, but when Christ says, "He that will be my disciple must deny himself, and take up his cross and follow me," then they are not fully willing. How many pretend to be led by the love of God, while their actions show that they are only restrained from the grosser outbreaks of the law, or by the stigma of disgrace which would rest upon them. These may all be included under this head, and in such the love of God cannot dwell, for God will have an upright heart.

For the Herald of Truth.

Work while it is Day.

"I must work the work of him that sent me while it is day; the night cometh when no man can work." Jn. 9: 4.

These are the words of Jesus and must be understood chiefly in a spiritual sense, for it is a well known fact that parts of nights and sometimes whole nights are devoted to different kinds of labor.

Christ here means that he must do the work which was given him to do, in the time which was given him to do it. The incidents relating to this passage, or which gave rise to the expression, transpired in or near Jerusalem, immediately after his notable discourse with the Jews, related in the

preceding chapter. As he was passing along he saw a man which was blind from his birth; and the disciples inquired of the Master, whose sin it was that brought this calamity upon the man, supposing of course that this blindness was the direct result of transgression against the laws of God. But the Savior positively declares that neither "this man nor his parents had sinned," but that "this affliction was brought upon the man that 'the works of God should be made manifest in him,' even as we also read in the eleventh chapter of John concerning the death of Lazarus, that his sickness was not unto death, but 'for the glory of God that the Son of God might be glorified thereby.'"

The Jews in general and especially the Scribes and Pharisees, were a fault-finding people, and took every occasion to accuse the Savior of doing wrong, just as there are a great many persons at the present day, who, because of the deplorable ignorance in which they choose to dwell, and the unrighteous prejudices which they foster and cherish, condemn everything which does not please their fancy, and find fault with all mankind in general, because other people do not just act and speak and think as they do. It was the Sabbath day in which Jesus passed by and saw the blind man, and it seems that he had already made up his mind to heal him when he spake the words of our text, and he then no doubt also knew that the Jews would again accuse him of Sabbath-breaking, and find fault with him on that account, and for this reason made the declaration, "I must work the work of him that sent me, while it is day: the night cometh when no man can work."

By this he means to say, that he must do the work which was given him to do in the time in which God gave him to do it. In the temple already, in his twelfth year, he says, "Wist ye not that I must be about my Father's business?" So now he had come into the world, he had publicly entered upon his mission, and the work must be speedily accomplished. Only a short time more and the work would be done. He must now show that he is sent from God; he must now show forth the Father's glory; he must now show to the world that the Son of man hath power to forgive sins, to heal the sick, even to raise the dead. He must now show the Jews the enormity of their corrupt and sinful natures; he must now, if possible, convince them that he is Christ, the promised Messiah; he must show that he also is Lord of the Sabbath; so he stoops and spits on the ground and made clay of the spittle and anointed the eyes of the blind man with the clay, and says unto him, "Go wash in the pool of Siloam." The man went and returned seeing.

Now what signification has this for us? dear reader. You are now here in the world. It is day with you. It is your day of grace, in which it is given you to work out your salvation. This is your work which you are to do while it is day. You will not remain here long. The night of death is

coming on, when your body will be laid into the silent grave and there will be no more opportunity to repent or make peace with God, or to flee to Christ, the refuge of sinners' souls—it will be night then, when no man can work.

Now then, dear reader, observe this like a wise man, and call now upon the name of the Lord, and make peace with him for your never-dying soul, if you have not already done so. Serve faithfully the Lord your God—go work in his vineyard to-day, though it be the eleventh hour, do not delay; it is better late than never, and God to-day offers you full, free and perfect pardon for all your sins. Do the work which God has given you to do, in the time in which he has given you to do it, and when the Lord cometh he shall receive his own with usury. Minister of Christ, do thou not forget that the time is short; thy years will soon pass away, it is your work to gather souls in this day of grace, in this accepted time; are you zealously engaged in this work? are you doing the work of him who sent you? Oh, do not sit idly down with folded hands and sealed lips, but be up and doing; spare not, cry aloud and show Israel their sins and the house of Jacob their transgressions, for the time of labor will soon be over. Let us all "work while it is day, for the night cometh when no man can work." * *

THE MARTYRS.

(Continued.)
ARTICLE IV

WHAT SIN IS, AND WHEREBY SIN BECAME
SINFUL, WHAT THE WAGES OF SIN ARE,
AND WILL BE BEFORE GOD, OR
HOW GOD WILL PUNISH THE
SINNER.

The holy scriptures show clearly what sin is. The prophet Samuel observed to Saul, who had transgressed the commandment of the Lord: Disobedience is as the sin of witchcraft. John says: All unrighteousness is sin. James says: To him that knoweth to do good, and doeth it not, to him it is sin, (observe what sin is.) Paul says: Whatsoever is not of faith is sin. From these and similar passages, my children, learn to distinguish sin, as Paul says: The law imports the knowledge of sin, without the law I had not known sin, by the law sin became exceedingly sinful; for when it says: Thou shalt not covet sin, taking occasion by the commandment, wrought in me all manner of concupiscence. Hence, we perceive whereby sin became sinful, namely, by the command and prohibition of God. Now, whosoever transgresses what he has commanded commits sin, this is called sin, and as such is sufficiently reprov'd in both the testaments. The tree of knowledge was not unclean to Adam only through the commandment, the transgression was accounted to him for sin. The punishment of sin, respecting this, read: Gen. 3: 14. The vir-

gins and wives of the gentiles were not unclean to the Jews, only through the commandment of God, which would not permit it. Concerning the punishment of this, read Judges 3, Num. 25. No tribe which was unclean was permitted to touch or bear the sanctuary or ark of God, which was clean only through the commandment of God. The gods of the heathen were not unclean to Israel, only through the prohibition, and God's curse, and by the punishment, as also through the command and punishment. Thus you can perceive how sin in the first place became sin, namely, by the commandment, and the transgression of the commandment. Where there is no commandment there is no sin, for without the law sin is dead. True, sin or the inclination to sin, was in the world; but sin is not reckoned where there is no law. Now beloved children, learn to shun sin as fire, as soon as you are sensible of it; for if you approach too near sin, it will seize hold of you; the wounds thereof cannot be healed. John 2: 11. Deut. 4: 17. Gen. 2: 1. 1 Sam. 15: 23, 11. 1 John 5: 17. James 4: 17. Rom. 14: 4; 7: 7, 13; 4: 15; 7: 9; 6: 11; 8: 7. Moreover, learn the consequences and wages of sin, namely, perdition and death. It is at enmity with God, because it is not subject to the law of God. Listen therefore, to God's terrible, relentless and horrid punishment of sin and sinners, which takes place, and will take place; dear children, beware I counsel you, as you value your own souls of this special and unending punishment of sin and sinners. Thus saith the Lord: I have long time holden my peace, I have been still and refrained myself; now will I cry like a travelling woman, I will destroy and devour at once, &c. Who among you, saith he will give ear to this? who will hear then, and hear for the time to come? Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone; and the land thereof shall become burning pitch. It shall not be quenched night nor day. This future calamity, the punishment and righteous judgment of God was foretold and announced for ages; for Enoch, the seventh from Adam, spoke thus: Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against them. Jude 14: 14. Isa. 40: 14, 23; 13: 2; 34: 8. Esd. 2: 2. Matt. 13: 41; 25: 42.

Observe, that God threatens and gives sufficient warning before hand, as was done to Assur: We be unto thee, Assur, thou that hidest the unrighteous in thee: O thou wicked people, remember what I did to Sod-

om Gomorrah; whose land lieth in clods of pitch, and heaps of ashes, even so also will I do unto them that hear me not, saith the Almighty Lord. The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend them, which do iniquity, and shall cast them into a furnace of fire. Then shall the Lord say to them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink, &c. Behold, dear children, thus it will happen to those, who will not take heed in time, because they are rich, full and joyous. For Christ says: Woe unto ye rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! &c. For such as in their life have received benefits, saith Esdras, and have not known me; and they that loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not but despised it; the same must know it after death by pain, and while we lived and committed iniquity, we considered not that we should suffer for it after death; for the wages of sin is death. But after thy hardness and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds, to them, who by patient continuance in well doing, seek glory, honor, immortality and eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil.

Observe again, my beloved children, to what danger our evil nature subjects us, destroying the soul; lust and the works of the flesh cause everlasting sorrow, and the loss of heaven, as Paul says: (Gal. 5: 16.) Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and they are contrary the one to the other, so that ye cannot do the things that ye would, &c. Now the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, &c., making seventeen items, to which he adds that they who do such things shall not inherit the kingdom of God. At that time no one can escape the vengeance of God, whether he knows God or not, if he is disobedient to the gospel he will have to endure the severity of God. For Paul says: When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; (observe,) who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints,

and to be admired in all them that believe.

Disobedience to the gospel, merits no small punishment, for he that transgressed the law which was weaker in saving virtues than the gospel, died, as Paul says, without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? &c. These have a certain fearful looking for, of judgment and fiery indignation, which shall devour the adversaries. It is a fearful thing to fall into the hands of the living God, for God is a consuming fire; we know him, that hath said: Vengeance belongeth unto me, I will recompense saith the Lord. Behold, now since the gospel is of so great worth and so rich in saving power, he deserves a severer punishment, on account of his crimes and ingratitude, who refuses, abuses and transgresses it; as Paul says, concerning Christ: See that ye refuse not him that speaketh, for if they escaped not, who refused to hear him that spoke on earth, much more shall we not escape, if we turn away from him that speaketh from heaven, whose voice then shook the earth. O my children, this gospel time in which we yet live, is an extremely precious, valuable and acceptable time; even as the Lord himself frequently testified in the gospel, saying: If these things had been done at Tyro and Sydon, &c. Why then can ye not discern the signs of the times? &c. Blessed are the eyes that see what you see. Jesus says: Jerusalem shall be made desolate, (on account of her sins,) because she did not know the time of her visitation. Luke 19: 44. Matt. 16: 3; 13: 6. 1 Cor. 6: 9, 2. 2 Thess. 1: 7. Rom. 8: 3. Heb. 10: 28, 31; 12: 39, 25. Deut. 32: 35. Matt. 11: 21. O my beloved children, learn to discern good from evil, learn to know the evil world, who think that they are holy Christians, and believers of God, and yet are of the synagogue of Satan, of which their whole spirit, life and wickedness, afford sufficient demonstrative evidence; who on account of their wickedness cannot endure the light of the pious, nor bear to be near them; but the Lord knoweth how to deliver the godly out of temptations, and reserve the unjust unto the day of judgment, to be punished; but chiefly them that walk after the flesh, in the lust of uncleanness. Now God's designs towards such, are displayed to us in the condition of sinners of former ages. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of everlasting darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that hereafter should live ungodly. 1 John

7: 10. Rev. 2: 9. 2 Pet. 2: 9, 4. Gen. 7: 21; 19: 24. Sir. 7: 17; 14: 20; 16: 7.

From this you see that God spares neither the angels nor the whole world, though their number was so great, and they were chosen and highly esteemed; thus it frequently happened with the great multitude, for the ungodly are nothing the better on account of their multitude; as Sirach says: Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. Humble thy soul greatly, for the vengeance of the ungodly is fire and worms. For as he that goeth near wild beasts is torn by them, so it is with him that joins himself to the ungodly, and takes part in their iniquity. One child that fears the Lord is more acceptable to him, than a thousand that are ungodly, therefore, let no man solace himself that he hath many companions in wickedness, boast not of the mercy of God, before thy conversion; for when the fire and punishment of God are kindled, they burn up all evil, great and small. Behold, in the congregation of the ungodly shall a fire be kindled, and in a rebellious nation, wrath is set on fire. He was not pacified towards the old giants who fell away in the strength of their foolishness. Neither spared he the place where Lot sojourned, but abhorred them for their pride. He pitied not the people of perdition, who were taken away in sin. Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts. And if there be one stiffnecked among the people, it is a marvel if he escape unpunished; for mercy and wrath are with him; he is mighty to forgive and pour out displeasure. As his mercy is so is his correction also, he judgeth a man according to his works. The sinner shall not escape with his spoils, and the patience of the godly shall not be frustrated. Behold, a great multitude is of little avail before God; he that sinneth must die; for every one that is proud in heart is an abomination to the Lord, though hand join in hand, he shall not be unpunished. Again: The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them; the way of sinners is made plain with stones, but at the end thereof is the pit of hell. Therefore, hell hath enlarged herself, and opened her mouth without measure; and great and small with their glory and their multitude descend into it. Many are called, but few are chosen. Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Nevertheless, I say, that the greatest number will be damned and lost; this is too evident to be denied. Num. 14: 22. Eze. 1: 20. Prov. 16: 5. Sir. 21: 10. Matt. 20: 16; 7: 13. Isa. 5: 14.

Dear children, he that does not fear God nor believe on him, heeds not such terrible promises and certain threatenings, as the scriptures say: This threatening is removed far from their eyes, and when a profligate man hears it, he continues in his folly and

errors. Solomon truly observes: Because sentence is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God. I have long time holden my peace, I have been still and refrained myself, now will I cry like a travelling woman; I will destroy and devour at once. As when a woman at the time of her delivery, has incessant pains which slack not for a moment; even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side. Sir. 16: 11. Eccl. 8: 12. Isa. 42: 14. Ecd. 16: 39.

Ah! happy the man who always fears, but he that has a hard heart shall fall into adversity, as you have heard sufficiently often. Observe here the long suffering of God towards sinners, yet in the end he punished them. Paul justly observes: God is not mocked. Dost thou suppose that I will forever hold my peace, saith the Lord, that thou fearest me not? I will declare thy righteousness and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them. The holy Scriptures truly declare that our Lord is a consuming fire; but what the fire is, read Is. 10: 16. Joel 3: 2. Nah. 3: 15. Zach. 11: 1. Manasses truly says: O God thy angry threatening towards sinners is unapparent. Nahum also speaks thus of the terrible wrath of God: The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation; and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. Micah says: The Lord cometh forth out of his place, and will come down and tread upon the light placed on the earth. And the mountains shall lie molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. O who could write enough concerning these scripture admonitions. Indeed, my dear children, he that acknowledges the holy Scriptures, the Bible as the sure Testimony, Word and Enunciation of God, and faithfully gives heed to all that is contained therein, concerning God, and especially concerning his faithful warning of all sin, the promised reward of transgression; the examples of punishment for sin, which happened to many, together with all the strict and weighty oaths, in which he has denied his kingdom to the impenitent, which was partially touched upon in a former place, and will be briefly noticed in the sequel; such a man I say may well be amazed before God; the hair of his head may shiver with David. His laughing man may with propriety be turned into mourning,

till he obtains peace with God; if there is in his heart but one grain of the fear of God and of faith in his words. I notice, first, God's warning respecting sin. Rom. 2. Gal. 6: 9. Isa. 57: 9. Deut. 4: 24. Heb. 12: 29. Nah. 1: 5. James 4: 9.

Nay, my dear children, time fails me to extend this as far as my design would lead, though it is nearly at an end, but I thought to revise it, and make a fair copy; but now it is finished, I must and will detach myself from every thing else, and prepare myself for death, which (I suppose) will take place in four days. Behold, dear children, I rejoice on this account, and am full of comfort in the Lord, and hope that I will not spare my life for the truth, but offer it up a living sacrifice, holy and acceptable to God; hoping by the grace of God, that as a father, I shall have set you a good example, my dear children, as well in life as in death. When you arrive to years of discretion, consider it seriously, and follow Christ with me; as he has gone before us in all suffering and holiness; so we shall meet again forever in everlasting joy; in the kingdom of heaven. My beloved children, if you do not reside together, be the more affectionate to one another, and manifest your love towards one another on every possible occasion; whether by salutation or instructive letters; also take three copies of this pamphlet, one for each of you. I send it to you first, my beloved son Alewyn Henry, since you are the oldest. Study that which I have written for your instruction; impart it also unto your sisters. Adieu forever, my three orphans. Rom. 12. John 10. 1 Pet. 2: 8.

Your Affectionate Father,

HENRY ALEWYNS.

A SERMON.

BY G. W. SHAPP.

"And ye will not come to me, that ye might have life." John 5: 40.

This text is eminently adapted to meet and to obviate the difficulties real or imaginary felt by many in accepting the great prescription of the gospel, viz., Believing on Christ, coming to him, resting upon him, and having everlasting life.

Now one of the most common excuses urged by persons who read these solemn words is, that they admit that the regeneration of the heart is an act of sovereignty. They admit that man cannot turn, convert or change himself.

How then can we believe in Christ unless we get divine power? And does not the impossibility of doing so, suggest to us the duty of waiting till Christ is willing to change the heart, and enable us to believe on his holy name?

Now we admit at once, you cannot; but then we must distinguish. There are two cannots. There is the cannot which is physical, and strictly an I cannot; and there is a

cannot translated into honest languages, and as it sounds in the ears of God, is an I will not. The question then is whether your cannot is a will not, a physical, or moral inability. That there are two such disabilities is obvious from the language we use.

We say an honest man cannot steal, why? because he will not. We say a thief cannot steal, why? because there is nothing he can lay his hands on. The one therefore cannot steal because he is utterly indisposed to dishonesty; the other cannot steal, because there is nothing he can steal. We say a poor man cannot give money, because he has none to give. We also say a miser cannot give, simply because he has not a heart or will to give. We see then a broad distinction between cannot the result of physical inability, and cannot, as a mere will not, or being unwilling to do so.

1. We say then, Your salvation depends on your believing or coming to Christ.

When we call upon you to come to Christ, your excuse is, I cannot. Do you mean that you have no capacity for salvation? or do you mean that you have no inclination to accept of salvation? I answer at once, if you have no capacity to accept of salvation, if you are utterly incapable of accepting the gospel, then you have a most excellent and valid excuse and you will be freed from punishment. If it really be so that you are incapable of believing the Scriptures, examining the evidences of christianity, of praying to God, repenting of your sins, honoring God, and loving him with all your heart; if you are incapable of being a Christian, you will never be condemned for not being one. When a lunatic speaks profanely, we do not think of blaming him, from the fact that he has lost his mental powers, or his mental capacities have become so disordered by disease that he is unable to regulate his own conduct, or to do that which is right.

Duty always falls before a valid excuse. But is your excuse of that sort? Are you sure it does not imply or conceal almost from yourself the latent but criminal resolution, I will not believe, I will not come to Christ, I will not yield myself to God in an everlasting covenant that can never be broken, because there is something I love better than the service of Christ, the salvation of my soul, the atonement made for sin, the hopes of glory and the company of the redeemed. Now if it be the latter that you will not, it is no excuse whatever. For a man to plead that he cannot do what God bids him, because he loves sin, is supremely absurd. It is to make sin an excuse for sinning, and to plead one crime as an apology for another. But you say, We are all fallen creatures; that we suffer by Adam's sin, the taint, the malady and the disorganization of it has overtaken us and we are all conscious of it, and therefore cannot believe.

But is your will extinguished with the rest of your mental and material economy? Do you find it as a matter of fact that Adam's sin has taken away your will, your

actions, and your conduct in the affairs of life affirm differently?

Do you never choose what you love in this world, and reject what you hate? Do you not accept this proposition and reject that? Are you not perfectly conscious that you choose to do this thing, and that you do it of a will. And if you choose to sin, it would be absurd to say that Adam's sin is to bear the blame, and that your sinning from your own deliberate choice, is to be regarded as innocent on earth, and to be accepted at the judgment seat of Christ. If you are lost will you blasphemously charge God with your eternal misery? No! The soul shudders at the thought of thus impiously insulting divine, infinite love.

Let us look at these objections then, and see if we can find where the difficulty lies. Why it is that men will not come to Christ, or because Christians walk in the way to heaven, meet the high ends of their creation, wear the robe of the Redeemer's righteousness, be honored in this life and the life to come, and be happy forever.

We say first that the difficulty is not on the part of God. You cannot say that God is opposed to your coming to heaven; you cannot show me a brand that he has fixed upon you; you are not conscious of a single weight that he has hung to your soul, that drags you necessarily downward to the depths of endless perdition; you can see no obstruction in the way that his hand has planted; no roaring lion that he has stationed in the way to destroy you; you can hear no fiat that his lips have pronounced, forbidding you an entrance into the kingdom of his glory; if you will trust him. On the contrary, every page is found to abound with assurances that he has no pleasure in the death of the wicked, but rather that the wicked would turn from his evil way and live.

He calls you by the voice of his providences, by the voice of his servants, by the voice of afflictions, by the voice of his Spirit and by the voice of his revealed will. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

2. The difficulty cannot be in Christ's atonement being insufficient.

His sacrifice is of infinite efficacy, and if there were millions of hearts that needed to share in its efficacy; when millions had been saved through it, its virtue will be inexhaustible still. You cannot say that his righteousness is insufficient to cover you, and shelter you from the wrath of a justly angry God. You cannot say that his blood is not enough to cleanse your heart: it is an inexhaustible fountain, ever flowing from the hands, the feet, the side of the ever loving Redeemer. You cannot say that his death is not a sacrifice sufficient for you. Let divine Truth answer: "By the which will, we are sanctified through the offering of the body of Jesus Christ once for all." Will you look to Gethsemane's garden, and see your divine, loving Redeemer crushed to the

earth with your sins, the sweat rolling down as it were great drops of blood. Do you hear him in the agony of his soul, praying,

"Father if it be possible, let this cup pass from me, nevertheless not my will, but thine be done?" A sight at which angels blushed and wept. Do you see him on Calvary's cross struggling in the agony of death, exclaiming, "My God! my God! why hast thou forsaken me?" And then again those joyful words to our perishing world, "It is finished," a sight at which the sun hid its face; a moment in which angels tuned their lyres anew, and a shout rang through the heavenly concourse? I say do you witness all this and still say that his sacrifice is not sufficient for you? You cannot say that Christ is unwilling to redeem you. Open the New Testament and what do you read? "Come unto me all ye that labor and are heavy laden and I will give you rest." "Come ye to the waters and buy without money and without price."

What is the Savior's complaint, "Ye will not come to me that ye might have life." Can you doubt the Savior's willingness to Can you doubt the Savior's willingness to save? Bid unbelief begone. Say to Satan, Get behind me, thou father of lies. Trust yourself to the Savior willingly.

3. You cannot say the Holy Spirit is unwilling. He strove with the antediluvians, with Pharaoh, with David, with Solomon, with Hezekiah, with the unbelieving Jews, with Agrippa, Festus, Paul, Judas, Herod, Peter, with Volney, Hume and Paine, and he strives with us. He inspired the Apostles to preach, the Evangelists to record the glad tidings of salvation. Is there a soul that has not felt the gentle workings of the Holy Spirit? God sent his Spirit into the world to convince the world of sin, righteousness and of judgment to come, and he has been faithful to his trust. He comes to every heart and pleads with the sinner to forsake sin, to yield to God and escape the pollutions of the world. How many poor sinners have said to the Spirit, "Go thy way for this time, when I have a convenient season I will call for thee? And therefore whether I look to what God the Father has done, or to what Christ and the Holy Spirit are doing, I am constrained to conclude that the difficulty in the way of sinners coming to Christ, whatever the difficulty may be, is not on the part of the Father, the Son or the Holy Spirit.

4. But is the difficulty in God's word? Is the Bible so dim a lantern that it cannot light you on your way to heaven? Does it disclose the road that leads you to the Lamb so imperfectly that you stumble at every step? All the clouds of Scripture float in the upper realms to which no human wing can soar. But all the sunshine of Scripture, with scarcely a cloud or a shadow upon the lower lands on which it is our duty and our privilege to tread.

There are mysteries in the sacred volume so impenetrable that no genius has pierced them at any time. The clouds and darkness that surround the pavilion of the Almighty

are too deep to be fathomed by the line of human reason; yet this is no argument for man's self destruction. The great truths that relate to man's salvation are so plain, though critics may err, scholars may stumble, yet the wayfarer man, though a fool, need not err therein.

How many minds that have been long shrouded in the deep immiscible gloom of ignorance, superstition and heathenism, have been lit up by the reflected rays of this heaven-born light, and have become orbs that have dazzled the splendor of kingly halls and palaces, and exposed to the gaze, the iniquitous designs and maneuvering of priestly conclaves. Oh! how this holy light breaks in upon the honestly inquiring minds, dispersing the gloom and mist of sin, and lifts the gaze of the sin convulsed penitent to the cross, the sinner's hope and refuge.

5. Do you say that the obstruction in the way to heaven and eternal happiness are in the greatness of your sins? This is no obstruction at all, for divine love says, "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool." No man that hears the gospel will be lost merely on account of his sin. The great condemning sin will be that he rejected the remedy for sin. The heathen may be judged by a law that they have broken, but those who hear the gospel will be judged by their reception or rejection of the remedy provided. Do you feel that you are lost? Christ came to seek and to save that which was lost. Do you feel that you are perishing? God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Do you say that you are so miserable and so wretched that there can be no salvation for you? Remember, God is to save the ends of the earth. Do you fear to approach the Friend of sinners? Christ says, "Him that cometh to me I will in no wise cast out." The inspired Book abounds with words of encouragement to the sin-sick soul, of whatever grade, color or clime he may be. Then your sins need not be the key that will lock heaven against yourself. Christ's atonement, his blood will wash them all away, and secure to you an entrance into the kingdom of his glory, a seat among the sanctified. What then can be your reason, what your excuse? You have a heart that can love many things, and hate many things. Have you not a conscience that responds to a sense of responsibility, urging you to follow the right, and to shun the wrong?

What then can be the reason? I ask again. Is it a want of capacity? Are you utterly incapable of receiving Christ as revealed in the Gospel? If you have not this capacity, then the Gospel is no more addressed to you, than it is to trees and stones, to the fishes of the deep, and to the cattle, because you say you are incapable of understanding whether the Bible is true, and of being benefitted by its grand provisions. If God punishes for incapacity, then there is no

such thing as mercy; for mercy is deliverance from deserved punishment. But your punishment would not be deserved, and therefore mercy could not be exercised.

The law is reasonable in its demands. What are its demands? Nothing more reasonable. It does not say thou shalt love the Lord thy God with an angel's fervor, or with an archangel's intensity, but, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself. Now I ask you, Have you loved God as much as you could? No; but you could say, I know I have not loved God or my neighbor as I ought.

What an idea would this give of the Gospel! If you are utterly incapable of believing in the truths of the Gospel, of embracing the only Savior of the guilty and accepting that which is the way to heaven, and becoming a new creature by the influence of transforming grace; then God's justice enacts the penalty of eternal death on a being who cannot do what God has commanded him to do; and when he saw this to be the case, rather than that all humanity should perish, he gave his Son a sacrifice, to rescue us from an unjust, an undeserved, and an iniquitous punishment. And when he has done so, he offers us salvation on terms of which we are incapable of doing. Would not this be absurd in the extreme? Would this correspond to our ideas of God as he is represented to us in nature and revelation? Such a God would be of no benefit to a guilty fallen world. This would not be to us good news. This would not be to us a Gospel, but the very opposite of the Gospel. It would be a dispensation of death rather than of life. But when we open to those parts of the Bible that allude to the triumphs and the spread of the Gospel, we find very different portraits and exhibitions of this Gospel. For instance, one says that not many wise, not many mighty, not many noble are called of God, but God hath chosen the weak things of this world to confound the things that are mighty; and the foolish things of this world to confound the wise. And our Lord says, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

And do you not find it a fact, that a peasant becomes a Christian and a philosopher remains a skeptic? Do you not see many a man of very humble intellect become an humble, true believer; and many a man with a mighty intellect remain in atheistic infidelity? What then must be our conclusion from the observation of these facts? The conclusion is obvious viz., That if there be capacity in the humblest intellect to savingly embrace salvation, as revealed in the Gospel, then there must be a corresponding higher degree of capacity in the mightiest intellect; and if the weakest can, and receive the truth, and rejoice in it; then the highest order of intellect may not, yea, dare not plead, I am not a Christian because I

could not be one. And at the judgment seat none will be able to say, I am not saved because I could not. Every intimation about the judgment seat leads us to conclude the opposite: that the lost are sunk to the depths of woe from no other cause than that they would not be saved, and that if any perish, they perish not because they cannot help their destiny, or avert their doom; but because they loved sin more than its correlative; they loved the way of the scoffer more than the way of the Son of God. And every one is perfectly conscious that the evil they do is the result of their own free deliberate choice; and that the reason they are not Christians is that they are trifling with God, trifling with their own souls, and that they will not investigate the question like honest men, and look responsibility in the face; and whenever the thought lives in his reason, and his responsibility comes near to his conscience, he flies to pleasure, to music, to the world, to politics, to literature; to any and every resource in order to keep back the evil day, and then he follows up all with the most soothing opiates, "When I have a convenient season I will call for thee, then will I take the whole subject into serious consideration."

You know that this is your own portrait, and that it is not overdrawn; and that if you had sketched it yourself you could not have done it more correctly. The whole difficulty lies in the inclination, "Ye will not come." "Why will ye die?" "How often would I have gathered you as a hen gathereth her brood under her wings, and ye would not," is the Savior's language, and his answer is, "Ye will not come." If you ask whether I disregard or ignore the great work of the Spirit of God? I answer, No. No man ever entered heaven who was not transformed and regenerated by God's Holy Spirit. But what does the Holy Spirit do? He does not destroy one man in order to construct another on his ruins. As in the resurrection of the body, it is the same body that rises again, so in the resurrection of the soul, it is not another soul, another memory, another conscience, another imagination; but it is the inspiration, the conversion, the expansion, the enlargement and the transformation of the soul. The Spirit's great work is, to make us willing, and what is the evidence of it? "Work out your own salvation with fear and trembling." The Spirit convinces of sin, he brings all things to your remembrance; he works within you both to will and to do of his good pleasure; urges you to lay hold by faith on the Son of God. But do you say, My heart is so depraved, so wicked that I cannot believe? Put it in a little plainer language: I am so vile, I love sin so much that I have no desire to become better, or to forsake my sin. The very wish to be a Christian is the first sound of that footfall that precedes your acceptance of the Truth. The very desire to have a new heart, is the inspiration of God that will unfold itself in the prayer, "Create in me a clean heart, O God, and renew a right spirit within me."

APPLICATION.

1. One refuge to which man retreats very often is, that he is a free agent. I can repent, believe and be a Christian when I choose. The precedent for this, is the precedent of one, whose history and life do not give much encouragement for imitation.

Felix said, "When I have a convenient season, I will call for thee." That convenient season never came, and when the sinner is driven out of his refuge, he will then say, man can do nothing. I had better therefore remain quiet until God is pleased to change my heart. Good intentions are good things, but they avail nothing unless put into practice. Remember, duty is in the present, never in the future. God's commands should have from you, not an echo, but an answer; not to-morrow, but to-day. And he that puts off duty that devolves upon him to-day till tomorrow, merely more courteously, but not less truly, says to God, I will not obey.

2. You say, God must change the heart, therefore I need not do anything. I answer, God is a God of means. I admit, he can work with or without means, or against means, but his great law is, that he works by means. Admitting that you cannot change your heart, is there nothing that you can do? When you try to open the Bible, does anything shut it in spite of you? When you try to read God's holy word, do your eyes instinctively close? and do the words convey no meaning? When you listen to a sermon, does any thought come into your mind that you cannot get rid of by your volition to do so? Can you not pray? When you have exhausted all the means within your reach and then feel that you are no nearer heaven than when you first began to inquire, it will be time enough to say, I believe I am a hopeless reprobate, and that there is no possibility of being saved, and therefore I give up all for lost. But think you one moment, what is the drift of all I have been saying? All this seems to me almost a reproach upon the Gospel and an insult to your God. What are the difficulties I am combating? They must surely be imaginary. If the Gospel be indeed a penance, painful and laborious, then its recipient must endure. If this Gospel be a nauseous drug that you must take three, four, six, eight times a day during all the remainder of your life, then I might spend the force of argument, and endeavor by eloquent appeals, to induce you to commence to take this nauseous drug. But surely, good news among men! Glory to God in the highest! Peace, forgiveness for the greatest sins, welcome for the greatest sinner, regeneration for the hardest heart, and salvation for the oldest criminal that hears the Gospel, should awaken in the mind of every one an earnest for these its unspeakable blessings. Surely it is an insult to your good sense, to urge you to lay aside excuses for rejecting your happiness, the sick for not going to the physician, the dying for not having life and the lost for not being found.

We sometimes wonder that any one hearing a gospel that electrifies the dead into life, can for one moment need a persuasive to believe, to rejoice in it and be happy forever. Let me ask you again, what is this gospel? Do you desire to see God in the relation of a Father looking out, to see if he can catch the first glimpse of his returning prodigal? And the instant he hears or sees one poor sinner running from his ruin, and seeking forgiveness and acceptance with his God, giving signal to all the choirs of heaven who sing for joy when one lost sheep is found, another dead one is alive, another poor prodigal has come home.

Do you desire to find the way to everlasting life, the way to everlasting joy? Where can you find it but in the blessed Gospel? Ask nature, and in all her oracles she is dumb. Try to find it by reason, and you may as reasonably hope to climb to the fixed stars.

The door of innocence is shut, the door of the law is impassable, but hear announced on the banks of the Jordan and upon the streets of the New Jerusalem a sound more musical than ever fell upon the listening ear of mankind. "I am the way." "No man cometh to the Father but by me." "He that believeth on me shall not perish, but have everlasting life." If the gospel of Christ be the only way to heaven, need I urge your acceptance of him? You do not need argument. Your own hearts, your own consciences are my witnesses, that you have no excuse for rejecting Christ and salvation. Ponder my text: "Ye will not come to me that ye might have life."

The Precious Half-Hour.

A pious father had an ungodly and profigate son. Admonitions, remonstrances, and warnings had all proved fruitless. At last that father was laid upon a sick and dying bed. He felt he had said all he could say, and that he had then but one more effort to make. Calling his son to him, he entreated him to promise that he would, for some months after his death, spend half an hour each day in solitude. The son, feeling that he could not refuse a request made under such circumstances, gave the required promise.

The father said nothing about the manner of employing this season, and for a time it was spent to little purpose. But after a while thoughts of the wickedness of his past conduct, and of the faithful instructions and admonitions against which he had sinned began to fill that half hour. Consideration was followed by conviction, and conviction by penitence. That solitary half hour became a season of deep communion with his own heart and his God, and the young man became a sincere and devoted Christian.

A half hour of daily thoughtful consideration, with the blessing of God, saved this young man from ruin. Thoughtless reader,

might it not do as much for you? Perhaps you say that you wish to be a Christian, but that your heart is so hard, cold, and unfeeling, that religious truths make little or no impression. Have you ever given to these truths your serious and earnest consideration? Have you ever done this for half an hour daily, for months or even for weeks? Perhaps you will say that you cannot, even by thoughtful consideration, melt and change your own heart. This is true, yet you may not expect that God will meet you with his converting grace while in the excitement of business or the whirl of pleasure. You must step aside from these, if you would commune with him.

How freely do men spend, not half hours, but many hours daily, for a series of years, to attain the objects of worldly ambition. Is it too much to spend half an hour daily in the serious study of those truths, which can make you wise unto salvation, and show you the way to attain, not the fading wealth of this world, but the everlasting riches of eternity.

Should the sorrowful lamentation ever be yours: "The harvest is past, the summer is ended, and we are not saved?" how bitter, in that hour, will be the thought that a brief season of daily consideration might have rescued you from such a doom! Listen to the word which calls upon you now to consider: "Now, therefore, thus saith the Lord of hosts: Consider your ways."

For the Herald of Truth.

A Dream.

[The following dream was dreamed by an old bishop in the church, in 1815, and written out on paper, where it was afterwards found by his family among his effects. The thoughts it brings up to our minds may be productive of good.]

In 1815 I had a dream. It appeared to me that the day of judgment had come, and all nations were assembled before the great Judge. I thought there was a great mountain, and on the top of the mountain there were assembled a great multitude of people; some of them were joyful and happy, others sad, and some wept; I also was on the hill and wept and looked down from the mountain and saw below at the foot of the mountain an innumerable multitude of people who cried and made a great lamentation and greatly feared to come up before the judgment seat. Then I saw a youth coming down from heaven on to the hill; he came to me and was very friendly and kind; indeed I had never in all my life seen such a kind and pleasant person. He spoke to me and said, "Why weepest thou?" I replied, "Because I have so offended thee with my sins." "Why, it is for such that I died," he replied, and I awoke and my pillow was wet with tears. "For such I died," means those that learn to mourn and weep for their sins in the day of grace.

DANIEL GUTH.

Herald of Truth.

Elkhart, Ind., September 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENT.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .58 cts. on the dollar as long as gold is at about its present rate.

HOW TO SEND MONEY.—If it runs more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Conference in Virginia.—The semi-annual Conference in Virginia will be held on the 30th of September, in the Bank Meeting-house, in Rockingham county. Ministers from other places, as also the brethren and sisters, are cordially invited to meet with them on this occasion. Those coming by railroad will stop at Harrisonburg, in the neighborhood of which they will find brethren, or if they will write beforehand, some one will be at the station to meet them.

Conference in Indiana.—The Annual Conference for the state of Indiana, will be held this year as usual in the Yellow Creek meeting-house, in Elkhart county, on Friday the 14th of October, being the second Friday in the month. Ministers from abroad, and brethren and sisters are cordially invited to meet with us on that occasion. All are welcome. The nearest stations are Elkhart and Goshen, where we shall be glad to receive all who may feel inclined to visit us at that time.

Conference in Montgomery co., Pa., will be held on the first Thursday in October, at Franconia meeting-house.

Conference in Lancaster Co., Pa., will be held on the first Friday in October, at Mellinger's meeting-house, three miles East of Lancaster City.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following induc-

ments to our friends, viz: To any person sending us four new subscriber's names, with \$4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Our Family Almanac.—Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Baeh after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that will recommend itself to all. Price 10cts per single copy, or 70cts a dozen. All orders will now be promptly filled.

Baer's Almanacs for 1871, printed by John Baer's Sons, Lancaster, Pa., are for sale at this office. Price per single copy, 10 cents, per dozen, 60 cents.

Reunited. It will no doubt be a source of great rejoicing to the brethren and sisters everywhere to learn, as well as to ourselves, and to the brethren and sisters in this vicinity, that the difficulties which have for some time existed in the church in Elkhart county, have been, by the grace and blessing of God, amicably settled, by a conference held the 4th and 5th of August, at the Yellow Creek church. The church has been reunited and we hope that this union will be permanent.

Correspondence.

A Visit to Jasper county Missouri.

I will try to give the readers of the *Herald of Truth* a brief account of a visit to Jasper county Missouri.

On the 23rd of June I left home in a wagon and rode to Marysville, a distance of 30 miles. On the morning of the 24th I took the cars and passing through Kansas City I arrived at Columbus, in Cherokee county, Kansas, on the 25th. From this point two other men and myself hired a carriage to take us to Minersville, Jasper county, Missouri, from which place I went to my son, who lives about one and a half miles from that place. I found them well. There are four of my children living in this neighborhood. I remained there about two weeks, during which time I attended three meetings.

There are here nine members of our faith like sheep without a shepherd, and are very glad to have ministers visit them. They seem to be very anxious to hear the Word of God preached, as they do not often have the opportunity to do so. We should pray the Lord to send forth more faithful laborers into his vineyard. It is my intention, if I can sell out to move to Jasper county. There is there a good climate, and a good place for all kinds of fruit and grains. If any ministers travel through south western Missouri they should not fail to call with the brethren there. They live three miles north of Center Creek post office which also is their address.

On the 11th of July, I again took leave of them and started for home, where I arrived safely on the 14th of July, and thanks be to God found my family all well.

I also desire to express my sincere thanks to the brethren and sisters for the kindness they manifested towards me. May God grant them sufficient grace to hold out faithful unto the end and not become weary in well doing, is the prayer of your unworthy brother.

JOHN S. GOOD.

Nodaway Mills, Page Co., Iowa.

The gravest events often come with no more noise than the morning star makes in rising.

From the Sunday School Times.

The Writing on the Wall.

The history of Belshazzar teaches us that though a person may go very far in the soul-hardening depths of impiety and in every sin, yet conscience is still smouldering in his heart and will one day arrest its power.

Babylon's court was a scene of the wildest revelry. A thousand lords drank wine with the heathen king, and joined in shouts and songs of praise to the idol gods. To crown his impious feast, he commanded the gold and silver vessels from the Lord's house, which seventy years before his father had brought home as trophies, to be set before him. He and the reckless throng about him added wanton insults to Jehovah by desecrating these sacred vessels in their unholy revels. But when their mad folly had reached its height, a sudden pall spread over all their gayety. At no moment had they felt more secure, more heaven-daring. Belshazzar would have scoffed at any human teacher who would have sought to persuade him that a moral and holy life was the only path of safety and of true enjoyment.

But in an instant his countenance changed, his thoughts troubled him, so that his joints were loosed and his knees smote one against the other. What a picture of sudden terror and dismay! What was it that thus smote terror to his soul and dissolved his strength like a fire? A hand had appeared and written unknown words upon the wall. He could not read a word of the strange writing, nor could all his wise men. It might be a blessing, who could tell? Ah, his awakened conscience could tell. It was no blessing, but a direful curse. His sins told him that. In spite of wine and dissipation, there arose a terror like the judgment day in his breast, arraighing him before a higher tribunal; and then his doom was sealed.

Do you think Paul and Silas, as they sang praises at night within the walls of a prison, would have been so dismayed if a hand had written on that wall before their eyes? This faithful monitor which God has placed in our breasts will bear witness for or against us in every hour when we will listen to its voice. If it is enlightened by God's word, it will be a safe guide for us to follow.

There are many whose consciences oppose but feeble barriers to their sins. They desecrate that which is holy, and plunge deep into scenes of sinful mirth and dissipation. But if they will not heed its gentle breathings when it passes like a zephyr, they must prepare to be whirled along by its power when it rushes like a hurricane.

It does not require a supernatural agent to awaken this accusing voice. The feeblest tongue in nature may be made to bring our guilt to our remembrance. A hardened pericard was once observed to tear down a nest of birds and to destroy their young with great passion. One standing near rebuked him for his ill nature, but he answered that

he could not bear their twittering, as they never ceased accusing him of the murder of his father.

Oh the fearful condition of that soul which has continually the burden of a guilty conscience to bear about with it! Sabat was an Arabian who had professed Christ under the ministrations of Henry Martyn, but afterwards he apostatised and used all his influence, which was great, on the side of the Mohammedan faith. At one time he was closely questioned by a faithful disciple, and confessed himself most unhappy.

"I have a mountain of burning sand upon my head," said he. "When I go about I know not what I am doing. It is indeed an evil thing and a bitter to forsake the Lord our God."

There are many who for worldly gain or pleasure have turned aside from the highway of righteousness, who are, alas, in as sad a case as poor Sabat.

Dr. Beecher relates that he was once called to see an intemperate and skeptical neighbor, whose conscience had become awakened. He was not ill, but the greatest terror had seized his soul. He begged others to pray for him, but persisted that he could not pray for himself. He continued in this state for three days, when nature could endure the strain upon her powers no longer. He died as far as could be seen, without any disease but that of the soul. "It is a fearful thing to fall into the hands of the living God." God out of Christ is a consuming fire.

Oh, if we do not feel our need of a Savior now, we shall in that great and terrible day of the Lord. Then it will be worth more than all the universe to have this "man for a hiding place."

For the Herald of Truth.

Encouraging.

How happy are they who serve the Lord, inasmuch as it is so ordained that every soul must appear before the allwise and omnipotent Judge to give an account of the deeds done in the body, receive the just recompense, and enjoy eternal glory, or else suffer eternal misery.

Now my dear friends, brethren and sisters, there are placed before us here, two conditions, in such a manner that the reflecting mind may very easily discern the nature of each. We can also make our choice between these two. If we make a wise and good choice it will lead us to the right hand of God—to glory and unending happiness. If we make a foolish and evil choice, it will lead us to darkness and misery. If we have not yet made this wise and good choice, let us not delay so to do. If we have made the wise choice, then let us continue therein; if we have found the Lord precious to our souls, let us not become discouraged, neither despair, neither doubt, nor waver, but let us hold out faithful unto the end; endure trials and perils, if need

be, for the sake of Christ. This should be our endeavor, and if we feel that we come short of our duty, and see our imperfections, there is still no need of becoming discouraged.

We are saved by grace, through faith, in Christ, and not by works, yet good works also are the result, the natural consequences of faith, and we should endeavor to attain as much as possible to a holy life, and to become perfect according to the Savior's admonition "Be ye perfect even as your Father which is in heaven is perfect." We should try to become as perfect as possible, and should never intentionally commit any wrong act.

Let us watch and pray, my brethren, that we gain more strength, and if we fail, confess our shortcomings before God, and ask his forgiveness. The confession of Paul, the apostle may be encouraging to us. Let us watch and pray, both for ourselves and for one another, and converse with one another about spiritual things. This should be our chief motive for visiting one another, so that when we find those who are cast down we may strengthen and encourage them.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

J. D. II.

For the Herald of Truth.

DEATH.

Death is abroad throughout the land,
And summons whom he will
The young, the fair, the hoary head,
Are subject to his will.

He whom we all so much do fear
How often proves our friend;
For he but opens the shining gates,
Where pleasures never end.

Why then, should we so much fear death?
Since he prepares the way,
To where eternal splendors shine,
And realms of endless day.

He comes to all both rich and poor,
Obey his call we must;
The works of man—his vanities,
He crumbles into dust.

Oh! let us then prepare for death,
Since he on us will call;
When we must here our treasures leave—
Be ready for him all.

And when life's labor here is done,
Its conflicts here are past;
May we upon that peaceful shore,
Be gathered home at last.

He comes in many different forms,
Sometimes on beds of pain
Sometimes upon the field of strife,
Where men are shot and slain.

Sometimes upon the waters deep,
Sometimes by lightning's stroke;
Sometimes by brother's hands embraced,
Sometimes on dreams unbroke.

But he to you will surely come,
No matter how or where;
You should make this your earliest work
For him, vain man, prepare.

York, Pa.

A. J. S.

For the Herald of Truth.

The Word of God.

Every Word of God is pure. Prov 30: 5.
The Word of our God shall stand for ever. Is. 40: 8.

My mother and brethren are these which hear the Word of God and do it. Luke 8: 21.

So then, faith cometh by hearing, and hearing by the Word of God. Rom. 10: 17.

And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Eph. 6: 17.

For the Word of God is quick and powerful, and sharper than any two-edged sword. Heb. 4: 12.

Through faith we understand that the worlds were framed by the Word of God. Heb. 11: 3.

I have written unto you young men, because ye are strong, and the Word of God abideth in you. 1 John 2: 14.

In God will I praise his Word, in God have I put my trust. Ps. 56: 4.

He sent his Word and healed them, and delivered them from their destructions. Ps. 107: 20.

I wait for the Lord, my soul doth wait, and in his Word do I hope. Ps. 130: 5.

He sendeth forth his command upon earth, his Word runneth very swiftly. He sendeth out his Word and melteth them. He showeth his Word unto Jacob. Ps. 147: 15, 18, 19.

Hear the Word of the Lord, ye that tremble at his Word. Ps. 66: 5.

But his Word was in my heart as a burning fire. Jer. 20: 9.

The Lord hath done that which he had devised; he hath fulfilled his Word that he had commanded in the days of old. Lam. 2: 17. For he is strong that executeth his Word. Joel 2: 11.

But whose keepeth his Word, in him verily is the love of God perfected. The old commandment is the Word which ye have heard from the beginning. 1 Jn. 2: 5, 7.

Thou shalt see now whether my Word shall come to pass unto thee or not. Num. 11: 23.

So shall my Word be that goeth forth out of my mouth: it shall not return unto me void. Is. 55: 11.

But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word. Is. 66: 2.

For I will hasten my Word to perform it. Jeremiah 1: 12.

And he that hath my Word let him speak my Word faithfully. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. 23: 28, 29.

Heaven and earth shall pass away, but my Words shall not pass away. Mat. 24: 35.

Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life. Jn. 5: 24.

If ye continue in my Word, then are ye my disciples indeed. Jn. 8: 31.

PSALM 119.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word. 9. Thy Word have I hid in my heart, that I might not sin against thee. 11. I will not forget thy Word. 16. That I may live and keep thy Word. 17. Quicken thou me according to thy Word. 25. Strengthen thou me according to thy Word. 28. Establish thy Word unto thy servant. 38. Let thy mercies come also unto me, O Lord, even thy salvation, according to thy Word. 41. This is my comfort in my affliction: for thy Word hath quickened me. 50. Be merciful unto me according to thy Word. 58. But now have I kept thy Word. 67. Forever, O Lord, thy Word is settled in heaven. 89. Order my steps in thy Word. 133. Thy Word is very pure. 140. Thy Word is true from the beginning. 160. But my heart standeth in awe of thy Word. 169. I rejoice at thy Word, as one that findeth great spoil. 162. Give me understanding according to thy Word. 163. Deliver me according to thy Word. 170. My tongue shall speak of thy Word. 172.

For thou hast magnified thy Word above all thy name. Ps. 138: 2.

Thy Word was unto me the joy and rejoicing of mine heart. Jer. 15: 16.

Thy Word is truth. John 17: 17.

He that is of God heareth God's Words. John 8: 47.

Grant unto thy servants, that with boldness they may speak thy Word. Acts 4: 29.

The Word of the Lord is tried. 2 Sam. 22: 31. Ps. 18: 30.

God is the Word of the Lord which thou hast spoken. 2 Kings 20: 19.

For the Word of the Lord is right. By the Word of the Lord were the heavens made. Ps. 133: 4, 6.

O generation, See the Word of the Lord. Jer. 2: 31.

The Word of the Lord is against you. Zeph. 2: 5.

But the Word of Lord endureth forever. 1 Pet. 1: 25.

Now, therefore, hear the Word of the Lord. Amos 7: 16.

For the Words of the Lord are pure words. Ps. 12: 6.

ETERNITY.

Look forward a little to the period, when all the noise, and tumult, and business of this world shall have closed forever. How has it vanished! How have their short-lived multitudes departed! Their business over, their little pleasures finished, their hasty sorrows ended; their doom pronounced, their endless dwelling fixed, and their one gay, distracting, perplexing world lost! vanished! gone forever! Let its admirers tell us of honor and fame, that will last as long as the sun shall shine or the world endure. Alas, contemptible honors! that will endure for so brief a span! The sun is but a lamp that lights our pathway to an endless world.

The earth is but the road, prepared for pilgrims to travel, till, in the eternal abodes of grief or bliss, they reach an endless home. It is but as a moment, as an inch of time, as the darting of an arrow, the falling of a star, the twinkling of an eye, or the glancing of a thought, before all which you now behold shall pass away from you as a dream when one awaketh, and give place to those eternal scenes. . . . Then farewell a busy, or an idle, a sad, or a pleasurable world! but no farewells are known beyond the grave. To the scenes which will then open upon you, you will never bid adieu.

Start forward, then, my fellow-pilgrim, start forward, in your thoughts, to everlasting scenes, and roam among the immeasurable ages that lie beyond the Judgment-day. How the world reedes as you advance. It sinks to a speck—to a mote—to nothing. How six thousand years, or six thousand ages, dwindle as you sail down the tide of eternity; they sink to an hour—to a moment—to the twinkling of an eye—to nothingness itself. O, remember that on that awful tide you must shortly sail, when the world is nothing to you. Strive to love it no more than you will do, when, myriads of ages after its destruction, you will look back upon it. Value its honors as you will value them then, and prize its pleasures as then you will prize them; and let the prospect of those amazing scenes strike deeper on your heart the salutary and useful thought—*I am but a traveler here.*

Above all, let the full prospect of eternity deepen the impression: let but the solemn idea of eternity dwell in your mind, and life must then appear a journey or a dream. "Suppose," says a writer of the seventeenth century, "that the vast ocean were distilled drop by drop, but so slowly, that a thousand years should pass between every drop, how many millions of years would be required to empty it! Suppose that this great world, in its full compass, from one pole to another, and from the top of the firmament to the bottom, were to be filled with the smallest sand, but, so slowly, that every thousand years only a single grain should be added, how many millions would pass away before it were filled! If the immense superficies of the heavens, wherein are innumerable stars, were to be filled with figures of numbers, and every figure signified a million, what created mind could tell their numbers, much less their value! Having these thoughts, I reply, the sea will be emptied drop by drop, the universe filled grain by grain, the numbers written in the heavens will come to an end; and how much of eternity is spent? Nothing; for infinitely more remains."

REV. J. G. PIKE.

"Wouldst thou have thy hope strong? keep thy conscience clear. Thou canst not defile this, but thou wilt weaken that. Living godly in this present world, and looking for the blessed hope, are conjoined." *Journal.*

CULTURE.

Explain it as we may, or leave it unexplained as we may, the fact is indisputable, that whatsoever on earth is morally good, and desirable, and praiseworthy, needs culture in order to its growth and development. The bad will grow without culture; no pains-taking is required for that; but not so with the good; that must be trained and nurtured and exercised, or it will be almost certain to dwindle and wither, if not utterly to perish.

But this truth, so generally perceived and admitted, is overlooked and ignored in practice by thousands of Christian believers, greatly to their personal detriment, and greatly to the diminishing of their Master's rightful revenue. How many we see who "did run well," but have been sadly "hindered." How many who "began in the Spirit," but seem to have "ended in the flesh!" Their "first love" appeared very fervent, but it has waxed very cold. The beginnings of the new life were bright and glowing enough, but all seems to have settled back into darkness and ineffectual death. And this in many cases is by no means traceable to intended hypocrisy or insincerity. The trouble is, the failure to recognize that law of the Christian life which makes exercise and culture the condition of continuance and growth. The seed of the kingdom had germinated fairly, but being too much "let alone," the weeds sprang up and choked it. It was forgotten that the faith, the hope, the love, the spiritual joy, and all the qualities of Christian fidelity and integrity needed vigilant care and training, in order to their permanence and vigor. The care and training were neglected; the religion professed was accounted competent to take care of itself, and hence the unpleasant if not fatal result. Hence the decline—hence the loss of power—hence the renewed ascendancy of the "old man," if not the "old serpent"—and hence the equivocal, dubious position and character of thousands who seemed to have been "once enlightened, and to have tasted of the heavenly gift, and to have been made partakers of the Holy Ghost, and to have tasted the good word of God, and the powers of the world to come." How urgently does the welfare of all such, as well as the honor of their profession, demand that they shall perceive their mistake and retrieve their error, if peradventure they may yet be able to "strengthen the things that remain and that are ready to die!"

Attachment to the Church is one of the traits of the Christian life that needs culture and exercise. Indeed, this is a most important feature of Christian training. By it the believer is held in contact and sympathy with what we ordinarily denominate "the means of grace," the preaching of the word, Christian communion and fellowship, social prayer, praise, and all the ordinances of God's house. We do not see how any disciple can afford to dispense with these where they are accessible. But what num-

bers of young believers (professedly so) who began with an apparently earnest love for "the gates of Zion," yet, having failed to cultivate this affection, have suffered it to be supplanted by all manner of worldly attachments, associations, companionships, and affinities, until all relish for "the communion of saints" seems to have forsaken them, and all the vitality of their profession has departed! This is a crying evil of our times—one from which the churches are widely suffering, and by which the organized power of our Christianity is sadly lost to the world.

We have indicated only a phase or two of our subject; the theme is a broad one, and we commend it to the consideration of those whom it may concern. Cultivate, CULTIVATE, this is the lesson—faithfully cultivate the affections and habits which belong to the new life, or the life itself will fail. Keep the lamp replenished, or the light will go out.—*Christian Secretary.*

Preventing Mercies.

BY HUGH MACMILLAN.

Psalm lxxix: 8.

The hawthorn hedge that keeps us from intruding.
Looks very fierce and bare,
When stripped by winter, every branch protruding
Its thorns that wound and tear.

But spring-time comes; and like the rod that budded,
Each twig breaks out in green;
And cushions soft of tender leaves are studded,
Where spines alone are seen.

And honeysuckle, its bright wreath upbearing,
The prickly top adorns;
Its golden trumpets victory declaring
Of blossoms over thorns.

Nature in this mute parable unfoldeth,
A lesson sweet to me;
God's goodness in reproof my eye beholdeth
And His severity.

There is no grievous chastening but combineth
Some brightness with the gloom;
Round every thorn in the flesh there twineth
Some wreath of softening bloom.

The sorrows that to us seem so perplexing
Are mercies kindly sent,
To guard our wayward souls from sadder vexing,
And greater ills prevent.

Like angels stern they meet us when we wander
Out of the narrow track;
With sword in hand, and yet with voices tender,
To warn us quickly back.

We fain would eat the fruit that is forbidden,
Not heeding what God saith;
But by these flaming cherubims we're chidden,
Lest we should pluck our death.

To save us from the pit, no screen of roses
Would serve for our defence.
The hindrance that completely interposes
Stings back like thorny fence.

At first, when smarting from the shock, complaint
Of wounds that freely bleed, [plaining
God's helms of severity us paining,
May seem severe indeed.

No veil of heavenly verdure brightens
The branches fierce and bare;
No sun of comfort the dark sky enlightens,
Or warms the wintry air.

But afterwards, God's blessed spring-time cometh,
And bitter murmurs cease;
The sharp severity that bloometh,
And yields the fruits of peace.

The Wreath of Life its healing leaves discovers
Twined round each wounding stem,
And climbing by the thorns, above them hovers
Its flowery dialen.

The last Great Day, each secret deep revealing,
Shall teach us what we owe
To these preventing mercies, thus concealing
Themselves in mask's woe;

What sunken rocks they showed on which un-
witting

Our souls would have been wrecked;
What heady sins they kept us from committing;
What lust and pride they checked.

Then let us sing, our guarded way thus wending,
Life's hidden snares among,
Of mercy and of judgment sweetly blending;
Earth's sad but lovely song.

—Sunday Magazine.

The Use of Riches.

The good that is in riches lies altogether in their use. If they are not broken, like a box of ointment, and poured out for the refreshment of Jesus Christ, on his distressed servants, they lose their worth. Therefore, the covetous man may justly write upon his rusting heaps' "These are good for nothing." St. Crispotom tells us that "he is not rich who lays up much, but he only who lays out much;" and that "it is the same thing not to have as not to use." I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up. When thou, O Lord, takest the place of man, and from thy high abode, where thou dwellest among the praises of the blessed, askest my charity in the person of thy needy people, assist me to take thy place, and to give alms of such things as I have. Teach me, in giving my alms, to give my mind, to give my heart; to commit to thee, not only a little portion of my property, but also my body, my soul, my salvation.

A Mother's Wages.

When I have seen a happy father and mother looking on the prizes their children brought home from school, or enjoying the home that filial love had provided for their old age, then have I seen how God rewards parental patience and fidelity. When I have seen pious parents beholding their children as they stood up before the altar to profess Christ in the freshness of a youthful consecration, then I have said to myself, "God is paying these parents their wages." They once dropped the seed with faith and tears; now, their sheaf is large and golden. God rewards a mother's fidelity and a father's godly example with accumulating interest through all eternity.

Alas! I have seen other "wages" too, paid dearly for, by parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow.

I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when, to many a father's door, a drunken son has been brought home from a Sabbath-breaking debauch, it was only the wages of his own sin which a just God was paying him. The "wages of sin is death"—and of no sin more surely than parental. It is death to peace of mind—death to domestic happiness—death to the neglected or misguided souls of their offspring.

"Take this child and nurse it for me, and I will give thee thy wages," is the inscription which God's hand writes on every cradle. "When I dressed my child each morning, I prayed that Jesus would clothe it with purity," said a godly mother to one who inquired her secret of good training. "When I wash it, I pray that his blood will cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth and may grow into likeness with the youthful Jesus of Nazareth." Here was religious training from the cradle. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty, until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honor of all her children. "Go thou and do likewise."—*Rev. Theo. L. Cuyler, in the Independent.*

Suffering must be Expected.

Suffering is sure to attend separation from the world and faithful obedience to Christ. It is foretold as part of the true Christian's present portion. He is called to its patient endurance. The cross is the symbol of suffering, and the Lord requires his followers to bear it. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In his most tender and consolatory communication to his sorrowing disciples, he yet forewarns them: "In the world ye shall have tribulation." Their experience verified his words. He called Paul to "suffer great things for his name's sake." These were not exceptions. In some measure, all are called to pass through tribulation on their way to the kingdom. It is true, as Jeremy Taylor has said, that the "suffering Christ" made for us a covenant of sufferings. His doctrines enjoin and suppose sufferings; his very promises are sufferings; his beatitudes are sufferings; his rewards and his arguments to invite men to follow him are only taken from sufferings in his life, and the reward of sufferings hereafter. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—*Revelation.*

If thou wouldst find much peace and favor with God and man, be very low in thine own eyes. Forgive thyself little and others much. The Christian should carry religion into the world, but keep the world out of religion.

Watchfulness.

"There is scarcely any duty more frequently or more urgently enjoined upon Christians than holy vigilance. How impressively did our Savior enjoin this upon his disciples. What soldier who is in an enemy's country, where every tree, every hedge, every wall may conceal a foe who is at this moment taking aim, and about to send the fatal bullet to his heart, would not keep constant watch on every object? In one hour we may be brought into a trial of our faith and steadfastness, which may seem to imperil our whole salvation. An unwatchful security may be our ruin.

"This was the cause of all the scandals we read of in Scripture. Eve was unwatchful when she listened to the tempter's wiles, and Adam when he hearkened to the persuasions of his wife, and lost Paradise for themselves and their posterity. Noah was unwatchful when he drank the fruit of the vine and became intoxicated. David was unwatchful when he was walking on the housetop, saw Bathsheba, and fell into the crimes of adultery and murder. Peter was unwatchful when he denied his Master with oaths and curses. Yes, the failings of God's people in every age since, are to be traced to the same negligence. Satan knows when we are off our watch-tower or asleep upon it, and takes instant advantage of our want of vigilance." J. A. JAMES.

Papa take my Hand.

BY A. J. SANGREE.

Papa, take my hand, help me across;
'Twas thus a sweet child said,
As she lay weary languishing
Upon her dying bed.
The way is dark, though I fear not,
Since, Papa, thou art here,
To bear me in thy arms of love,
Across the river dear.

Its waters very cold and dark,
Unto its banks I've come,
The shining bands I see,
And I will soon be home.
'Tis over there beyond the flood,
I see my Savior King,
And evermore upon that shore,
His praises I will sing.

For Papa, when thou wast on earth,
Thou taughtest me to pray
Unto my Savior, Jesus, Lord,
Who died on earth for me;
And when at last thou closedst thine eyes
For death's long lonely sleep,
Unto all those that stood around
A charge thou gavest to keep.

To meet thee on that peaceful shore,
Where Jesus is our King,
And parting words are never said,
But praises we shall sing
Unto the Lord, the Lamb of God,
Who died upon the tree,
To make salvation's perfect work,
And ransom you and me.

"I will not Rise till you Forgive Me."

King James II. one day lost some important papers relating to a marriage that he was trying to bring about between one of his sons and a princess of Spain. He continued to hunt for these papers, until at last he got into a great rage because he could not find them. He went from room to room, looking every where, but without success: the papers were not to be found.

At last he met an old Scotch servant by the name of Gib, who had been a long time in his service, and he charged him with having lost his papers. The old servant told the king respectfully, that he knew nothing of them, and certainly had not lost them. But the king grew very angry, and said, "Gib, I remember I gave them to you to take care of. What have you done with them?" Gib fell down on his knees and declared that he had not received them. This only made the king more angry, as his word was contradicted by the servant, and he kicked him as he kneeled on the floor at his feet. Gib rose from his knees and left the apartment, saying, "I have always been faithful to your majesty, and have not deserved such treatment as this. I cannot remain in your service under such degradation. I shall never see you again." He immediately left the place with the intention of returning no more.

Not long after the old Scotchman left, the person to whose care the king had actually committed the papers, came in and presented them to him. The king was ashamed of his conduct towards Gib, and forthwith sent some one in pursuit of him; but it was some time before he could be found and induced to return to the presence of one who had treated him so badly. At last he consented, and when he came into the room, the king, in his turn, got down upon his knees before the servant Gib, and said he would not rise until he forgave him. The servant tried to evade the matter, and asked the king to rise, but he would not until the old man told him, in so many words, that he fully forgave him.

Some may think this was weak in a king, but there is something noble and praiseworthy in it. It is an example worthy of imitation. If you injure any one, no matter how poor or humble, have the magnanimity to confess it, and ask pardon for the injury done.

Others' Faults.

What are another's faults to me?
I've not a vulture's bill,
To pick at every flaw I see,
And make it wider still.

It is enough for me to know
I've follies of my own;
And on my heart the care bestow,
And let my friends alone.

D. C. COLESWORTHY.

Trusting in Jesus.

I know, O Lord, though all around is dark,
I need not fear;
Rough are the waves that toss my little bark,
But thou art near.
The stormy winds thy word alone fulfill,
Their rage shall cease,
And when thy voice shall give the charge "Be still,"
All will be peace.

Yes, I shall see (soon as this storm has passed
Across the soul)
That he, who slumbers not, held every blast
In his control;
And though, o'ershadowed by the present woe,
The heart may quail,
Strong in the grace, the strength thou dost bestow
I shall prevail.

What tho' long cherished hopes, like autumn
All scattered lie,
Knowing thy love divine, this scarcely grieves,
For spring is nigh;
New hopes, God-given, shall then arise and bloom
In beauty bright,
Therefore, in hope rejoicing, 'mid the gloom
I wait for light.

Thou precious Savior, by whose life I live,
Lighten my eyes!
Let me not miss the lessons thou dost give,
O make me wise!
Keep me, whilst tempest-driven on life's dark sea,
Close to thy side,
There, anchored safely by sure hope in thee,
Let me abide.

Jesus, thou art my all. What can I lose,
Since thou art mine?
Guide me, O best beloved, my portion choose,
For I am thine.
To the desired haven let me come
In thine own way;
There will be no more night in that fair home,
But endless day!

Morning Prayer.

In the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to its cares and anxieties and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to him and ask his counsel to guide you, his power to uphold you, his presence to cheer you, his Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged his care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself, or for others, or for God, the past day, then is the hour of

prayer. It will be sweet to feel that you have One to whom you can go, and who will hear you; One who will forgive you, if you are penitent and ask in the name of Jesus Christ; One who will accept your evening sacrifice and give you strength for the morrow, and gird you with his righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and these hours devoted to God.—*Dr. Todd.*

Backsliding.

Why is it that so large a proportion of young converts go back to the world? Is it not owing much to the lack of interest in their welfare in the older members of the church? They need all the loving sympathy and care that can be thrown around them to encourage them onward and upward in the path their young hearts have chosen. O, if Christians would only talk more about their joys and trials by the way, and their bright prospects for the end of the journey, it would encourage many a young pilgrim, and make spiritual things seem more reality. But when a large share of our time is necessarily occupied with our daily duties we are apt to lose sight of the grand object of life; it seems dim and unreal unless we are constantly reminded of it. And what better way than conversing about it?

O that every Christian would awake to the work the great Master has given him to do. May we all become co-workers in the vineyard of the Lord, and our hearts become so deeply imbued with the Spirit of our Leader, that our tongues shall be loosed, and we shall delight to speak of the goodness and mercy and loving kindness of him who hath loved us, and washed us in his most precious blood.—*Christian Advocate and Journal.*

What are we?

When all is said we are but clay,
And soon from earth must pass away,
Our spirits then must either go,
To endless happiness or woe.

Imaginary troubles are to us like the dissolving views of a camera—sometimes magnified a hundred-fold.

Gratitude and prayer are always suitable and becoming, as we are ever in want, and God is always giving.

There is one single fact which one may oppose to all the wit and argument of infidelity—namely, that no man ever repented being a Christian on his dying-bed.

They who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentinels within.

No man can duly prize, be duly grateful for the blessings of heaven, but he who acknowledges that he might justly have been denied them.

Those who in the day of sorrow have owned God's presence in the cloud, will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

Children's Column.

For the Herald of Truth.

The Creation.

Dear young friends, The Bible is the best of all books. It teaches the way to be good, and wise, and happy. Every boy and girl who thinks about things feels that it is better to be good than to be bad, and better to be wise than to be foolish, and better to be happy than to be unhappy. There is as much difference between being good or being bad as there is between bitter and sweet; and there is as much difference between being wise or being foolish as there is between light and darkness; and the difference between being happy or being unhappy is so great that I do not know what to compare it.

Some boys and girls grow up to be eight or ten years old before they learn that they have a soul that can never die, and that there is One who made all things. This ought not to be so.

As you live from day to day you see many wonderful things. You see horses and cows and sheep. You see birds flying through the air, or sitting in the cool shade of some tree and singing their songs. You see many kinds of worms and insects. You notice the many kinds of trees, grasses, flowers and weeds. And some of you live where you can see mountains and hills, and rocks, and rivers. Sometimes you look into the blue sky and there you see the clouds floating along, and you have seen a thunder-storm with its sharp clear flashes of lightning, and its deep rolling thunder. You see the sun by day and the moon and the twinkling stars by night. When you see these things you will sometimes wonder and think. And you will know that there must be One who is greater than the whole world, And he is as good and kind as he is great, to every one that tries to do his will.

The first chapter in the Bible tells us who created all things. Let us read it and think about it. "Remember now thy Creator in the days of thy youth."

J. K. HARTZLER.

McVeytown, Pa.

"Feed my Lambs."

I feel as though I ought again remind my friends of the great importance of laboring for the children. I feel thoroughly convinced in my mind that a great deal can be accomplished if we take hold of this matter in earnest. We should talk to the children and tell them of the great dangers that surround them in this world; warn them to shun everything that is sinful and contrary to the will of God; teach them what their end will be if they walk in the ways of wickedness and sin; show them the pleasantness of walking in the ways of wisdom, and that it is the duty of all to serve and obey our great Creator. Show them also what a great privilege it is to come to him and be saved and made eternally happy through the sufferings of our blessed Redeemer.

We may do much for them through the columns of the *Herald*. I am glad that a few friends have been faithful in sending in good and suitable articles for them; but I would like to see still more take an interest in the matter. I hope also the parents will encourage the children to read the articles intended for them in the Children's Department. Also encourage them to read the Bible, and warn them against reading novels and other worthless reading.

Now my friends, send us in some good reading for the little readers, and let us labor zealously and pray earnestly for the little lambs. Let us go forth weeping, bearing precious seed, that we may come again with rejoicing, bringing our sheaves with us.

Leave me not alone to labor in this great field, as the work is too great for one or a few laborers to accomplish.

BROTHER HENRY.

Resisting Temptations.

"Get thee behind me, Satan." Luke 4: 8.

Dear children, I wish to tell you how you may avoid doing things that are wicked and displeasing to God. Do not sometimes thoughts come into your minds to do things which you know are wrong, and that you know are against the will of your parents and also against the will of God? This is called temptation. It is Satan, that wicked being who is always trying to persuade people to disobey God, that puts such things into your minds. He sometimes tells or puts it into the minds of little boys and girls to go to their fathers' money-drawer and take a few pennies to buy candy with when they go to town, or that they may take a lump of sugar from their mother's sugar-bowl, and think nobody will know it or find it out. Sometimes when your parents go away from home and tell you to stay about the house and see that nothing gets into mischief, he comes and tells you that you may go over to your neighbor's orchard to get some good apples, or that you may go to the stream with some of your neigh-

bors' boys to swim and your parents will not find it out, and a great many other things that you know you ought not to do, he tries to make you believe there is no harm in doing just once.

This same wicked being came to Adam and Eve in the beautiful garden in which God had put them, and told them they might eat of the fruit of the tree of which God had told them not to eat, and as the fruit was beautiful they were tempted to eat of it, and they took of it and did eat. He also came to Jesus our Savior when he was on the earth, but Jesus would not obey him. Jesus had the power to do whatsoever he pleased. He once turned water into wine, and fed five thousand people with five loaves of bread and two small fishes, and did a great many other wonderful things.

Satan knew that he had this power, and when Jesus had eaten nothing for forty days and was very hungry he came to him and said, "If thou be the Son of God, command this stone that it be made bread." But Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He then showed Jesus all the kingdoms of the world and told him that all this was delivered unto him and said, "To whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." But Jesus said to him, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Now dear children, When you are tempted to disobey your parents, or to break any of God's commandments, you must do as Jesus did, and say, "Get thee behind me, Satan." Say, I will not obey you; I will obey God, my Creator; he loves me and gives me all the good things that I enjoy, and I must not disobey him. When we thus resist him he will go away from us. In James 4: 7, we read, "Resist the Devil, and he will flee from you." Jesus resisted him, and when he saw that he would not obey him he went away and left him.

Now let us all watch, and whenever Satan tries to lead us into wickedness, say, with a full determination, *I will not*, God is greater and better than you, I will obey him: "Get thee behind me, Satan."

BROTHER HENRY.

GLAD.

A few months ago I was made glad by a visit from one of my little friends and readers of the Children's Column. It was a little girl from one of the western states. Oh how glad I was to take her by the hand and to talk with her. She stood by my side as I stood at the printer's case, picking the type one by one, and forming them into words for the *Herald of Truth*, and seemed very much interested. I talked with her and told her what a good thing it is to love and obey God, and that if we loved him we

would be careful to do nothing that would grieve or displease him. I told her of the happiness we should enjoy after we die and leave this world if we loved and obeyed God, and as I talked I noticed the tears trickling down her cheeks. What her thoughts were then, she and God only knew. Perhaps she wished she was already counted with the number of God's children, that she could stand forth and show to the world that she loves her God and her Savior. However, I hope her visit was both interesting and profitable to her and that she will long remember what I told her.

Oh how I should rejoice to see more of my little friends, and if I had the means, I would spend both time and money in going from place to place, both east and west and wherever I could find of our people, to talk to the children, and try to persuade them to love Jesus and remember their Creator in the days of their youth.

There are many of my little friends whom I never expect to see in this world, but O, I do want to meet them in that better world above. Will you not *try to be good*, my dear little friends, that we may all meet and be forever happy with Jesus? The dear Savior loves us all and wants us to come to him and give him our hearts, and he will make us unspeakably happy in his heavenly kingdom. Read the 9th verse of the 2nd chapter of 1st Corinthians.

BROTHER HENRY.

Sowing Little Seeds.

A little girl had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about?" said she; "why does the boy throw seeds into the water?"

"O, I know," said her brother, who has been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said she. "It seems strange that such large plants should grow from such little things."

"You are just sowing such little seeds every day, and they will come up large, and strong plants after a while," said her father.

"O no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

The little girl looked puzzled, and her father smiled and said, "Yes I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew

your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers. But I hope my little girl has been planting the great tree 'of love to God,' and that she will tend and watch it, until its branches reach the skies and meet before His throne."

Answers to Questions in the Children's Column, May No., 1870.

1. When were a man's hands held up by two others?

Exodus 17th chapter 12th verse.

2. Where do we read of a hand which terrified a king while feasting?

Daniel, 5th chapter, 6th verse.

3. When were hands artfully covered with hair?

Genesis 27th chapter, 23rd verse.

4. Where is the touch of a hand described, as bringing death to its owner?

[For the answer to the above we were referred to 1 Sam. 14: 17, which is incorrect.]

5. Why was the hand of the worshiper laid on the sacrifice of burnt-offering?

Leviticus first chapter, fourth verse.

What lesson was taught by our Lord when the disciples rubbed corn in their hands and ate it?

Matthew 12th chapter, 3rd verse.

E. R. MILLER.

Leicester, Pa.

Children's Task.

The Children's Task for October will be the first chapter of Genesis, being the first chapter in the Bible.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

CORRECTION.—In the death notice of Martha Yoder, in the August No., instead of widow of John C. Yoder, read widow of David C. Yoder. And instead of, her maiden name was Holbein, read her maiden name was Hooley.

On the 26th of July, in Putnam county, Ohio, of Consumption, DAVID, son of Solomon and Mary MYERS, aged 18 years, 7 months and 4 days. He was buried on the 31st when funeral discourses were delivered by H. Shenk and G. Brennenman.

On the 1st of August, near Manheim, in Lancaster county, Pa., Bishop JOHN BRUBACHER, aged 75 years, 4 months and 15 days.

GABRIEL BAER.

On the 2nd of August, in Champaign county, Ohio, of dysentery, MYLO, son of Michael and Salome KURTZ, aged 2 years, 6 months and 2 days. He was buried on the 3rd on which occasion funeral discourses were delivered by John Werrey from Phil. 1: 21, and by the writer from Mark 10: 13-16.

JOHN P. KING

Died in St. Joseph county, Ind., of Consumption, CATHARINE, wife of John SUGARS, aged 61

years, 5 months and 7 days. She leaves a husband and five daughters to mourn her departure. Funeral services by D. Brennenman from Ps. 90: 12.

On the 16th of July, near Chenoa, McLean county, Ill., ANNA, wife of Andreas BACHLER, aged 70 years and 6 months. She was first struck by Palsy and afterwards afflicted with Consumption. She was sick 16 months, and could not lay down for the last six months, but she bore her affliction with great patience and with a good hope. Her maiden name was Rupp, was born in France, lived 51 years in the bonds of matrimony and left a husband, 7 children, 19 grand-children and 1 great-grand-child. She was a member of the Omish Mennonite church. A funeral sermon was preached by Pres. Joseph Stuckey from 1 Cor. 15: 35. JOS. STUCKEY.

On the 27th of July, near Peru, in Miami Co., Ind., MARY RICHEN, whose maiden name was Ulrich, aged 93 years, and about 7 months. The deceased was born in Europe, emigrated with two of her children from Linthal, Canton Basel, Switzerland, to America in the year 1840, lived eight years in Wayne county, Ohio, and from thence moved to Peru, Ind., with her youngest son, where she dwelt until her death. She was a widow about 54 years, leaves 3 children, 27 grand-children and 27 great-grand-children to mourn their loss. Five children and a grand-child preceded her to the eternal world. She greatly desired to depart from this world and be with Christ. Her last words that could be understood were addressed to her Savior, "Receive my soul into thy heavenly kingdom." She was a member of the Omish Mennonite Church. She was buried on the 28th where a large number of friends and relatives were present. A funeral discourse was delivered by John Wolf from Rom. 6: 23.

"While I've been here, you have been dear, I've always found you kind; But now 'tho' grace I quit this place, And leave you all behind."

Weep not for me, for here you see My trials have been great, But now 'tis true I bid adieu, And change my mournful state."

JOHN RICHEN.

On the 21st of July, in LaGrange county, Ind., ELIZABETH, daughter of Joseph and Caroline ROTH, aged 2 years, 3 months and 9 days. Funeral addresses by Christian Miller and Emanuel Hochstetler.

On the 7th of August, in Elkhart, Elkhart county, Ind., REBECCA, daughter of John F. and Salome FUNK, aged 27 days. Buried on the 8th at Shaum's Meeting-house. Funeral discourses by Jacob Wisler and Christian Beery.

On the 28th of August, in Salisbury township, Lancaster county, Pa., widow ANNA PETERSHIM, aged 70 years, 8 months and 21 days. Her maiden name was Stolzfus. She was a widow about 39 years and a faithful beloved member of the Omish Mennonite church. Her mortal remains were consigned to mother dust on the 21st, upon which occasion a large number of friends and relatives assembled together. Funeral discourses were delivered by David Stolzfus and Christian Ummel from Rev. 14: 12, 13. The dear sister had much affliction to suffer in her old days, but bore all with Christian fortitude.

On the 16th of August, in North Wales, Montgomery county, Pa., of Consumption and Palsy, SAMUEL KRIEBEL, at the advanced age of 73 years, 11 months and 21 days. He died on Friday he was buried at the following Mennonite graveyard, in Townemann township, where a large number of people were present upon which occasion appropriate remarks were delivered by Ruben Kriebel and Jacob Meschter.

Letters Received.

John L. Brubacher, E. Kratz, Jos Weaver, Magdalena Gingerich, Jacob H. Strohm, Joseph Stuckey, J. J. Marner, G. Zook, Levi Zimmerman, J. D. H. [4], Chr. Herr, Amos Brennenman, John Lapp, E. R. Miller, J. Brennenman.

MONEY LETTERS.

B—H W Bean 66cts; Daniel Blosser \$3; Daniel Brubacher \$1 87; Peter Blaugh \$1; Jos. H. Byler 30cts; Christian Beck \$2 40; John Brindle 20cts; Anna Bechtel \$1; Gabriel Baer \$4 30. David Brubacher \$1.
C—Jacob Christophel \$1 50.
D—Rudolph Dettweiler \$1; Barbara Diller \$1.
E—J & E Eckhart \$1 50.
John L. Frick \$2; Mrs J. L. Frick \$1.
G—Saml Guengerich \$0 57; Jacob Good \$1; John L. Gable \$13 50.
H—J D Hershey \$2 40; A Z Hartzler \$1 50; Benj Helmut 20cts; Christian Herr 70cts; Daniel B Hoover \$1 10; S S Hartzler 10cts; J. B. Harnish \$1 50; J J Herschy 70cts.
J—Samuel Jacobs 10cts.
K—Davis King \$4; P Klopfenstein \$1 55; Samuel Kauffman \$1 25.
L—Mary Landis \$1 40; A Z Hartzler \$1 50; Isaac S Miller \$1; Martin Miller \$1 20; Martin Moyer \$1; Rudolph Moyer \$2 60; Samuel Moyer \$1; John Musser \$1; Geo A Marshall 25cts; John Moyer \$37 50; J W Martin \$5 20; J. G. Musser 10cts; Elshah Martin 70cts.
N—J. S. Nuschwander \$1; David Noll \$1; Benj Neff \$1; J M Nunemaker \$1; John Nusbbaum \$1.
O—Abm Overholt \$2 10.
R—Joseph Rich \$1 50; J L Reesor \$2 20; Moses E Reist \$2 20; Samuel Rosen \$1; S Rothrock \$1 10; Chr Ropp \$1 50; F A Rose 30cts; B F Ropp \$1 50.
S—C H Steiner \$2; J S Swartzentruber \$2; Christian M Stauffer 30cts; Jethy Shindle 1 60; Christian Snyder \$1; H H Strohm \$2 25; Stephen Stahly \$3 55.
T—George B Thomas \$1 50.
Z—E Zimmerman \$1 50; Jos Zook \$1 50.

Amos Stauffer, without giving his Post Office address.

MUSIC BOOKS.

THE HARMONIA SACRA, published by Jos. Funk & sons.

Price per single copy, Postage prepaid \$ 1.40
" " doz., Express charges at 12.00
" " purchasers expense 14.50
" " " prepaid 14.50

THE SONG CROWNED KING, published by Rubush and Kieffer.

Price per single copy, postage prepaid, \$0.60
" " doz. 6.00

THE CHRISTIAN HARP AND SABATH SCHOOL SONGSTER published by Rubush and Kieffer. Price per single copy, 35 cents, per dozen \$3.00, postage prepaid

THE GOLDEN CITY SONGSTER by Rubush and Kieffer. A work of 32 pages of New Music and Hymns. Price per single copy 10 cents, per dozen \$1.00 postage prepaid

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

THE ALLEGANY COLLECTION by A. N. Johnson. A collection of new and excellent church music of 380 pages. Johnson's system for learning to read music is unsurpassed by any now published. One copy prepd. \$1.40, per doz. \$12. For any of the above Music Books address

H. B. Brennenman
Elkhart, Ind

TIME TABLE.

Michigan Southern & Northern
Indiana Railroad.

Passenger trains on and after May 1, 1870,
leave Elkhart as follows:

GOING EAST.

Mail,	(Main Line),	12,30, P. M.
Toledo Accommodation,	(Air Line),	12,25, P. "
Special New York Expr.,	(Air Line)	3,00, " "
Atlantic Express,	(Main Line)	9,40, " "
Night Express,	(Air Line),	1,15 A. M.
Grand Rapids & Tol. Ex.	(Main Line)	3,45 " "

GOING WEST.

Special Chicago Express (Air Line),	1,15 P. M.
Night Express,	2,30 A. M.
Pacific Express,	3,50 A. M.
Mail,	4,00 P. M.
Mail,	4,00 P. M.
Grand Rapid Express (arrives)	2,20 A. M.

Trains for Detroit connecting with the Great
Western Railway leave Elkhart as follows:

Express,	12,30, P. M.
Night-Express,	1,15 A. M.
All trains run on Cleveland time which	is 20 minutes faster than Chicago time.
Sleeping cars on all night trains.	
Time and fare the same as by any other	route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

Cleveland & Pittsburg Railroad.

ON AND AFTER MONDAY, May 24, 1870, trains leave
CLEVELAND, daily, Sundays excepted, as follows:

	Mail.	Express.	Accom.
Leave Cleveland	8 15 A. M.	12 35 P. M.	3 35 P. M.
Arrive at Hudson	9 30 "	1 40 "	4 41 "
do Ravenna	10 04 "	2 10 "	5 12 "
do Alliance	10 55 "	2 49 "	6 00 "
do Salem	11 52 "	3 25 "	6 56 "
do Canton	12 15 P. M.	3 58 "	7 46 "
do Massillon	12 40 "	7 05 "	7 05 "
do Wooster	2 01 "	8 05 "	8 05 "
do Pittsburgh	3 25 "	9 35 "	9 35 A. M.
do Wheeling	6 28 "	6 28 "	1 00 "
do Harrisburg	2 00 A. M.	5 20 A. M.	11 00 "
do New York	10 00 "	12 00 "	6 00 P. M.
do Philadelphia	6 30 "	9 40 A. M.	2 45 "
do Baltimore	9 00 "	9 40 "	2 45 "
do Washington	1 00 P. M.	1 00 P. M.	6 00 "

Cars run through from Cleveland to New York via Pittsburg
and with but one change, viz: at Pittsburg.

Through tickets can be procured at the Union Ticket
Office, 147 Superior street, at the Euclid Avenue Station and
at the Union Passenger Station.

By the 3 35 p. m. Accommodation Train, cars run through
without change from Cleveland to Cuyahoga Falls, Akron
and Hillsburgh.

CONNECTIONS.

At Alliance with Fitchburg, Fort Wayne & Chicago Rail-
way for all points east and west.

At Pittsburg with the Pennsylvania Railroad, Allegheny
Valley Railroad and Pittsburgh & Conneleville Railroad.

At Wheeling and Baltimore with the Baltimore & Ohio
and Pennsylvania Railroads.

Trains arrive at Cleveland-Pittsburg Morning Express
and Accommodation, 10 10 a. m.; New York, Wheeling and
Washington, 2 00 p. m.; New York and Washington
Express, 7 30 p. m.

WILLIAM STEWART, Superintendent.

Books for sale at this office.

The following books are sent by mail, postage
prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new
edition of the English Mennonite Hymn Book has
just left the press, and is now ready for delivery,
at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " " "	\$6 00
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Pocket edition, " " " "	75

THE GERMAN SPELLING BOOK, a work of 160
pages, adapted for schools, Sunday schools, and
those who wish to study the German language
without a teacher.

Price per copy, by mail.	25
Per dozen, by express at purchasers' expense	\$2 50
For larger quantities special rates will be given	application.

GERMAN CATECHISM OR QUESTION BOOK. We
have just republished a small German Catechism,
which was originally published by the Mennonite
church in Germany, and republished in 1824 by
the brotherhood in Canada. This little book is
especially adapted to the use of children in schools
and Sabbath schools, and wherever our brethren
maintain German Sunday schools, they should
have of these books. We hope to be able also
soon to publish one in English.

The little Catechism may be had at our office,
at the following prices:

Single copies, per mail, postage prepaid,	\$ 0 20
Per dozen, " " " "	1 00
" hundred, by express, " " "	12 50

ANGEBEHRE STUNDEN IN ZION. The little Book
"Angehörige Stunden in Zion," written by Ulrich
Steiner, a Mennonite minister in Switzerland, who
has been reprinted and may again be obtained at
this office, at the following rates:

Per single copy, postage prepaid,	\$ 0 10
" dozen, " " " "	1 00
" hundred, by express, at purchasers' expense,	7 50

REPENTANCE EXPLAINED, is the title of a little
book of 80 pages, written by Chas. Walker, D. D.,
and published by the American Tract Society, and
is a choice little work for young people and
children, though it may be read with profit by
older people also. It is a book which we would
recommend to be read by all. The price of the
book is 25 cents, by mail 30 cents.

This is a beautiful little work, in the German
language, worthy of being read by all.

WE HAVE yet a small number of the Virginia
edition of the Confession of Faith, translated by
Joseph Funk and also published by him, which
we will send, postage prepaid, to any address in
the United States, for 75 cents.

A new Edition of *Christianity and War*, in the
English and German languages has been issued.
Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng.
and Ger. by J. M. Brenneman, has been issued.
Price per single copy 10 cts., per dozen 75 cts.

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English Mennonite Hymn Book, \$ 6 00
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English-German Testaments }
German Bibles, small size } 1 00
English Bibles " " } 1 00
German Testaments, small size } 20

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" " with notes } 2 00
English Testaments, small size } 15 to 50
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Dymond on War } 50
Should Christians Fight? } 50
Peace Manual } 50
Prince of the House of David, English, } 2 00
" " " German, } 1 50

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 10.

ELKHART, INDIANA, OCTOBER 1870.

Whole No. 82.

"Gave Himself for Me."

Jesus, whom angel hosts adore,
Become a man of griefs for me;
In love, though rich, becoming poor,
That I through him enriched might be.

Though Lord of all, above, below,
He went to Olivet for me;
There drank my cup of wrath and woe,
When bleeding in Gethsemane.

The ever-blessed Son of God
Went up to Calvary for me,
There paid my debt, there bore my load
In his own body on the tree.

Jesus, whose dwelling is the skies,
Went down into the grave for me;
There overcame my enemies,
There won the glorious victory.

'Tis finished all; the veil is rent,
The welcome sure, the access free:
Now then I leave my banishment,
O Father, to return to thee.

Selected.

For the Herald of Truth.

Who did Sin?

"Who did sin, this man, or his parents,
that he was born blind?" Jn. 9: 2.

May not this question be asked of every
bold transgressor of the laws of God? The
disciples thought that the blindness of this
man was the result of sin against God, and
therefore asked the Savior saying, "Who
did sin, this man, or his parents, that he
was born blind?" But Jesus answered,
"Neither hath this man sinned, nor his
parents."

When we see one who is profane, and
who fears not God nor regards man, but in
the presence of God's children takes the
name of his Creator in vain, thoughtlessly
calling on him to curse and destroy his
fellow men, and swearing by his holy name,
may we not ask, "Who did sin, this man or
his parents, that he was born blind?" or
why is it that he in many
fane and wicked? I believe that in many
cases we might say the fault lies with the
parents. Fathers and mothers, you who
have such sons, have you talked to them
during their childhood and youth, and
taught them that these things were wrong?
Yea, did you try to illustrate and bring
clearly to their minds the enormous wicked-

ness of taking the name of the great GOD
in vain? Did you teach them that God
himself has said, "The Lord will not hold
him guiltless that taketh his name in vain?"
If you did not, do you think you have done
your duty toward those who were given you
to "bring up in the nurture and admonition
of the Lord?" "Who did sin," that they,
fearless, and regardless of the threatenings in
God's word, profane his holy name? From
whose hands suppose you will their blood be
required at the day of judgment?

When we see one who gets intoxicated,
and who brute-like wallows in the mud by
the road-side, or abuses his family in a most
horrible manner, we may again ask, "Who
did sin, this man, or his parents?" Parents,
did you tell that son, before he tasted the
first glass, that there is danger in it? Did
you earnestly warn him of the terrible con-
sequences of using intoxicating drinks, and
the fearful end to which it would finally
lead him? If you did not, whose fault is it
that your son is now one of the most miser-
able wretches the world contains, and whose
doom, in all probability will be everlasting
destruction? "Who did sin?"

When we hear parents complain that their
children are disobedient, and persist in
having their own way; when we hear them
tell, with tearful eyes, that their children
run to every place of worldly amusement,
keep company with those whose influence
will lead them into the lowest degradation
and vice; that they follow every vain and
foolish worldly fashion, such as are most
abominable and disgusting in their sight,
and in many other ways run into wicked-
ness, regardless of all that they can do or
say, or the trouble, the pain and anxiety
they cause them, often doing these things
seemingly on purpose to torment their parents,
the question again comes into our mind,
"Who did sin?"

Parents, did you, when your children
were in their infancy keep them under sub-
jection? did you convince them that when
you spoke to them you meant just what you
said? and when you threatened them with
punishment for disobedience, you intended
to fulfill it? did you allow them to talk saucy
or disrespectful, and say to you, "I shant
do it," when you commanded them to do
something? did you instruct them from the
Bible and teach them the importance of obe-

dience to God and to their parents? did you
teach them what the final end will be of those
who disobey God and indulge in sin and
wickedness? did you talk kindly and seri-
ously to them of these things, and try to
convince them by manifesting an interest in
their behalf, that you loved them and that
you labored for their good and desired their
happiness, and thus win their confidence in
you, that they might be constrained by love
to obey you in all things? If you did not,
then, "who did sin?"

Children who have not been kept under
subjection when young, very often, after
they have grown up to man and woman-
hood, control their parents, instead of being
controlled by them. I have often been
pained to see parents suffer their children to
have their own way in every thing they did,
when quite young. I have heard parents
say in regard to children not over two or
three years old, "I can do nothing with that
child, he does just as he pleases; I have
tried many times to break him of this or that
habit, but my efforts have all been in vain.
I must let him have his own way, perhaps
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by kind words, if not by words, it can be
with the rod, and "he that spareth the rod,
hath his son, but he that loveth him, chasteneth him sometimes." Prov. 13: 24.

Parents could avoid a great deal of trouble
to themselves and to their children, if they
would but resort to proper means, and by
beginning in time—not let their children do
as they please until they are grown up, and
then try to break them of their bad habits.
When all milder means have failed—chastise
them, but never in anger, and afterwards
tell them that you chastised them because
you love them, and that it is not your will to
punish them if they will but obey. Thus
much pain, anxiety and weariness of mind
could be avoided, and children, instead of
becoming disobedient, wicked, hateful even
to their parents, to their neighbors and to
God, would be kind, obedient, loving and
god-fearing; and there would be hopes of
them giving their hearts to the Savior early,
and would become faithful and zealous
Christians, and the parents would be clear

TIME TABLE.

Michigan Southern & Northern Indiana Railroad.

Passenger trains on and after May 1, 1870, leave Elkhart as follows:

GOING EAST.

Mail, (Main Line),	12.30, p. m.
Toledo Accommodation, (Air Line),	12.25, p. m.
Special New York Expr., (Air Line)	3.00, " "
Atlantic Express, (Main Line)	9.40, " "
Night Express, (Air Line),	1.15 a. m.
Grand Rapids & Tol. Ex. (Main Line)	3.45 " "

GOING WEST.

Special Chicago Express (Air Line),	1.15 p. m.
Night Express, (Main Line),	2.30 a. m.
Pacific Express, (Main Line),	3.50 a. m.
Mail, (Air Line)	4.00 p. m.
Mail, (Air Line)	4.00 p. m.
Grand Rapid Express (arrives)	2.20 a. m.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express, 12.30, p. m.	
Night-Express, 1.15, a. m.	
All trains run on Cleveland time which is 20 minutes faster than Chicago time.	
Sleeping cars on all night trains.	
Time and fare the same as by any other route.	

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

Cleveland & Pittsburg Railroad.

ON AND AFTER MONDAY, May 24, 1870 trains leave CLEVELAND, daily, Sundays excepted, as follows:

	Mail.	Express	Accom.
Leave Cleveland	8.15 A. M.	12.35 P. M.	3.35 P. M.
Arrive at Hudson	9.30 "	1.40 "	4.41 "
do Ravens	10.00 "	2.10 "	5.11 "
do Alliance	10.55 "	2.49 "	6.00 "
do Salem	11.52 "	4.25 "	10.56 "
do Canton	12.15 P. M.	6.35 "	6.46 "
do Massillon	12.40 "	7.05 "	7.05 "
do Wooster	2.01 "	8.05 "	8.05 "
do Pittsburgh	3.25 "	9.35 "	2.50 A. M.
do Wheeling	6.25 "	6.28 "	1.00 "
do Harrisburgh	2.00 A. M.	5.20 A. M.	1.00 P. M.
do New York	10.00 "	12.00 "	6.00 P. M.
do Philadelphia	6.30 "	9.40 A. M.	2.45 "
do Baltimore	9.00 "	9.00 "	2.45 "
do Washington	1.00 P. M.	1.00 P. M.	6.00 "

Cars run through from Cleveland to New York via Pittsburgh and with but one change, viz.: at Pittsburgh.

Through tickets can be procured at the Union Ticket Office, 147 Superior street, at the Euclid Avenue Station and at the Union Passenger Station.

By the 3.35 p. m. Accommodation Train, cars run through without change from Cleveland to Cuyahoga Falls, Akron and Alliance.

CONNECTIONS.

At Alliance with Pittsburgh, Fort Wayne & Chicago Railway for all points east and west.

At Pittsburgh with the Pennsylvania Railroad, Allegheny Valley Railroad and Pittsburgh & Conneville Railroad.

At Wheeling and Beallville with the Baltimore & Ohio and Hempfield Railroads.

Trains arrive at Cleveland—Pittsburgh Morning Express and Accommodation, 10.10 a. m.; New York, Wheeling and Washington Mail, 2.00 p. m.; New York and Washington Express, 7.30 p. m.

WILLIAM STEWART, Superintendent.

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Single copies, by mail postage prepaid	60
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Single copies, per mail, postage prepaid,	\$ 0.20
Per dozen, " " " "	1 90
" hundred, by express, " " "	12 50
ANGENEHME STUNDEN IN ZION. The Little Book, "Angenehme Stunden in Zion," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:	
Per single copy, postage prepaid,	\$ 0.10
" dozen, " " " "	1 00
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" " large size .40 to .80

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American Tract Primer, Eng. or Ger.	.40
Sanders' Pictorial Primer (Eng. & Ger.)	.85
German Spelling Book	.30
Bible Text Book	.30
Bible Reader's Help	.40
Alphabetical Index to the New Testament	.25
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Who did Sin?

"Who did sin, this man, or his parents,
that he was born blind?" Jn. 9: 2.

May not this question be asked of every bold transgressor of the laws of God? The disciples thought that the blindness of this man was the result of sin against God, and therefore asked the Savior saying, "Who did sin, this man, or his parents, that he was born blind?" But Jesus answered, "Neither hath this man sinned, nor his parents."

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Parents, did you, when your children were in their infancy keep them under subjection? did you convince them that when you spoke to them you meant just what you said? and when you threatened them with punishment for disobedience, you intended to fulfill it? did you allow them to talk saucy or disrespectful, and say to you, "I shant do it," when you commanded them to do something? did you instruct them from the Bible and teach them the importance of obe-

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Children who have not been kept under subjection when young, very often, after they have grown up to man and womanhood, control their parents, instead of being controlled by them. I have often been pained to see parents suffer their children to have their own way in every thing they did, when quite young. I have heard parents say in regard to children not over two or three years old, "I can do nothing with that child, he does just as he pleases; I have tried many times to break him of this or that habit, but my efforts have all been in vain. I must let him have his own way, perhaps he will be better as he grows older." O, what imprudence this is in parents! To talk of a child only a few years old, being uncontrollable, is more than any parent ought to do. A child can, in most cases, be controlled by kind words, if not by words, it can be with the rod, and "he that spareth the rod, hateth his son, but he that loveth him, chasteneth him betimes." Prov. 13: 24.

Parents could avoid a great deal of trouble to themselves and to their children, if they would but resort to proper means, and by beginning in time—not let their children do as they please until they are grown up, and then try to break them of their bad habits. When all milder means have failed—chastise them, but never in anger, and afterwards tell them that you chastised them because you love them, and that it is not your will to punish them if they will but obey. Thus much pain, anxiety and weariness of mind could be avoided, and children, instead of becoming disobedient, wicked, hateful even to their parents, to their neighbors and to God, would be kind, obedient, loving and godfearing; and there would be hopes of them giving their hearts to the Savior early, and would become faithful and zealous Christians, and the parents would be clear

from answering for the crimes and sins of their children.

Moses in the Law commanded, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 5-7.

Now dear brethren and sisters, consider well the importance of keeping your children in subjection; for if you do not, you will have no room to complain when they shall have grown up, and become disobedient and heed not your counsel and advice, but cause you much trouble and sorrow, and those who behold their wickedness say, "Who did sin, they or their parents?"

H. B. BRENNEMAN.

For the Herald of Truth.

The Conquered Enemy.

Dear children, do you know that each of you have a little garden of your own? Now remember you must watch and weed that garden of yours very carefully, and keep out all evil weeds; they grow faster than you do, and by and by will be able to conquer you if you leave them alone. Each one will have to tend his or her own garden. I have a garden of my own to tend, and can understand your difficulties.

Now I will tell you about a great, and wise, and good Prince, who descended from all his grandeur, and power, for the purpose of doing good, and assisting helpless ones like you. Ask him to come and help you. Some of you may say, "How would a great prince, or king think of ever speaking to me?" Because he loves you, and would protect and assist you, and would even give his life for you. Truly, his love is wonderful! He has promised to come to every one who will ask him. Indeed he is so anxious to help needy ones, that he will stand knocking at their doors, waiting to come in if they would only open to him. He is so good himself, that he is able to spend his whole time in helping people with their trials.

But dear children, you may think, "How could I ever find courage to ask such a good Prince to come into my shabby garden?" He is always willing and ready to come and help in such gardens that require improving. He does not go where people think they are strong enough to do without him, but he loves to be with those that feel their weakness. The greatest favor you can do him, is to ask him to come and help you. Why should you be afraid? Do not say, "I will wait awhile," but come now, to-day. He is always telling those who wish to come to him, to come to-day, to come now, to come at once, not put it off.

Now if you will call to this Prince, this

Savior in faith, he will hear you, and in a pleasant voice say to you, "I will never leave thee, nor forsake thee," and you will go forth into your garden and toil cheerfully. But you must not forget your duty. Do not suffer the weeds to grow around you, and choke the pretty flowers. Ask this good Friend often to be with you, and help you. You should never let a day pass without thinking of him. He will never leave you if you will give yourself entirely to him.

He has kept me all my life, in every difficulty. He has been by me, and you may be assured he will keep you. He loves us and will make us clean and white if we call upon him and love him above all else. "Behold," he says, "I am with you always, even unto the end of the world." He has said, "He that overcometh, the same shall be clothed in white raiment, and shall sit with me on my throne, even as I also overcame, and am set down with my Father in his throne, and I will wipe away all tears from their eyes, and shall lead them by living waters; I shall never be ashamed of them, but they shall live with me in my love forever."

You will now go forth into your garden refreshed, and toil, day after day, but the task will be one of love; and when you find the enemy growing strong, then call to your Friend, and he will hear and help you; and when your work is done, and you have overcome every enemy, you may look forward with joy, to meet your dear Friend and Master, face to face, in his kingdom, where it will be said, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Then you may cling to your Friend, and say, "I am my Beloved's and he is mine, I have entered into my rest."

J. H.

For the Herald of Truth.

Do not grow Weary.

"And let us consider one another to provoke unto love and to good works." Heb. 10: 24.

Dear brethren and sisters, Let us not grow weary and careless in working out our souls' salvation, but let us go onward in the pathway of truth; "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." You, who have with bended knees before God and man, promised to forsake the world and to follow the commandments of Jesus Christ, but have come short of it and neglected your duty to watch and pray unto God for his assistance, do not faint or grow weary, though you can do nothing of yourselves, but trust in him and he will help you through the trials and temptations that surround you. Draw to the Savior with true hearts, and a full assurance of faith, having your hearts free from evil thoughts, and your bodies washed with pure water; yea, hold fast the profession of your faith, without wav-

ering; for He is faithful that promised. Let not your hearts be entangled in the pleasures of this world. Let your conversation be without covetousness, and be content with such things as ye have; for the Lord has said, "I will never leave thee nor forsake thee," and we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Behold the great danger of one who willfully sinneth after he has received the knowledge of the truth; for him there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. There are yet many who go on unconcerned about their neverdying souls after knowing that the judgments God have pronounced against them, and willfully sin and neglect the profession of their faith. Let us go forth therefore, without complaining, bearing reproaches and letting the world scorn and hate us, for we know that we have no continuing city here, but seek one to come. Our time is short, and is not to be trifled with or spent in idleness. Those who are wise and endowed with knowledge, let them show out of a good conversation, their works, with meekness and wisdom; and let those who are older and have gone on farther in life through temptations and trials, converse more about spiritual things, and sometimes give a word of encouragement to the young, and cheer the weaker ones on through their toilsome journey. It will do much good and refresh many souls.

How often we see the Sabbath afternoon spent in vain talk, and sometimes too in the presence of the ministers; let the old be an example to the young that they may see their good works and by their acts and conversation see that they truly follow the Savior. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Let us confess our faults, and pray one for another, so that there may be love and union among us; and may we so live that those who walk in the way of darkness may see the light of our good works, and be led in the paths of truth; and let us pray earnestly for the uncovered, for "the effectual fervent prayer of a righteous man availeth much." Let us not despise the little ones, but help them along; encourage and cheer them that they faint not. We may be "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into his marvellous light." "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, and you will have the hope of eternal life promised through Christ Jesus. J. B. M.

THE MARTYRS.

COPY OF A LETTER, WRITTEN IN THE PRISON AT ANTWERP, BY A YOUNG WOMAN NAMED NELLEKEN, THE DAUGHTER OF JASPER OF BLYNBERG, WHO LOST HER LIFE THERE FOR THE TESTIMONY OF JESUS, AND FOR THE SAKE OF HIS DIVINE WORD.

Grace and peace from God, the eternal, Almighty Father, through Jesus Christ, who gave himself for us, into the hands of his enemies for our sins, and suffered moreover, many things from sinners, that he might release us from this evil, perverse world, according to the will of his Father. To whom be honor and praise, for ever and ever. Amen.

This crucified Jesus is my salvation, to all my beloved brethren and sisters in the Lord, and all those who fear God in sincerity. Further, my dearly beloved friends and chosen in the Lord, my mind remains unchanged, and I desire to continue in the everlasting truth, all my life long. I am in good spirits, everlasting praise and thanks be to the Lord for his mercy, which he has exhibited towards me; for I have been in good spirits from the first; yes, he fills me with so much joy, that I am unable to express it, and I cannot thank the Lord enough for his great favors bestowed upon me.

I would also inform you my beloved brethren and sisters in the Lord, that I have been before the lords; there were four of them, the margrave, two lords of the court, and the clerk. On entering the room, I saluted them; when the margrave observed: "Well daughter how are you? Very well my lords, I replied. The margrave then asked me, whether I was not tired sitting there. Yes, my lords, I replied, I should be highly gratified, if it was your will that I should be brought to execution. The margrave said: "How so, daughter? you must not talk this way, you must abandon your sentiments, and so the king will show you favor. I answered: You have executed my father and mother, and also the two young men, but me you have left sitting here, which has caused me a great deal of trouble. How so daughter? returned the margrave if I had promoted your execution with your parents, it would not, in my opinion, have been good; if you are not yet baptized, the king will show you favor. The lords of the court inquired: Is she not baptized? The margrave replied: No. No, said I, that is true, I have not yet been baptized; but if I was liberated this evening, I would have it done in the morning, if possible. They sighed at this and I continued: The two young men were not baptized either. True, they replied, they would not abandon their opinion, pains enough were taken. I said: Neither will I forsake my faith. They replied: So it will not be the better for you. I told them: I was perfectly satisfied, if they would roast me on a spit, or boil me in oil, yet I hoped

by the grace of God, that I would not depart from the truth as long as life remained in me; to this said I, I am perfectly satisfied, rather to-day than to-morrow; I firmly hope and trust in the Lord, that he will assist me; I have my trust firmly fixed in the word of the Lord, who says: Faint not ye chosen, I will preserve you in fire and in water, and will not suffer you to be tempted above that you can bear. Then they replied: Daughter, you are deceived, your father and mother have deceived you, they have compelled you to this, you were under their control, and have done it against your will; but now you are free therefrom, and enjoy your own free will, therefore, give it up, the king will be gracious, you are yet young; and similar expressions. I told them that I would continue in that which I had. They told me to reflect. I informed them that I had reflected and deliberated sufficiently. They said that I should consider, that they too had souls, and wished to be saved. I replied, that there are many who wish to rejoice with Christ, and but few that are willing to suffer with him. It did not depend on suffering they replied. I said: Christ himself had to suffer, how much more we? Whereupon they dropped that subject, and said: For-sake your opinion, we will send you learned men in to a room by yourself, and asked what learned men and ecclesiastics I desired; I told them I desired none, but would retain my present opinion. They replied, that if I lived in this condition, I would be eternally damned, and that my parents and brethren were wishing that they were here again and could repent; I told them, I knew better. We spoke a great deal on both sides, which would be too long to write, though I have forgotten a great deal. Therefore, my most dearly beloved brethren and sisters, whom I most affectionately love and esteem, my heart's desire to you is, that you would pray to the Lord for me, that I may accomplish to the praise of the Lord, and to my own eternal salvation. Amen. For beloved friends, I have a great wilderness to travel through, since it is here desert and dangerous, nay, I have to tread on thistles and thorns, but the crown of life is prepared for us. This is the sincere truth, there will never be any other. Ah, my dear lambs! never be any other. Ah, my dear lambs! depart not from the Lord, he will not suffer you to be tempted above that which you are able to bear; for he is a faithful helper, a strength in weakness, a comforter in distress to those that are distressed in heart. Let us earnestly surrender ourselves to them, and cast all our care on him; for he careth for us, and will himself take charge of our well being; in order, that we may with all saints celebrate the supper in the heavenly kingdom; where Christ will gird himself, and wait on the table. I now commend you to the Lord, and to the powerful word of his grace; may the peace of God reign in your hearts. I salute all our beloved brethren and sisters, and all that fear God in sincerity of heart, with the peace of the Lord.

Your unworthy sister in the Lord, Nelleken, daughter of Jasper of Blynberg, December 12th, A. D. 1569. Write to me occasionally, for it is a great favor.

For the Herald of Truth.

The Christian's Work and Reward.

We as Christian professors, should be very earnest and diligent in the spiritual work, namely, the work of righteousness and holiness, and that out of an honest heart to God, as he deserves all honor, and praise, and glory. This we can manifest both naturally and spiritually, not alone with words, but much more so with our walk and conversation; as when we enjoy the Holy Spirit within our souls, good things must follow, and for every good effort, and every good work, whether by word, or actions of various kinds, namely, reading, writing, learning, collects, imploring, adoring, giving, helping, dealing, encouraging, respecting, strengthening, loving, hoping, regarding, or cheering, we will be blessed. Thus if all is practised with a good intent and design, out of a godly heart, then it cannot fail but tend greatly to increase Christian piety.

Thus, as we pass through this vale of tears, our whole aim and desire should be to have our minds and hearts directed heavenward, as the time may be near that we must pass through death, and then to occupy a place in the future world, either to the right or to the left; to the right is a world of great comfort and peace, and we should all endeavor to arrive there; but to the left is a world of sorrow upon sorrow, pain, woe and misery: none should wish to be there.

There are many who strive for heaven, but those whose hearts are not honest are deceiving themselves, and what a pity that there are such who do not see their great error until the hour of death. There are many who spend their time in sin, and yet wish once to have a share in the rest of heaven; but they must repent of their sins and have faith in the Lord Jesus before they can be accepted.

J. D. H.

For the Herald of Truth.

Life is Short.

Life is short, when compared with eternity. We have no promise of long life here on earth; and we are aware that our time to remain in this wicked world is short, and it would be well for us while we have time and opportunity to spend those precious moments in trying to do good; for we know not how soon we shall be called from earth to eternity. There is a calm stillness of heart when we meditate upon death, and indeed it is a solemn thing to have our minds occupied with the great change. Life is short, and the end of our time on earth draws nearer

every hour. Soon we will breathe our last. But since there are such rich blessings in store for us, why not seize the golden moments of life and make every possible advancement in piety and religion; for we know to a certainty that this is not our home. All that we behold is passing away, and soon the present generation will be gone—gone forever.

This glitter and show of earth will fade and perish; and let me assure you that should we be called away without possessing that glorious garment of salvation; without this watchful, praying spirit, which divine inspiration informs us of, we will be found wanting when weighed in the balance, and be dispossessed of that inheritance which is incorruptible and which fadeeth not away. When we lay on beds of languishing and sickness, momentarily expecting to be ushered into the presence of the Eternal; or stand around the bedside of the dying, and hear them bewail their lost state, and see them shudder at the hopelessness of their condition as transgressors of an inflexible law, how utterly dark and gloomy must the untold future to them appear. Who but Jesus can transfer from the crumbling edge of hell to the beautiful paradise of heaven. We are treading at every step upon the slippery brink of the grave, and may any moment be called into eternity. Our lives are short, and when we look back it seems as though we had commenced life but a few days ago; compared with eternity it is but a short period from the cradle to the grave. Life is short, yet how careless and unconcerned we are about our eternal welfare, and how often we seem to forget the joys of heaven and eternal life that are in store for us. Let us then so live, that when the great change comes, we may wrap the drapery of death around us, lie down as to pleasant dreams, and wake up to enjoy eternal happiness and life everlasting.

C. S. P.

For the Herald of Truth.

Long Sermons.

Much has been said about long sermons, and it may not be out of place to give a few more hints on the subject, as some of our ministers still seem not to have observed the suggestions offered.

I have often wondered why it was that some ministers fail to observe when the people are getting tired and have been preached to long enough, and cannot notice when the hearers would rather not hear any more. For when they become restless and sleepy, and some leave the house, and in many other ways manifest their weariness, the services have been continued long enough; it will always do much more good to close the services when the people are still anxious to hear more, than to continue speaking a half or three fourths of an hour longer than they

wish to hear. Ministers therefore should always bear this in mind, and be very careful never to preach too long.

Very often when several ministers are present, one is called on to make the opening remarks, frequently occupying the time for full half an hour; after prayer the text is read and the sermon preached by another, who speaks for an hour, or an hour and a half, and then gives liberty to the rest to add a few words of exhortation, which taking up from five to fifteen minutes more, makes the services so lengthy and wearisome that the people become impatient and restless, and often, especially young folks, leave the house. Preaching to a tired congregation is certainly to no purpose.

There should be so much said as will instruct, edify and edify the people: a few thoughts properly presented and illustrated and impressed upon the minds of the hearers though done in half an hour's time, will do far more good than a long sermon that will tire and weary the people.

Let the sermon be short and to the point, and when the minister gets through with his subject, and feels so inclined, let him exhort the people, say from three to five minutes, and after the rest of the ministers present have given testimony, which can be done with a dozen words, let the services close. The exercises should not continue over an hour and a half. The sermon should not take up over an hour, unless the subject is one of more than ordinary interest, and the congregation is quiet and attentive, but should always close before any signs of weariness are manifest, and never continue until the people are weary and feel sleepy, and the good impressions made upon their minds, are all forgotten through the tediousness of the exercises and the long sermon. We frequently hear remarks like the following, "The sermon to-day, was entirely too long, I was so tired, I thought I could not hold out till it was over."

Will not our ministers consider this matter, and arrange the services so as not to weary the patience of the hearers, and they will return to their homes still hungering and thirsting for the bread and water of life, and when the Sabbath comes go gladly to worship without the fear of being wearied by tedious exercises and a long sermon, and say, "I was glad when they said unto me, Let us go into the house of the Lord."

A BROTHER.

Those who go on in sin, closing their eyes against the light of Eternal Truth, as like one who would blindfold his eyes to walk over a precipice. If those who blindfold themselves against this glorious Light would but uncover their eyes to see the awful pit into which they must soon fall headlong, they would become so terrified, that they would at once begin to cry mightily unto Him who is able to rescue and save them from eternal destruction.

H. B. B.

Concerning Faith, as the Exercise through which Truth reaches and affects the Soul.

When Christ, man's perfect and spiritual instructor, had come, and introduced the great doctrine of the spiritual dispensation, the next necessary step in the process was, that those truths should be brought to impress the soul, and influence the life, and so produce their proper effects upon human nature. The inquiry then presents itself, *In what way could the truths of the gospel be brought into efficient contact with the soul of man?*

There are but two ways in which the truth can be brought into contact with the mind. The one is sometimes called knowledge, the other faith or belief of testimony. In the rude and earlier ages, men were necessarily moved more by knowledge, derived from their own observation and experience, through the medium of their senses; but as mankind increased in number, important truth was conveyed by one man or one generation communicating their experience, and another man or another generation receiving it by belief in their testimony. Perception and faith are the only modes by which truth can be brought into contact with the soul; and their effects are nearly the same upon man's conduct and feelings, with the following remarkable exception:—Facts which are the subjects of personal observation, every time they are experienced, the effect upon the soul grows less; while, on the contrary, those facts which are received by faith, produce, every time they are realized, a greater effect upon the soul. If by constant sight, the effect of objects seen grows less; by constant faith, the effect of objects believed in grows greater. The probable reason of this is, that personal observation does not admit of the influence of the imagination in impressing the fact; while unseen objects, realized by faith, have the auxiliary aid of the imagination, not to exaggerate them, but to clothe them with living colors, and impress them upon the heart. Whether this be the reason or not, the fact is true, that the more frequently we see the less we feel the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power. This being true, it follows that faith would be the method best adapted to bring the sublime truths of the new dispensation to bear upon the souls of men. And further, as the dispensation is spiritual, and has relation to unseen and eternal things, faith becomes the only medium through which they can be conveyed to the soul.

Furthermore, man is so constituted that his faith or belief, has an influence not only over his conduct in life, but likewise, over the character and action of the moral powers of the soul.

Furthermore, man is so constituted that his faith or belief, has an influence not only over his conduct in life, but likewise, over the character and action of the moral powers of the soul.

Faith governs the Conscience.

We have said, in another place, that a true conscience depends upon a true faith. No proposition in morals is more plain. It is not our design to inquire what leads, or

has led, men to a wrong faith. Whatever may be the cause of any particular belief, it is incontrovertible that if a man believes a thing to be right, conscience cannot condemn an act performed in view of that belief. Conscience is so modified and guided by a man's faith, that it will sanction and command an act in one man which it will forbid and condemn in another. A Catholic believes that he ought to pray to the Virgin Mary to intercede for him with God; and if a good Catholic were to neglect his *dulia* to the saints his conscience would smite him, until, in some instances, he confesses his sin with tears. Now, if a good Protestant were to pray to saints, or to any other being but God, his conscience would smite him for doing that which the conscience of the Catholic smote him for not doing. No the heathen mother would conscientiously throw her infant into the Ganges, or under the wheels of Juggernaut, while the conscience of a Christian mother would convict her of murder were she to do the same act. Conscience seldom convicts those that Christians call impenitent persons for neglecting to pray, while the moment a man becomes a true believer, he will be convicted of guilt if he neglects the duty. So certainly and so clearly is it true, that a man's conscience is governed by his faith.

Faith governs the Affections.

As man is constituted, no power in the universe can move his affections to an object, until he believes that the object possesses some loveliness or excellency of character. The heart is affected just as much by the goodness of another if we believe that goodness to exist, as it would be if we knew that it existed. No matter, in the case of the affections, whether the object in reality possesses the good qualities or not, if they are fully believed to exist, the affections will act just as certainly as though they really did exist. The affections are constituted to be governed by faith. And they act most powerfully, in view of good qualities existing in another, who under certain circumstances exercise those qualities towards us. The fact then is apparent, that the conduct of man's life is influenced by what he believes; and especially that the character and action of the moral powers of his nature are governed by the principle of faith.

Another most important fact in connection with this subject is, that a man's interests, temporal and spiritual, depend upon what he believes. The nature of man and the nature of things are so constituted, that the belief of falsehood always destroys man's interests, temporal or spiritual, and the belief of truth invariably guides man right, and secures his best and highest good.

Perhaps the most absurd and injurious adage that has ever gained currency among mankind, is, that "it is no difference what a man believes, if he only be sincere." Now, the truth is, that the more sincerely a man believes falsehood, the more destructive it is to all his interests, for time and eternity.

This statement can be confirmed in every mind beyond the reach of doubt.

First, the influence of believing falsehood on temporal and social interests.

We will state some cases of common and constant occurrence, in order that the principle may be made obvious:—

A gentleman of property and the highest respectability, in the course of his business transactions, became acquainted with an individual, who, as the event showed, was a man destitute in a great degree of a conscientious regard for truth. The persuasions and false representations of this man led the gentleman referred to, to embark almost his entire fortune with him in speculations in which he was at that time engaged. While this matter was in progress, the friends of the gentleman called upon him, and stated their doubts of the individual's integrity who solicited his confidence, and likewise of the success of the enterprises in which he was solicited to engage. The advice of his friends was rejected—he placed confidence in the false statements of the individual referred to—he acted upon those statements, and was consequently involved in pecuniary distress. In this case the gentleman not only sincerely believed the falsehood to be the truth, but he had good motives in relation to the object which he desired to accomplish. He was a benevolent man. He had expended considerable sums for charitable and religious uses, and his desire was by the increase of his property, to be enabled to accomplish greater good. In this case he was injured likewise by believing what others did not believe. The individual who seduced him into the speculation, had endeavored to lead others to take the same views and to lead others in the same way; they did not believe the falsehood and were, consequently, saved; he believed, and was, consequently, ruined.

When the English army under Harold, and the Norman under William the Conqueror, were set in array for that fearful conflict which decided the fate of the two armies and the political destinies of Great Britain, William, perceiving that he could not, by a fair attack, move the solid columns of the English ranks, had recourse to a false movement, in order to gain the victory. He gave orders that one flank of his army should fail to be flying from the field in disorder. The officers of the English army believed the falsehood, pursued them, and were cut off. A second time, a false movement was made in another part of the field. The English again believed, pursued, and were cut off. By these movements the fortunes of the day were determined. Although the English had the evidence of their senses, yet they were led to believe a falsehood—they acted in view of it; the consequence was, the destruction of a great part of their army, and the establishment of the Norman power in England.

How often does it occur that the young female, possessing warm affections and being inexperienced in the wiles of villains, is led to believe falsehood which destroys her

prospects and her happiness while life lasts. Under other circumstances she might have been virtuous, useful, happy. If false indications of affection her heart is won—by false promises of faithfulness and future good, her assent to marry is gained—and then, when too late, she discovers that her husband is a villain, and she is forsaken, with a broken heart, to the cold sympathies of a selfish world. No matter how many hearts, besides her own, are broken by her error! No matter how sincere, or how guileless, or how young; she sincerely believed the falsehood and is thereby ruined. Nothing in heaven or on earth will avert the consequences. If she had doubted, she would have been saved. She believed, and is consigned to sorrow till she sinks into her grave.

Second, the belief of falsehood in relation to spiritual things, destroys man's spiritual interests.

It is an incontrovertible fact that the whole heathen world, ancient and modern, have believed in and worshipped unholy beings as gods. Now, from the necessities of the case, the worshiper becomes assimilated to the character of the object worshipped. In consequence of believing falsehood concerning the character of God, all heathen, at the present hour, is filled with ignominy, at the present hour, is filled with ignominy, and crime. As a mass of corruption spreads contagion and death among all those who approach it, so certainly does the worship of unholy beings attain the soul, and spread moral corruption through the world. "Can a man take coals out of his bosom and not be burned?"—neither can the soul hold communion with beings believed to be unholy and not itself become corrupt. The fact is so plain that it is not necessary to detail again the impurities, the vices, the tortures, the self-murders, and the unnatural affections of the heathen world, in order to show the deadly evils, both to the body and soul, which arise from the belief of falsehood in relation to spiritual things. It must be obvious to every one, that if the heathen believed in one holy and benevolent God, their abominable and cruel rites would cease. It follows, therefore, that it is the belief of falsehood that causes their ignorance and corruption.

Thus it is invariably and eternally true, that the belief of truth will lead a man right, and secure his temporal, spiritual, and eternal interests—and on the contrary, the belief of falsehood will lead a man wrong, and destroy his interests in relation to what ever the falsehood pertains, whether it be temporal or eternal.

The preceding premises being established, the following conclusions result:

1. The entire man, in his body and soul, his actions and moral feelings, is governed by what he believes; and that, in relation to things that should have a constantly increasing influence over the spirit, faith is a more powerful actuating cause than sight, because the one gains, while the other loses power over the soul by repetition.
2. That the belief of falsehood, concern-

ing any human interest, is fatally injurious; while the belief of truth is eternally beneficial. And, that the more sincerely any one believes error, the more certainly he destroys his interests, whether temporal or spiritual; while, on the contrary, the more sincerely a man believes truth, the more certainly and powerfully are his interests advanced. The Living God has connected evil with the belief of falsehood, and good with the belief of truth; it is a part of the constitutional law of the moral universe; and there is no power in existence, that will stop the consequence from following the antecedent.

3. Mark it—That doctrine which rectifies the conscience, purifies the heart, and produces love to God and men, is necessarily true, because, as it has been demonstrated that righteousness and benevolence is the greatest good of the soul; and likewise that the greatest good must depend on the belief of truth; therefore, the conclusion is inevitable, that that doctrine which, being believed, destroys sin in the heart and belief of man, and produces righteousness and benevolence, is the truth of God. No matter whether men can comprehend all its depths and relations or not; if it destroys sin wherever it takes effect by faith, and makes happiness grow out of right living and right loving, from the constitution of things—from the character of God—from the nature of man—that doctrine is the TRUTH OF GOD. And that doctrine which hinders this result, or produces a contrary result, is the falsehood of the devil.*

4. Therefore Christ laid, at the foundation of the Christian System, this vital and necessary principle. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned"—saved in accordance with the moral constitution of the universe, and damned from the absolute necessities existing in the nature of things.

* John 8: 44.

Selected for the Herald of Truth.

Cain's Wife.

"Where did Cain get his wife," said a scoffing officer of a vessel to John B., a poor wandering sailor, who had been rescued from a drunkard's grave, and brought, pardoned and cleansed, to sit at Jesus' feet.

"Sir," said the saved sailor, "when I felt myself a poor lost sinner, I was not asking where Cain got his wife, but crying, 'God have mercy upon me, a sinner,' and he had mercy, and I praise him for it!"

The officer was reproved, and afterwards sent for John and showed him tokens of special regard.

There was of course no trouble about Cain's finding a wife, any more than there is about any other murderer, scoundrel, or infidel getting one in these days. Adam begot sons and daughters; children in the East, nature and marry at about twelve years old; no divine laws then existed to prevent

the marriage of blood relations; the boasted light of nature leaves infidels to follow their animal instincts uninstructed and unimproved; and there might have been a half dozen generations born and reared before Cain's marriage took place. But these scoffing followers of Cain show their smartness by assailing the name of one of their own party. Cain was an unbeliever, an enemy of God, a rebel like themselves, a false worshiper, a rejecter of the bleeding sacrifice which the Lord required for sin. Suppose the Bible had been written, and God's laws regulating marriages given, what would Cain have done then? Why, just what his modern followers believe it is right to do;—follow their "inspirations" and "affinities;" listen to the dictates of their "natural religion;" take the first woman they fancy, married or single, live with her awhile and leave her for another, without regard to the Bible, which they say humbug and cheat, or God, who they say has no existence, Cain broke God's laws, like other rebels, and it is cool to twit Christians of sin committed by the children of the Devil. What does all such scoffing amount to, except to show the meanness of the men who are guilty of it? No clean bird spends its time digging up carrion. No decent man seeks to bring a blush upon the cheek of innocence and modesty. Bees hunt the flowers and find the sweets, but a fly will buzz about and look all over a sound and cleanly body, and then light and fatten on some putrid, ulcerous sore.

Finding out where Cain's wife was born does not save a soul from sin, and will be poor comfort to a guilty sinner when standing before the judgment seat of Christ. And there are persons who will crawl on the brink of hell, and foul away their lives inquiring about Cain's wife or some other trifling matter, when they need pardon as much as ever Cain did, and should be crying, "God be merciful to me, a sinner," or inquiring, "What must I do to be saved?"—H. L. Hastings in *The Christian*

The Ideal Sunday School Teacher.

[The following article from the *American Sunday School Worker*, contains many excellent hints to those engaged in teaching in the Sabbath-school. It also offers suggestions which ministers will do well to observe. If that faithful, self-sacrificing devotion here set forth, was more generally practised by those whose special work it is to labor for the salvation of souls, how many more might soon be gathered into the vineyard of the Lord, and how many shining gems would continually be added to the crowns of those who shall shine as the stars in the Father's kingdom.]

1. The ideal Sunday-school teacher is a true Christian. He has the love of God shed abroad in his heart. He is an earnest follower of Christ. His practical life is con-

sistent with his profession. He is an every-day Christian.

2. He loves the souls of men, and realizes their danger. He is in conscious sympathy with the mission of the Son of God, who came into the world "to seek and to save that which was lost." This is the motive that inspires his labors in the school.

3. He suffers nothing of a trivial character to interrupt his attendance. He will meet his class, if possible, every Sunday. To do this he will make many sacrifices, if need be; sacrifices of preference, of recreation, of convenience; and even if he is away from home on business, he will hasten back, if possible, before the Sabbath. He knows how repeated absences on his part will dishearten, disorganize, and at last, break up his class.

4. He is in his place in the school in good time. The scholars require his example and prompting to encourage and instruct them in a participation in the opening services. Beside that, the spirit of promptness on his part will be felt, and impart a tone to the class which is very helpful to the great end in view.

5. He will take great pains to prepare the lesson for the day beforehand. His teaching is not perfunctory. He does not just go through a routine of questions in a book and receive such answers as the scholars may chance to give, but is ready to explain and enforce the teachings of Holy Scripture. To this end he resorts to such commentaries, and other helps as will enable him to communicate important information to his class. He will strive, also, to enter into the spirit of the lesson. Otherwise he will not succeed in gaining the earnest attention of his class. If he is not interested he will not interest them.

6. For this reason he will make it a point to pray for light and grace that he may not only understand the text in the letter of it, but also enter into the spirit. No teacher ought ever to appear at the head of his class without special, earnest prayer before he leaves his room that the Spirit of God may assist him in the duties of that day. No work for the Master is well done that is not done in prayer.

7. He will cultivate a personal concern for the salvation of each scholar in his class. He will pray for each by name, daily. He will, if possible, show them attention outside of the class and during the week. If one is absent at any time he will know the cause of it before the next Sunday. He will study human nature, and especially the disposition of each one of his scholars, so that he may wisely adapt his efforts, and avoid such imprudent means as may do harm rather than good. But he will, as occasion may serve, urge upon each one a present acceptance of Christ. Especially will he take advantage of times of awakening in the church to lead them to the cross.

8. He will be careful to instruct them in the duties of the Christian life as well as in the doctrines of salvation. They must be

solemnly guarded against a mere formal service of God—a mere affectation of the Christian life. They must learn that religion is the paramount object, that it is all-pervading in its claims, and demands the consecration of soul and body to God.

9. At the same time he will be careful to let them know that it is Christ alone who can save from sin. If he is indeed a converted man himself he will cause them to see that the adorable Savior is all in all, the chiefest among ten thousand and altogether lovely.

10. He will not be soon discouraged if the fruit shall not appear. There may be no sign of good. The children may be careless and wayward. Months may pass, even years. But he will not give up the souls committed to him. He will remember the parable that was spoken, "to this end, that men ought always to pray and not to faint." He will remember the long-suffering of God. He will examine himself to see if there be any fault in him in this matter. He will be earnest in prayer and labor for immediate fruit, but if it shall not appear he will have "long patience" and hope to see it, "after many days;" still to the last "casting bread upon the waters." He will "do his duty and leave the event with God."

A school having such a teacher will be the means of saving many souls. But, alas for the community where Sunday-school laborers are prayerless, irregular, flippant and slovenly in their work.

Jesus the Savior.

"Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1: 21.

Dear reader, I hope you are fully assured that there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. There are many who assent to this, who still feel that they are not saved. All that has been said fails to reach their case; and, although there is a balm for every wound, and a Physician abundantly able to heal and save all that have need of healing, yet they are not saved. O how many are in this condition! Bread enough and to spare, yet they perish with hunger. Multitudes of those who have promised to serve the Lord, find themselves to-day unsaved; that is, they have no assurance of salvation. Why is this? Have you wandered away from Christ? Have you cast off fear and restrained prayer?

Whatever your condition may be, freely confess every fault, and return with full purpose of heart, "repent and do the first works," and you may find pardon, peace, and free and full salvation. What I mean by the use of the words "full salvation," in this connection, is not the full enjoyment of the bliss of saints glorified, but the full measure of the blessedness prepared for believers here. Then your joy may be full. Your assurance may be as complete as you desire. You may

have a good hope of eternal life. But perhaps you know what has prevented your progress and hindered you, "that ye should not obey the truth." Why is it that "Christ is become of no effect to you?" Have you trusted in anything else but him? In your brethren, or in your own works, or prayers? Or have you been ensnared by the enemy, and led astray by the world, the flesh and the devil? "Return unto me, and I will return unto you, saith the Lord." Go, even now, at the eleventh hour, into the vineyard, and whatsoever is right thou shalt receive. Verily, the time is short. As Jesus stood in that great and last day of the feast and cried, saying, "If any man thirst, let him come unto me and drink;" so now the invitation is given, while we are standing at the portals of the great day of wrath, "Come now, for all things are ready;" escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." Gen. 19: 17. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Brethren, hasten to extend the invitation. "Let him that heareth, say, come." This is the time for the compelling message, "Come ye out from them, that they may not be filled." And whosoever will, let him take of the water of life freely.—*World's Crisis*.

How may I Know that I have the Right Faith?

I received a package the other day of samples of telescopes, and other glasses. Of course, I examined them to see if they were the right things or articles. When it began to be dark, I unwrapped one of the telescopes to try it. After arranging the slides I placed it to my eye, when to my astonishment a star was visible. I took away the glass again, and I found there was no star to be seen with the naked eye; but through the glass it was seen plainly, and seemed to be near. Well, thought I, the telescope that gives such a sight of a star where to the natural eye there is not one, must be the right sort of a glass.

True faith is exactly like this telescope. The mind of fallen man is in darkness as to the things of God; and without faith man gropes in darkness and knows not whither he goeth. Now, the moment that, under the influence of the Holy Ghost, faith is exercised, Christ is seen as the star was seen in the sky. And oh! what a sight, when Christ is seen by faith! If that is the right glass which reveals the unseen star, that only is true faith which reveals the glory of God in the face of Jesus Christ. "The light shineth in darkness, and the darkness comprehendeth it not." The natural eye, without the glass, could not see the star. Man without faith, cannot understand why the glory of God shines in the face of a risen man in heaven, the Lord Jesus Christ; without faith he cannot see this glorious Christ. "What is faith?" said a doctor to

his patient, who was an evangelist. "Well, doctor," said he, "when I came to you, I put myself entirely in your hands; that is faith. When a lost sinner trusts himself entirely in the hands of Christ, that is faith."

Have you, my dear reader, seen Christ to be your Savior—crucified for your sins—raised from the dead for your justification? Do you see him to be all that you need, without a single make-weight? Oh! the wickedness of thinking of adding anything of our own, such vile worms, as a make-weight to the worth of Christ. God sees the sacrifice of Christ, the shedding of his blood, that which puts sin and sin away forever. Are you in this light of God? And can you say, "The blood of Jesus Christ his Son cleanse me from all sin?" Then, most assuredly, you have true faith. For the natural man, without the faith of Christ, will never believe this.—*American Paper*.

The Christian's Life.

The Christian's part is so to live in this world of sin and strife as to renew the harmony of heaven upon earth. He may anticipate the fulfillment of the prayer, "Thy will be done on earth as it is in heaven." And he is thus to live, though discord reign, and in a vice predominate. He is thus to live, in a world of sin, as an example, or help to others, content to walk in the steps of his divine Master, eager to say, and to do something to bring wretched, miserable sinners to him. It makes very little difference where his lot may be cast; in what part of the vineyard his work may lie: whether he be poor or rich, known and applauded of men,—or all unseen, save by his Lord,—his duty is still the same. The poor widow's mite was an effectual offering. The prayer of faith, though from the lips of a poor, uneducated man, or sweetly breathed by a lisping child, is not unheard.

The Christian's work is everywhere. Like the wayside flowers, and the springing grasses should his words be. And where speech is denied him, then the face should beam with such wealth of love toward God and men as itself to be a continual inspirer, a lifter up of those around him to the countenance of the blessed Jesus. Receiving from him and imparting to others,—this is the Christian's work and walk and life.—*S. S. Times*.

"Was It Too Late."

"How far may we go on in sin:
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

An answer from the skies is sent,
"Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

Selected.

Herald of Truth.

Elkhart, Ind., October 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .48 cts. on the dollar as long as gold is at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with \$4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

Conference in Indiana.—The Annual Conference for the state of Indiana, will be held this year as usual in the Yellow Creek meeting-house, in Elkhart county, on Friday the 14th of October, being the second Friday in the month. Ministers from abroad, and brethren and sisters are cordially invited to meet with us on that occasion. All are welcome. The nearest stations are Elkhart and Goshen, where we shall be glad to receive all who may feel inclined to visit us at that time.

The Conference in Franklin county, Pennsylvania. will be held in the Chambersburg meeting-house, on the second Friday in October.

Conference in Lancaster Co., Pa. will be held on the first Friday in October, at Mellinger's meeting-house, three miles East of Lancaster City.

Conference in Montgomery co., Pa. will be held on the first Thursday in October, at Franconia meeting-house.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Menno Simon's Complete Works. The translation of this work into the English language has now so far advanced that we are able to make an estimate of the work, and announce to our readers that the cost will be about \$4.25. We propose to print it on good white paper, in large type and bind it in full sheep. Those wishing to obtain copies will please send in their orders.

Our Family Almanac.—Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Ibach after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that we recommend it to all. Price 10cts per single copy, or 70cts a dozen. All orders will now be promptly filled.

Baer's Almanacs for 1871, printed by John Baer's Sons, Lancaster, Pa., are for sale at this office. Price per single copy, 10 cents, per dozen, 60 cents.

On Sunday August the 28th, two deacons were ordained in Bish. Coffman's church, in Rockingham county, Va. The lot fell on Bro. Michael Shank and Bro. Daniel H. Good. May the Lord bless them and give them grace, that they may discharge the duties of their office well, and in accordance with his holy Word.

Articles for the Paper.—It is a matter of importance in publishing a paper, that the paper is filled, from time to time, with such articles as are both interesting and edifying to the general reader. In order that this result may be attained somebody must write. It cannot be done without an effort; it requires labor, earnest and continued labor. To publish a paper the size of the *Herald* each month, small as the work may seem to be, requires a great deal of labor, a great deal of thinking, and writing; one man cannot do it all alone; it requires the thoughts and the labors of many men, of many minds; and we hope our friends will make a note of this and feel that something also is required of them.

We have labored thus far to furnish an interesting paper; whether we have accomplished it we shall let our readers judge; we feel assured however of this one fact, namely, that we have furnished a paper against which the most fastidious mind could not reasonably find cause for objection, and we know that many have been made to feel glad, many have been benefitted by its friendly visits. We venture to say that much good has been done in many ways by our little sheet; the seeds that have been scattered by it may produce fruit which the future alone will be able to reveal. It is like bread cast upon the waters, which will return after many days.

In view of these things we feel that the paper should be vigorously sustained. Not only should it gain friends as readers everywhere, but it should gain many friends who are willing to contribute articles, to write for it. We feel that we have altogether too few contributors. There are those among the brethren and sisters, and also others, who have done nobly in writing for the paper; we feel thankful towards them for it; we hope also they will continue their efforts and not grow weary in the good work. There are those however who are able to write, but do not use the talent God has given them; these also we would ask to help us a little.

Our drawer has been almost empty for some time; that is, we have had very few original articles for the last several numbers of our paper. We had hoped that our friends would supply us so plentifully that we should be able to fulfill our proposition and give one or two extra numbers, before the close of the year, but unless we receive a little more help, we fear, we will not be able to fulfill this promise.

Now brethren, sisters and friends, what can you do for the *Herald*? It is our duty to use the talents which God has given us to the benefit of our own souls and the souls of our fellow-beings, and every christian should try and improve every opportunity to do good which presents itself to him.

Sometimes there are those who feel themselves so weak and incapable of doing any thing in the vineyard of the Lord that they sit down with folded hands to weep over their imperfections. This is wrong. We must work; we must have a living, working faith. We are not all called to preach, but we can pray, we can help the poor, we can visit the sick, comfort the sad and sorrowing, and we can perhaps write, if it be only a few lines.

For the *Herald of Truth* and thus through it speak to no less than ten thousand precious souls who read our paper. Now this is a greater number than any minister can at one time speak to, and your words may fall like good seed upon some well prepared soil, and cause joy and comfort to the sad and weary, or prove as words of warning to some wayward one. Now, I hear some one say, If I knew that I could do this, Oh then I would gladly go to work. But my dear friend, how do you know that you can not do this? Suppose the minister should say on the Sabbath morning, when called to preach, If I knew that I could convert a single soul by my preaching to-day, I would gladly preach; but I feel that I cannot, therefore I will say nothing. But the command is nevertheless given, "Go preach the gospel to every creature," &c., and if he desires to be faithful, he must obey. If he does it not willingly, it is nevertheless his duty.

Our paper we must all acknowledge, is a blessing in the Church, and now let us try, with all our hearts, to supply plenty of matter for its precious columns. Let every reader try what they can send us by the 20th of October. If you cannot write a whole sheet full (and we prefer that most of our articles should not exceed one sheet full), then write only half a sheet; if you cannot write half a sheet write less. Ten or twelve lines are sufficient if you cannot write any more, and oftentimes a few lines, well written and to the point, are worth more than a long article.

Now let us all think over this matter and help one another in our duties and labors, and in spreading the gospel of truth among the people.

To the young brethren and sisters we would also say, lend us a helping hand; do what you can. To the ministers, Oh! beloved brethren, come up to this great and important work, and help us; to all we would appeal, let love, and faith, and hope, prompt us to work for Christ.

The value of a Religious Paper.

—We hope our friends will not overlook the great value of a religious paper in the Church. They should not forget that it is a friend to the friendless, a comforter to the comfortless, a voice of warning to the erring and heedless, a counsellor to the christian and a book of rich instruction to all.

Both parents and children may be edified and instructed, and thus much good may be done; and it is a well known fact that the members of families who read good papers are generally not only better readers, but they are better informed on various subjects, and obtain a better knowledge upon almost all subjects than those who do not. A man cannot, even in a pecuniary point of view, lay out a dollar or two to any better purpose, or in a way that will benefit his family more, than simply by subscribing for a good religious paper. And as there are hundreds of families yet in our church who do not take it, we feel that our friends in all the different localities where the brethren live, should make an effort to get it into as many families as possible.

If each of the present patrons of our paper would only get a single new subscriber, the number would be doubled and our paper would be enabled to reach just double the number of persons that it now does. We hope these considerations, with the liberal inducements, which we offer (see article *Our Circulation* in another column), will prompt many to make an effort to extend its circulation among their friends and neighbors.

Union in the Church.—This is a subject upon which a great deal might be said, but time and space allows us only to refer to it at present. We look upon this matter as of the most vital importance to the prosperity of the church, and I desire to call the attention of all my fellow ministers to it, in order that they may think over it, and consider whether there is in our church generally that unity of feeling, that oneness of mind, that bond of perfection which there should be among them. And if this does not exist, how can we obtain it? How can

we, in regard to this matter, be brought to feel more as one church, as one united body of christians, having a common interest, aiming at the same end, aspiring to the same purpose, laboring and praying for the same good cause, namely, for the glory of God and the salvation of our own souls and the souls of others? Our church has grown quite large; we are scattered over many states; views and ideas, feelings and sentiments vary; one believes so, another otherwise, and each feels his own views the best, and is apt to pass rash and imprudent judgment over those who do not think and feel and do as he thinks they ought to, and this causes disagreements, and sometimes variance between members of the same church, as well as between different churches. But these things ought not so to be. Charity should reign with us, love should pervade our hearts; differences of opinion relating only to external and unimportant matters should never destroy the ardor of christian love. May God grant us all that spirit of divine love which will lead us all to practice more charity towards each other, to labor more earnestly together for one common purpose, and enable us to be of one mind in the high and holy calling of Christ our Redeemer.

Scoffing at Religion.—How many there are who (perhaps without meaning to do so,) scoff at religion, or in other words, condemn and look with scorn and contempt upon that same religion which they themselves pretend to profess and practice. When the wicked man turns from his evil ways and seeks to live unto Christ, and lead a pious and holy life, how often do we hear, even professors, who should by all means and at all times encourage others in the right way, expressing their doubt as to the genuineness of his conversion, or as to his ability to hold out faithful; or perhaps he will be censured for his faithfulness, earnestness and zeal, and thus the very ones who should be the friends of the penitent, and should help him, encourage him, comfort him and take him by the hand and gently lead him on, rather disparage, distress and trouble him. This is, according to our estimation only a gentle way of scoffing at religion; of wagging the head at Jesus on the cross, and saying, "He saved others; himself he cannot save." In relation to this matter, I often think of the words of our Savior, when he says, "But whoso shall offend one of these little ones,

which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6.

Now my beloved christian friends, let us never be guilty of such like acts. Let us reverence religion wherever we find, and when we meet a zealous christian, let us rather encourage him on his way, cheer him on, upon his earthly pilgrimage and not mock him and cast him down and try to lead him back to the mire places and the slum of sin from whence he with so much difficulty, by the grace of God, once extricated himself.

Many Mansions.

Our adorable Savior left the brightness of his Father's throne in heaven, and suffered death by the cross to save fallen man, and raise him to a beautiful mansion, which he promised to prepare for him in glory. How very touching are these words, "Our Father's house." How suggestive of home, peace, safety and happiness. He assures us that within its bright jasper walls are shining mansions, one of which awaits every faithful follower of Jesus. He gently bids us dispel our fears, and not let our hearts be troubled, for with him we shall dwell in the other life. "I go," says the Savior, "to prepare a place for you," and will come again and gather up all my precious jewels. Let us wait in joyful anticipation, for he assures us that "in my Father's house are many mansions; if it were not so I would have told you." O precious truth! "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

As we look forward and homeward, we find all prepared, all made ready for our coming to that blissful abode; and how cheering to know that a Friend will guide us, on whom we have leaned, and in whom we have trusted in this life, and through all this lonely vale of tears. What friendly greeting will burst forth from ten thousand lips, louder than the voice of many waters, and sweeter than softest music, when we meet in the mansions. How joyful will be that gathering of happy and redeemed ones, and the angelic escort to the mansions prepared for us. The welcome of our Savior will be the crowning one of all. We shall see him as he is, and hear his voice saying, Come ye blessed of my Father, inherit the Kingdom prepared for you. Here sorrows and afflictions may press heavily; the way may often look dark; but when we look to Jesus, who redeemed us, we are cheered and sustained; and with joy we look forward to yonder heavenly mansions, which soon will be made our peaceful home in Paradise. O who would not struggle a few short years to inherit so rich, so beautiful a mansion in glory?—*World's Crisis*.

How to Read the Bible with Spiritual Profit.

1. If you would profit by reading, remove those things that will hinder your profiting. That the body may thrive, obstructions must be removed. There are three obstructions must be removed, if you would profit by Scripture.

1. Remove the love of every sin. Let a physician prescribe ever so good recipes, if the patient takes poison it will hinder the virtue and operation of the physic. The Scriptures prescribe excellent recipes, but sin lived in, poisons all. The body cannot thrive in a fever, nor can the soul under the feverish heat of lust. Plato calls the love of sin *invidious demon*, a great devil. As the rose is destroyed by the canker which breeds in it, so are the souls of men by those sins in which they indulge.

2. Take heed of those thorns which will choke the word read. These thorns our Savior expounds to be the cares of this world. By *cares* is meant *covetousness*. A covetous man hath such diversity of secular employment that he can scarcely find time to read, or, if he does, what solacisms does he commit in reading? While his eye is upon the Bible, his heart is upon the world: it is not the writings of the apostles he is so much taken up with, as the writing in his account-books. Is this man like to profit? You may as soon extract oil and syrup out of a flint, as he any real benefit out of Scripture.

2. Take heed of jesting with Scripture, this is playing with fire. Some cannot be merry unless they make bold with God; when they are sad, they bring forth the Scripture as their harp to drive away the evil spirit, as that drunkard who, having emptied his cups, calls to his fellows, "Give us of your oil, for our lamps are gone out." In the fear of God beware of this. King Edward IV. would not endure to have his crown jested with, but caused him to be executed who said he would make his son heir to the Crown, meaning the sign of the crown on his tavern. Much less will God endure to have his word jested with. Eusebius relates of one who took a piece of Scripture to jest with, that God struck him with frenzy. The Lord may justly give over such persons to a *reprobate mind*. Rom. 1: 28.

11. If you would profit, prepare your hearts to the reading of the word. The heart is an instrument that needs putting in tune. I Sam. 7: 3, "Prepare your hearts to the Lord." The heathen, as Plutarch notes, thought it indecent to be too hasty or rash in the service of their supposed deities. This preparation for reading consists in two things:

1. In summoning our thoughts together to attend to that solemn work we are about.

2. In purging out those unclean affections which do indispose us to reading. Before we come to the water of life, let us cast away the poison of impure affections. Many come rashly to the reading of the word; and

no wonder if they come without preparation, they go away without profit.

III. Read the Scriptures with reverence. Think, every line you read, God is speaking to you. The ark wherein the law was put was overlaid with pure gold, and was carried on bars, that the Levites might not touch it. Why was this, but to breed in the people reverence to the law? When Ehud told Eglon he had a message to him from God, he arose from his throne. Judg. 3: 20. The word written is a message from Jehovah: with what veneration should we receive it!

IV. Read the books of Scripture in order. Though occurrences may sometimes divert our method, yet for a constant course, it is best to observe an order in reading. Order is a help to memory. We do not begin to read a friend's letter in the middle.

V. Get a right understanding of Scripture. Ps. 119: 73, "Give me understanding, that I may learn thy commandments." Though there are some knots in Scripture which are not easily untied, yet things essential to salvation, the Holy Ghost hath plainly pointed out to us. The knowledge of the sense of the Scriptures is the first step to profit. In the law, Aaron was the first to light the lamps, and then to burn the incense; the lamp of the understanding must be first lighted before the affections can be inflamed. Get what knowledge you can by comparing scriptures, by conferring with others, by using the best annotators. Without knowledge the Scripture is a sealed book; every line is too high for us; and if the word shoots above our heads, it can never hit our hearts.

VI. Read the word with seriousness. If one goes over the Scripture cursorily, says Erasmus, there is little good to be got by it; but if he be serious in reading it, it is the savor of life; and well may we be serious if we consider the importance of those truths which are bound up in this sacred volume. Deut. 32: 47, "It is not a vain thing for you: it is your life." If a letter were to be broken open and read, wherein a man's whole estate were concerned, how serious would he be in reading it! In the Scripture our salvation is concerned; it treats of the love of Christ, a serious subject. Christ hath loved mankind more than the angels that fell. Heb. 2: 7. The loadstone, indifferent to gold and pearl, draws the iron to it: thus Christ passed by the angels, who were of more noble attraction, and drew mankind to him. Christ loved us more than his own life; nay, though we had a hand in his death, yet that he should not leave us out of his will. This is a love that passeth knowledge: who can read this without seriousness? The Scripture speaks of the mystery of faith, the eternal recompenses, and the paucity of them that shall be saved. Matt. 20: 16, "Few chosen." One said the names of all the good emperors of Rome might be engraved in a little ring; there are but comparatively few names in the Book of life. The Scripture speaks of striving for heaven as in an agony, Luke 13: 24. It cautions us of falling short of the promised rest.

Heb. 4: 1. It describes the horrors of the infernal torments, the worm and the fire. Mark 9: 44. Who can read this and not be serious? Some have light, feathery spirits; they run over the most weighty truths in haste, (like Israel who eat the Passover in haste), and they are not benefited by the word. Read with a solemn, composed spirit. Seriousness is the Christian's ballast, which keeps him from being overturned with vanity.

VII. Labor to remember what you read. Satan would steal the word out of your mind; not that he intends to make use of it himself, but lest we should make use of it. The memory should be like the chest in the ark, where the ark was put. Ps. 119: 52, "I remember thy judgments of old." Jerome speaks of that religious lady, Paula, that she had most of the Scriptures by heart; we are bid to have "the word dwell in us." Col. 3: 16. The word is a jewel, it adorns the hidden man, and shall we not remember it? If the word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture; their memories are like those ponds where the frogs live but the fish die.

VIII. Meditate upon what you read. Ps. 119: 15, "I will meditate in thy precepts." The Hebrew word to meditate, signifies to be intense in the mind. In meditation there must be a fixing of the thoughts upon the object. Luke 2: 19, "Mary pondered those things." Meditation is the concoction of Scripture; reading brings a truth into our head, meditation brings it into our heart; reading and meditation, like Castor and Pollux, must appear together. Meditation without reading is erroneous; reading without meditation is barren. The bee sucks the flower, and then works it into the hive and so turns it into honey; by reading we suck the flower of the word, by meditation we work it into the hive of our mind, and so it turns to profit. Meditation is the bellows of the affections. Ps. 39: 3, "While I was musing the fire burned." The reason we come away so cold from reading the word, is because we do not warm ourselves at the fire of meditation.

IX. Come to the reading of Scripture with humble hearts; acknowledge how unworthy you are that God should reveal himself in his word to you. God's secrets are with the humble. Pride is an enemy to profiting. It has been said that the ground on which the peacock sits is barren; that heart where pride sits is really barren. An arrogant person disdains the counsel of the word, and hates the reproofs: is he likely to profit? Ja. 4: 6, "God giveth grace to the humble." The most eminent saints have been of low stature in their own eyes; like the sun at the zenith, they showed least when they were at the highest. David had "more understanding than all his teachers." Ps. 119: 99; but how humble he was! Ps. 22: 6, "I am a worm and no man."

(To be continued.)

Questions about Jesus.

Mamma, when our Lord was a dear little child, Did his mother love him as you love me? Do you think that he played, and prattled, and smiled, And loved to clamber upon her knee?

Did she clasp him close and hold him long, And call him her own, her heavenly boy, And softly humming, sing over the song That the angels sang on that night of joy?

Did he say his prayers when he went to sleep, Asking God's care for his mother dear? Did he ever grieve? Did he ever weep? Did he ever wish? Did he ever fear?

Did he always think, I wonder, of God? Was he always praying, and never gay? Was he always reading the Holy Word? Was he not ready sometimes to play?

His playmates, too, I wonder about— What were their plays when all together? I cannot think he would run and shout As other boys do in pleasant weather.

Who taught him, I wonder, his letters to know, Those letters that look so strange and hard; I wonder if he to school did go? And how early he learned to read the Word.

Did he understand what the prophets meant? Did he always feel sure that he was the Lord? Did he always know that he had been sent To open the straight and narrow road?

He had brothers and sisters, the Bible says— James, and Joseph, and Simon, and Jude; I suppose when they quarreled, one look of his Would make them ashamed, and make them good.

He lived at Nazareth on the hill; Do you think he gazed at the sunset glow, And sighed at the glory so bright and still, And the toil in the carpenter's shop below?

Thirty years long he waited apart; Thirty to wait, and three to teach! All of that time was he searching his heart? So long getting ready to heal and to preach?

I shall some time know, for now above, Where the golden gates in splendor shine, The Lord of light and the Lord of love, He sits in a glory all divine.

All divine and with naught of earth, Save the glorious form which he took away; Yet I'm sure he remembers his lowly birth, And I know that he hears when children pray.

Evening Lessons.

Have I read a portion of God's Word to-day? and if I have, has it been hurriedly, and without meditation, or reverently, and with a sincere appreciation of its preciousness?

How have I prayed to-day? Has it been formally, without realizing thoughts of God; without sensible nearness to God; or with affection, fervor, and confident dependence on Christ's mediation?

Have I been sensible of any holy motion of God's Spirit in my soul, or have I encouraged or discouraged his gracious visits?

Have I longed after God, panted after his manifestations to my soul, and felt that in his favor and love alone I could be happy?

Have I studiously repressed evil thoughts

and desired to be delivered from their intrusion? and have I made any successful assaults on my easily besetting sins?

Have I been guilty to-day of envy, jealousy, pride, evil speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?

Have I realized my nearness to eternity, and encouraged myself to meditate on and to seek preparation for death, judgment and the coming of my Lord?

Have I met crosses and disappointments, wrong, or slandering, with meekness and patience?

Have I been covetous, or have I resisted the tendency of my heart to avarice by the performance of benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good unto all men as I have opportunity?

Have my secular avocations absorbed too much of my time and attention to-day?

Have I lived for God's glory or for my own selfish ends to-day?

Is it a matter of consciousness with me that religion is my chief concern and the source of my greatest pleasure?

Have I been gentle and courteous toward my inferiors and dependants, kindly affectionate toward my equals, and respectful toward my superiors?

Have I spoken unadvisedly with my tongue, or rashly judged others?

Has the world been in any way benefitted by my living to-day?

Have I had opportunities for doing any thing for Jesus, and have they been embraced? Have I spoken well of him to any perishing sinner? Have I spoken a word of advice or of warning to any one, or reproof sin in any way?

Have I prayed for the prosperity of the church, and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?

The Hour of Prayer.

My God, in any hour so sweet, From blush of morn to evening star, As that which calls me to thy feet— The hour of prayer!

Blest be that tranquil hour of morn, And blest that solemn hour of eve, When, on the wings of prayer upborn, The world I leave!

For then a day-spring shines on me, Brighter than morn's ethereal glow; And richer dews descend from thee Than earth can know.

Then is my strength by thee renewed; Then are my sins by thee forgiven; Then dost thou cheer my solitude With hopes of heaven.

Words cannot tell what sweet relief Here for every want I find— What strength for warfare, balm for grief, What peace of mind.

Hushed is each doubt, gone every fear: My spirit seems in heaven to stay, And even the penitential tear Is wiped away.

Invitation to the Young.

Come youth, and people, one and all,
And hear the Lord in friendship call:
I love your souls extremely dear,
Therefore incline your ears and hear.

His heart is of great tenderness,
His house the blessed house of peace:
His servants shining angels are,
Who shall attend your every care.

He'll clothe you with his pure wrought gold,
And all his wonders you'll behold:
You shall appear bright as the morn,
Fair as the moon, clear as the sun.

Now if your soul's to him attach'd,
Come quickly, close the happy path:
While looking on his lovely charms,
Give up your soul into his arms.

Thus far I've strove to set you forth,
My love, my beauty and my worth;
It now remains for you to say,
Come, answer me without delay.

And if you truly willing be,
To follow Jesus, come with me,
And march along the gospel-road,
It is the only way to God.

Why then, if I to this agree,
What will my brave companions say?
This world will soon upon me frown,
'Twill mow my flow'ry honors down.

Beside all this I see no need,
Why I to Christ should thus make speed,
Because I am both well and young,
And do expect my life is long.

Have me excus'd a few years more,
Till I take ease in earthly store,
And then I will with this comply,
And fly to Jesus by and by.

O lovely youth, don't me deny,
Nor put me off for by and by;
Your soul and body both may lie
In ruin, before your by and by.

The master's voice calls you to-day:
Come, answer me without delay:
It fills my heart with grief and woe,
To see kind Jesus slighted so.

And if you thus his grace refuse,
And still some earthly pleasure choose,
You surely will be left behind,
And such a Savior never find.

The Gates of Righteousness.

David saw these gates, and prayed:
"Open to me the gates of righteousness: I
will go into them, and I will praise the Lord."
Ps. 118: 19. Let us consider some of them.

Here is the gate of *conversion*—a strait
and narrow one, to be sure, which the sinner
cannot go through carrying the world upon
his back. Yet what he leaves on one side
he gains upon another, leaving guilt, dis-
tress, evil company, unworthy objects and
pursuits, and receiving pardon and enrol-
ment, new hopes and principles, which he
will enjoy for ever. He must *strive* to enter
in there, crying, "Life, life, eternal life," or

he will be for ever lost. When you have
resolved to press through, don't be diverted
by business, or amusement, or evil sugges-
tions; let every thing else go till you are
found on the right side. It may look dark
to you at first; and the rugged paths of
sorrow for sin, which lead across the valley
of decision, may distress you; but please to
remember, all who are now in heaven enter-
ed by these paths.

Beyond this is the gate of *Christian Ex-
perience*; a large gate opening into smaller
ones, as the gate beautiful, in Solomon's
temple, unclosed ascending courts beyond.
The disclosures of religion do not come by
testimony, or descent, or state provision, or
by rites and ceremonies; but through
thoughts, prayers, feelings, exercises: or in
other words, by tasting, by eating, by know-
ing. It has its objects, labors, rewards, and
pleasures peculiar to itself, making him who
has them a guide, teacher, and savior of
others. Within are still waters, charming
vales, beautiful bowers, and prospects, ever
new, looking into paradise itself.

Then there is the gate of *Religious Oppor-
tunity*, which Christ's own hand will open
before you when you come to it. He opened
it wide for the ancient church in Philadel-
phia; and Paul, in Antioch and Corinth,
paused to magnify the Savior who opened it
so wide for him in these cities. Unless
you enter by the gate of Christian Experi-
ence, you will not see this gate of Opportu-
nity; but when you have come in, you will
see vineyards where you may gather rich
grapes; fields, where you may sow God's
seed, and in due time reap a hundred-fold;
walls, which may defend you from every
enemy; watchtowers, which you may climb,
and discern the signs of the times; schools,
where you may be an instructor of the ig-
norant; sheepfolds, where you may feed
Christ's flock; gardens, which you may
make to bloom like Eden. You may select
your own department, according to the abili-
ty which he has given to you, and will be
surely rewarded according to your own labor.

Then there is the attractive gate of *Reli-
gious Knowledge*. What you do know, and
may know, are two different things. There
is no knowledge like this; it relates to the
entire future of your existence. If you
understand Bible proofs, its connections,
its prophecies, its doctrines, its promises,
and its prayers, you will in due time become
acquainted with its satisfactions. There is
pleasure in knowledge, as it refers to all the
works of God; but religion opens regions of
discovery to the mind, beyond any seen by
Columbus, or Hudson, or Ponce de Leon, in
the new worlds which they found. What if
a man can call every star by name, and yet
is ignorant of the Star that came out of
Jacob, and shed its rays over Bethlehem?
What if he knows many of the hitherto con-
cealed secrets of science, yet never becomes
acquainted with the secret of the Lord,
which is with all them that fear him? What
if he understand the encyclopaedia of all medi-
cine, and yet remains ignorant of the instuc-

tions and remedies of the Great Physician of
souls? What if a man visit every land
beneath the sun, yet leaves as an unknown
region the realms of immortality, whence
pardon and grace are ever flowing down into
human souls, and whence only salvation can
come to him? Well does Wisdom say:
"Blessed is the man that heareth me, watch-
ing daily at my gates, waiting at the posts
of my doors."

Then comes the gate of *Religious Enqui-
riment*, which whose enters ever finds a table
spread for him. As you look, you may read
illuminated posters such as these: "Walk
in the light of the Lord;" "Rejoice always;"
"Rejoice in the Lord, all ye righteous;"
"Now the God of hope fill you with all joy
and peace;" "Be glad, then, ye children of
Zion;" and, "Rejoice in the Lord your
God." Entering here, you will be surprised
at the wrong conception people have of the
nature of true piety. You will go singing
up the mountains of spices, leap from terrace
to terrace where fresh beauties are glowing,
yet coveting the ascent to still higher regions
of holy delight. Then the reflection will
often come, "This happiness is merely sug-
gestive of what will be in a higher state, to
which the present looks!"

Do you not desire to have these gates
opened to you? All men are naturally out-
side of them, like lepers laid without an east-
ern city's walls. You may enter if you will;
for, on the outermost gate, you may read,
"Knock, and it shall be opened unto you."
Do not say that it means somebody else, if
you have the least desire to attempt what
you ought to be; and God's voices within
your soul should allow no rest till you have
done all you can.

But what can you do? Why, pray, "Open
to me the gates of righteousness?" A good
thing seen kindles desire for possession; and
for this reason every blessing comes down to
man with this inscription upon its front,
"Seek me!" Here is forgiveness, usefulness,
salvation itself. A sense of dependence
leads to prayer. None but God can open
these gates to us. Prayer and action must
go together, as the psalmist well knew when,
after his petition for the opening gates, he
added, "I will go unto them!" This is the
turning-point—your consecrated will to en-
ter; for whosoever will cannot fail of a com-
plete success, according to the eternal pur-
pose of the God of salvation. Do this, and
you will praise God. All life will be but a
music-book, with a good tune for you on
every page.—*American Messenger*.

Imprudence frequently arises from a desire
to please, and the fear of not succeeding.

The man who, when he is alone and with-
out witnesses, is the same as when he is in
public, is nearly always an honest man.

When Providence has good will towards
a man, it appears to him in the likeness of a
faithful friend.

Temptations.

The process of temptation is often as
follows: 1. A simple evil thought. 2. A
strong imagination, or impression made on
the imagination by the thing to which we
are tempted. 3. Delight in viewing it. 4.
Consent of the will to perform it. Thus lust
is conceived, sin is finished, and death is
brought forth.

Temptation is a part of our Christian
warfare; and Jesus, our Lord and pattern,
was tempted, and sorely tempted too; and
has, by his temptation, showed us how we
may foil our adversary, and glorify our
God in the day of such a visitation.

And man may be tempted, and be in a
state of temptation, without entering into it:
entering into it implies giving way, closing in
with, and embracing it. That man has en-
tered into a temptation who feels his heart
inclined to it, and would act accordingly, did
time, place and opportunity serve. Christ
was tempted even to worship the devil; but
he entered not into any of the temptations of
his adversary: the prince of this world
came and found nothing in him, no evil
nature within to join with the evil tempta-
tions without. Now a man may be on the
verge of falling by some powerful and well
circumstanced sin,—he may be in it; but
the timely help of God may succor him, and
prevent him from entering into it; and thus
a brand is plucked from the burning. He
was heated, yea, scorched by it, but was
saved from the desolating and ruinous act.

The temptation that leads us astray may
be as sudden as it is successful. We may
lose in one moment the fruit of a whole life!
How frequently is this the case, and how
few lay it to heart! A man may fall by the
means of his understanding, as well as by
the means of his passion.

Ye have many enemies, cunning and
strong; many trials, too great for your nat-
ural strength; many temptations, which no
human power is able successfully to resist;
many duties to perform, which cannot be
accomplished by the strength of man; there-
fore you need divine strength; ye must
have might; and ye must be strengthened
everywhere, and every way fortified by that
might; mightily and most effectually
strengthened.

To know when to fight, and when to fly, is
of great importance in the Christian life.
Some temptations must be manfully met, re-
sisted, and thus overcome; from others we
must fly. He who stands to such a case as
reason, especially in such a case as that
mentioned here, is infallibly ruined. "Resist
the first overtures of sin," is a good maxim.
After remedies come too late.

No man, however holy, is exempted
from temptation; for God manifested in the
flesh was tempted by the devil.
To be tempted even to the greatest abomi-
nations, (while a person resists), is not sin;
for Christ was tempted to worship the devil.
The state of our bodily health and worldly
circumstances may afford our adversary many

opportunities of doing us immense mischief.

We must shut our senses against danger-
ous objects, to avoid the occasion of sin.
There is no temptation which is from its own
nature, or favoring circumstances, irresist-
ible. God has promised to bruise even
Satan under our feet.

The fear of being tempted may become a
most dangerous snare. Men often part with
some member of the body, at the discretion
of a surgeon, that they may preserve the
trunk, and die a little later; and yet they
will not deprive themselves of a look, a
touch, a small pleasure, which endanger the
eternal death of the soul.

Human strength and human weakness are
only names in religion. The mightiest man,
in the hour of trial, can do nothing without
the strength of God; and the weakest
woman can do all things, if Christ strength-
en her.

Do not yield to temptation. It is no sin
to be tempted; the sin lies in yielding.
While the sin exists only in Satan's sollicita-
tion, it is the devil's sin, not ours; when we
yield, we make the devil's sin our own;
then we enter into temptation.

We should be on our guard against what
are called little sins, and all occasions and
excitements to sin. Take heed what com-
pany you frequent. One thing apparently
harmless may lead by almost imperceptible
links to sins of the deepest dye.

The best way to foil the adversary is by
the sword of the Spirit, which is the word
of God.

He who, through the grace of God, resists
and overcomes temptation, is always bettered
by it.

A more than ordinary measure of divine
consolation shall be the consequence of
every victory.

Perhaps nothing tends so much to discover
what we are, as trials either from men
or devils.

The trials, disappointments, insults and
wants of the followers of Christ become, in
the hand of the all-wise God, subservient to
their best interests; hence nothing can hap-
pen to them without their deriving profit
from it, unless it be their own fault.

The advantage of trials is to make us
know our weakness, so as to oblige us to
recourse to God by faith in Christ.

Trials put religion and all the graces of
which it is composed to proof; the man that
stands in such trials gives proof that his reli-
gion is sound, and the evidence afforded to
his own mind induces him to take courage,
bear patiently, and persevere.—*Christian
Theology*.

Trust in Jesus.

A doctor who was once visiting a Christian
patient, had himself been anxious to feel
that he was at peace with God—the Spirit
of God had convinced him of sin and need,
and he longed to possess "that peace which
the world cannot give." On this occasion,

addressing himself to the sick one, he said,
"I want you just to tell me what it is, this
believing and getting happiness—faith in
Jesus and all that sort of thing that brings
peace." His patient replied, "Doctor, I have
felt that I could do nothing, and I have put
my case in your hand—I am trusting in
you. This is exactly what every poor sinner
must do in the Lord Jesus." This reply
greatly awakened the doctor's surprise, and
a new light broke in upon his soul. "Is that
all," he exclaimed, "simply trusting in the
Lord Jesus? I see it as I never did before.
He has done the work." Yes Jesus said on
the cross, "It is finished," and "whosoever
believeeth in him shall not perish, but have
everlasting life." From that sick bed the
doctor went a happy man—rejoicing that
his sins were washed away in the blood
of the Lamb.

The Religion of the Body.

It is as truly a religious duty to glorify
God in our bodies, as in our spirits. The
original design of man contemplated neither
sickness nor sin, and it is a part of the
design of redemption to make the body a
temple fit for the indwelling of the Holy
Ghost. While then we do not advocate
what has been called "muscular Christiani-
ty," we do believe that deformity, disease,
pain, and misery, declare not so much the
will of God, as the waywardness of man; his
unwillingness to become an obedient servant
of God with his body as well as with his
soul. Many Christians seek to glorify God
in their spirits, but are prevented from doing
so, simply because they have neglected the
other part of their duty; they have not re-
strained bodily appetites, or taken the right
kinds of exercise and food; they have vio-
lated what we call the laws of nature, which
it would be better to call the sanitary laws of
God. Or by some stupidity or disobedience,
they have interfered with the beneficent
intentions of the Creator of the human
frame.

It is well when such sufferers from their
own neglect, or transgressions, bear their
self-inflicted woes with patience and serenity,
instead of murmuring; but these cases are
rare. The diseased body, the shattered
nerves, the debilitated frame exert a sad
effect upon the whole moral and intellectual
system; and patience, fortitude, and sweet-
ness are unusual companions of disease.

In order to glorify God in our spirits, we
must endeavor to glorify him in our bodies,
by obeying the laws of health, by avoiding
causes of diseases, and abstaining from fleshly
lusts and luxurious indulgences, as well as
from undue privations and exposures.—*New-
York Observer*.

If you love others they will love you. If
you speak kindly to them, they will speak
kindly to you. Love is rapid with love, and
hated with hatred. Would you hear a sweet
and pleasing echo, speak sweetly and pleas-
antly yourself.

Children's Column.

Laying up Treasures.

A treasure is something which people value, and love above all things. It may be money, it may be land, it may be houses, or any other possessions. Anything which we love, prize and value very highly; anything upon which we set our hearts and love more than anything else, is a treasure.

Children sometimes make a treasure of a very small thing. A little girl may have a doll, of which she thinks more than she would of a twenty-dollar gold piece, or anything else you might offer her—it is her treasure. A little boy may own a lamb which his father may have given him, with which he would part if you should offer him a large sum of money; he loves it and values it more than anything you could offer him—it is his treasure.

Now my dear little readers, I will tell you what kind of a treasure we should try to get. What do you think it is? Is it money? Should we try to become very rich; become owners of thousands of dollars? Should we try to get a thousand acres of land and build a large and splendid house on it that we might live like kings? Should we try to get a great many suits of fine and costly clothing? Do you think it would do us any good if we had all these things, and set our hearts on them and love them more than anything else, even more than God and our blessed Savior? I am sure all of you will say, No. Those who have such things and make a treasure of them very often have a great deal of trouble. Sometimes their fine houses take fire and burn down. Sometimes thieves will break into their houses and steal whatever they can lay their hands on and carry away. Sometimes the moth will get into their fine clothes and eat them full of holes; or if they lay away their gold and silver to look at, it will rust, and when the time comes that they must die they cannot take any along with them, and they will do them no good, but will only be a trouble to them. Read the first six verses of the fifth chapter of James.

Now Jesus tells us what kind of treasures we should lay up that will do us good and make us happy. He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 19, 20.

My little friends, what do you think these treasures are which we may lay up in heaven? It will be a home there, where we may live and be happy for ever; and we may all get a home in that beautiful place by obeying God and our Savior: by "lending to the Lord," and doing all the good we can.

Let us read the Bible often and carefully, and it will tell us what we must do that we may lay up for ourselves treasures in heaven, and let us not lay it aside and forget it, and work to get rich and lay up treasures on earth. When we have laid up a treasure in heaven we shall be richer than if we owned the whole world.

BROTHER HENRY.

For the Herald of Truth.

HEAVEN.

Far beyond the clouds there is a bright and beautiful place called *heaven*. Nobody ever gets sick there; nobody dies there; nobody has any trouble, for it is the place where God is. There is no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light. There are angels there, pure, beautiful and loving. Our little brothers and sisters whom death has taken from us are all there too, and so happy that they do not wish themselves back in this world. They are not dead, though their bodies lie in the grave; for we have a *body* and a *soul*. The body will die; but we *ourselves*—our souls—will never die. And so our little brothers and sisters who have been called away from us by death, are not dead; they are still living, but not with us. Heaven is now their home. God is their Father and friend, and angels are their companions, and they are waiting for us to come to them. All our Christian friends who have been taken away from us by death are there too; and the good people that we read of in the Bible are there; such as Noah, Abraham, Isaac, Jacob, David the sweet Psalmist, the Apostles and others that we read of in the New Testament—Paul, Peter, John and others; Mary the mother of Jesus with many other good people. Would it not be happy to be taken home to heaven! Our souls came from God, and have we not all longings which this world cannot satisfy?

"I'm but a stranger here,
Heaven is my home."

Our lives in this world are only a getting-ready for another world. When we shall be called away, if we have been followers of Jesus, we may enter in through the gates into the joys of heaven; but God will in no wise ever allow any wicked ones to enter into that pure place. In the 15th verse of the last chapter of Revelation are these words: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

J. K. HARTZLER.

McVeyton Pa.

Children's Task.

The Children's Task for November will be the seventh chapter of Matthew, and the fourth verse of the thirty-ninth Psalm.

Married.

On the 11th of September, at the house of the bride's father, by Daniel Brenneman, Bro. ARON KEEDY to Sister SARAH NUNEMACHER, both of Elkhart county, Ind.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 26th of July, in Lancaster township, Stephenson county, Ill., MARY, wife of Jacob MOYER, aged 69 years, 4 months and 13 days. Deceased was born in Lancaster county, Pa., and from thence moved with her husband and family to Stephenson county, Ill., in 1847. Funeral sermon was preached by Matthias Ehy. Text first chapter of Phil., twenty-first verse: "For me to live is Christ and to die is gain." Deceased was a member of the Mennonite Church.

On the 1st of August, near Manheim, Lancaster county, Pa., Bishop JOHN BRUBACHER, aged 75 years, 4 months and 15 days. He was a faithful minister for many years. JACOB N. BRUBACHER.

On the 11th of August, in Whitepain township, Montgomery county, Pa., ANDREW SWARTZ, in the 51st year of his age. He was buried on the 13th, at the Worcester Mennonite burying ground. He was a member of the Mennonite Church for a number of years, and was an honest and good-hearted man, always industrious and never was sick before early last spring, he was taken with a heavy cold, from which effects he took his sickness which caused his death.

On the 14th of August, in Worcester, Montgomery county, Pa., SARAH, wife of Isaac C. BEYER, one day less than 26 years old. She had an inward affection of which death only could relieve her, and ease her pain. She leaves a husband and two little children to mourn their loss. Her years on earth were few and her stay with her family was short. But when death came and bade her go, she was forced to leave all her earthly affairs and try the realities of that unknown world. She was received into the Mennonite Church by holy baptism a few days previous to her death. We hope she is now enjoying that beautiful land that is promised to those who do the Father's will.

On the 20th of August, in Mount Joy township, Lancaster county, Pa., CORA, daughter of Joseph and Fanny MASTERSON, aged 2 years, 5 months and 18 days. This lovely and healthy child came to its death by drinking fly poison, which was set on a window to destroy flies. She took of it about 1 o'clock in the afternoon, and died before 9 that same evening. This may be another strong warning to all those who are in the habit of setting fly poison and especially for those who have children about them.

Dear reader, think what the affliction of these young parents must have been, to see their dear child cut down as it were by an untimely death. The deed was of course not meant to be done, although it was done, and could not be undone, even if they had called loud, therefore take warning before it is too late.

A. H. Died September 6th, of the infirmities of old age, in St. Joseph county, Ind., MARY SEASE, widow of Christian Sease. (Her maiden name was Took.) Aged 85 years. She was the mother of 9 children, 4 sons and 5 daughters, had 22 grand-children and 18 great-grand-children. She was buried at Shaun's Meeting-house. Funeral discourses were delivered by John Slabaugh and D. Brenneman from John 5: 25, 28, 29.

She was a constant member of the Oniah Mennonite Church. On the 15th of September, in Elkhart county, Ind., SUSANNA, daughter of widow Lizzie Buzza, aged 5 years, 9 months and 8 days.

In the 21st of August, in Elkhart county Ind., of Dysentery and Bilious fever, JOHN, son of Jonas and Catharine MARTIN, aged 1 year, 4 months and 4 days. He was buried on the 22nd at the Yellow Creek Meeting-house. This was the last of four children. A funeral discourse was given by Jacob Wisler and remarks by Chr. Baer and J. M. Christophel.

On the 28th of August, in Elkhart county, Ind., ABRAHAM B., son of Abraham and ———, aged 29 years, 5 months and 3 days. He was buried on the 30th at Yellow Creek Meeting-house. Funeral sermon by J. M. Christophel from Heb. 9: 27, and J. R. Schmidt, and D. Stump. He was laid to rest during his sickness which continued about three weeks. "In the midst of life we are in death."

On the 2nd of September, in Cokesburg township, Somerset county, Pa., BRO. HENRY HART, aged 88 years, and 6 months, at the advanced age of 88 years, and 6 months. On the 3rd his mortal remains were followed to the grave by a large concourse of relatives and friends, who mourn their loss, yet not as those who have no hope. He was for many years a faithful member of the Mennonite Church, and his seat in the house of God was seldom empty.

His constant wish was to leave this world and enter the better.

Funeral sermon by Jacob Blough from Rev. 1: 13, and remarks by Bishop S. Blough and the writer.

On the 6th of September, at the above named place, only daughter of Gideon and Elizabeth KAUFFMAN, aged 1 year and 11 months. Funeral sermon by Jacob Blough and the writer from 2 Cor. 4: 17, 18.

Death came and took their only and beloved daughter, and with David they can say, "I know that my child will not come again unto me, but I will arise and go unto him."

On the 10th of September, in Wayne county, Ohio, of Cancer in the breast, BARBARA, wife of Samuel AMSTUTZ, aged 59 years, 8 months and 25 days. She bore her afflictions with patience and resignation. U. Steiner and Christian Sommer preached the funeral sermon from Rev. 20: 11-15. She leaves a husband and three married sons.

On the 12th of September, in the same neighborhood, of Dropsy, Bro. JACOB MUSSEK, aged 76 years and 10 months. He died suddenly; having seated himself in the rocking-chair, with his hand to his head to read, he said, "I feel unwell," and in a few minutes expired. A large concourse of friends and relatives attended the body to the grave. Funeral sermon by Christian Sommer and Christian Schneek from Luke 2: 29-32. He was a virtuous man, beloved by all and a light in our church. He leaves a wife and seven children.

On the 1st of September, in Stephenson co., Ill., of Typhoid fever, NATHANIEL SCHNEELY, aged 26 years, 8 months and 13 days. He was sick twelve days, and was buried on the 3rd at the Mennonite Meeting-house. Funeral discourse by Henry Nee and Matthias Ehy from Mark 13: 35-37. During his sickness he was, according to his desire, baptized and admitted into the membership of our Church. He leaves a wife and child to mourn their loss. His life is ended, and we hope through the merits of the blood of Jesus he will obtain the crown of life.

M. F. F. On the 6th of September, in McLean county, Ill., MARY SPRINGER, aged 70 years and 2 months. Appropriate remarks were made by the writer and others, to the friends who had assembled on the occasion.

JOSEPH STUCKY.

On the 19 of August, in the Bethel Church, in Monticau county, Mo., BARBARA, wife of Ulrich AESCHBACHER, aged 29 years and some months. Aeschbacher, the youngest child of this family, Benjamin, the youngest child of the same about two weeks old died on the 25th of the same month. Their bodies rest side by side in the new grave-yard of the above mentioned Church.

Funeral remarks by Daniel Brundage in the English and German language. C. MELTZ. On the 4th of September, in Franconia township, Montgomery county, Pa., of Summer complaint, HENRY, son of Henry S. and Kate Gutzman, aged 8 months and some days. He was buried at the Franconia Meeting-house, on which occasion funeral addresses were delivered by Bro. Clemmer, Bro. Nee and Pre Landis.

On the 25th of August, in Towamencin township, Montgomery county, Pa., son of Enos and Mary CASSEL, aged 1 year and 3 days. He was buried on the 31st at the Plain Meeting-house, at Hatfield, on which occasion a funeral discourse was delivered by Pre. Loux.

On the 11th of August, in Cass county, Mo., CATHARINE, daughter of Menno and Barbara ZOOK, of Typhoid fever and Inflammatory Rheumatism, from which she suffered intense pain for six weeks, aged 12 years and 15 days. Text, "For all flesh is as the grass." Ec. J. C. KENAGY.

On the 12th of July, in Clarence, Erie county, N. Y., ANNA, wife of Peter GOON, aged 67 years, 1 month and 1 day. Her maiden name was Leib. She was afflicted with Heart disease and Dropsy for three years. She died with a strong hope to enter into that rest prepared for the people of God. Just before she expired she called her children to her, and being asked what she desired them to do, she replied, "Fall upon your knees and pray," and go regularly to meeting. "Oh! dear children and all who read the *Word*, what a great consolation it is to us when our dear parents leave us such strong evidence, that they have with Mary chosen that good part; and how comforting the joyful and blessed hope to meet them in that happy land prepared for those who love Him and keep His commandments. There God shall wipe all tears from our eyes. To this end may the good Lord help us for Christ's sake. On the 4th her body was consigned to the grave in the presence of a large number of people, on which occasion funeral remarks were made by Rev. Hunt and by the writer.

JOHN LAPP. On the 12th of September, in Hereford township, Lancaster county, Pa., HENRY GERMAN, aged 71 years, 7 months and 17 days. On Sunday morning he and his wife left their home with horse and buggy in usual health, attended meeting in the forenoon and in the evening. He stayed all night with his son-in-law. On Monday morning with Bro. Yackel and there sank down in the yard and expired. Father German was converted about 15 years ago. He led a Christian life and his house was a place of worship for many years. He was buried on the 15th at the Lehigh county, where funeral addresses were delivered by Abraham Kaufman and William Gehlman.

He leaves an aged widow, four children and a number of grand-children. D. GRUMAN. On the 30th of August, in Lower Salford township, Montgomery county, Pa., in the house of their son-in-law Abraham S. Alderfer, ELIZABETH BERKEY, widow of Pre. John Berkey, aged 82 years, 2 months and 5 days. She lived in the years, 2 months and 5 days, and had four sons and five daughters, who, with their families stood around the grave of their mother to pay her their last tribute of respect. This aged mother had an attack of Apoplexy some years ago which confined her to bed and rendered her helpless as a child in her last days. All the care and

kindness that good children can bestow upon their parents, this mother received at the house of her daughter. Blessed are they who remember to "Honor their father and their mother," that their days may be long upon the earth. She was buried on the 2nd of September, at the Salford Meeting-house, on which occasion funeral discourses were delivered by Henry Nee and Jacob Kolb.

On the 19th of August, in Doylestown township, Bucks county, Pa., of Nervous disease, SUSANNA, daughter of Abraham BERGER, aged 15 years, 5 months and 28 days. She was buried on the 21st at the Doylestown Mennonite Meeting-house. She bore her sickness with patience, but greatly she sore her sickness with patience, but greatly she wished to depart and say with Paul, "I have a desire to depart and say with Christ, which is far better." Phil. 1: 28.

On the 24th of August, in Belminter, Bucks county, Pa., SARAH, daughter of Joseph and Sarah MOYER, aged 3 months and 24 days. She was buried on the 27th, at Deep Run Meeting-house, where a funeral sermon was preached by A. B. Shelly.

On the 27th of August, in Milford, Bucks Co., Pa., CAROLINE, daughter of Israel and Mary Ann HALLMAN, in the 14th year of her age. She was buried on the 30th, at the Brick Meeting-house, where a funeral sermon was preached by A. B. Shelly.

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ed, then we might take it for granted that the result was a good one, as God is no respecter of persons, and Jesus has said, "Him that cometh to me I will in no wise cast out." Zachæus though a great sinner was not rejected because of his sins, when once by the grace of God, he was led to view himself in the true light in which he stood. Feeling the condemning power of sin weighing upon him, his mind was drawn toward him, of whom it had been asserted, that "he had power on earth to forgive sins." He had an earnest and pure desire to see him. Jesus had now become the object of his thoughts. He was in his estimation "the one altogether lovely and the chief among ten thousand." He desired like those "Greeks" at Jerusalem to see him, but being little of stature he could not for the press. Like all concerned for their soul's salvation he would avail himself of any possible means, so he might see him on whom his every hope of deliverance from sin were stayed; he therefore ran before and climbed up into a sycamore tree to see him, for he (Jesus) was to pass that way. Here for the first time his eye rested upon the lovely person of Jesus. Oh! what a lovely sight to behold. Methinks I can almost see him gazing upon the lovely form of the blessed Jesus. Reader, what would you and I not be willing to give to be privileged like Zachæus? to behold Jesus as "God manifest in the flesh?" Presently his eye of love to sinners, rests upon him and in a loving manner he bids him make haste and come down. Zachæus immediately obeys, and received him joyfully. The same commanding voice speaks to us to-day, "mind not high things but condescend to men of low estate." Are we, dear reader as willing to obey as was Zachæus? If otherwise we shall not realize the joy of heart in which Zachæus participated, and not until that day when we are made willing to yield entire obedience to the demands of the Lord having our minds weaned from the treasures of earth, shall it be said of us as it was said of Zachæus, "This day is salvation come to this house."

Abraham of old, with an eager desire, looked forward to the time when God's promise to fallen mankind should be fulfilled in Christ, as the Messiah in whom all the families of the earth should be blessed. Jesus says, "Abraham desired to see my day, and he saw it, and was glad." He saw not however with the natural eye, but like we had to see with the eye of faith. Our Savior said to those in his day "that many prophets, and mighty men, have desired to see these things which ye see and have not seen them." When God would confer a special blessing or privilege upon good old Simeon, he "revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." Which when Simeon was privileged to do, "he took him up in his arms and blessed God and said, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Dear reader how stands this matter with us, certain it is that we have not seen Jesus with our natural eye; but well is it with us if, like Abraham, we have beheld his day with the eye of faith, and with gladness and willingness of heart "receive him joyfully," as all do who come to him with a true and living faith.

Peter upon the mount of transfiguration when privileged to see Jesus, when his face did shine as the sun, felt that it was good to be there, and shall we long and desire in vain to see Jesus? Have we no promise that we to shall see Jesus? Yes, God be thanked, if we are faithful we have the promise that we too shall see Jesus. The apostle John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. * * * Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." To the true believer then it appears a most pleasing subject of thought to dwell upon. Oh how pleasing the idea of once being admitted into his presence to see him and enjoy his holy presence forever! Oh what a glorious sight to the believer, to "behold the King in his beauty" to be an heir of God and joint heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away forever! There will be no need of the sun nor of the moon to give light unto those that are there eternally happy in the kingdom of the Lord, where the Lord God Almighty and the Lamb shall be their everlasting light. Truly, if we shall ever be so unspeakably happy as to meet in those regions of unclouded bliss, we shall be constrained to exclaim with the Queen of Sheba, "The half had not been told us."

Those who here reject the counsel of God against themselves, having no love nor regard for him who loved them dearer than his own life, who have no desire to see him, who can see no form nor comeliness that they should desire in him, must eventually be constrained to see him, and shall find it to be a true declaration that "it is a fearful thing to fall into the hands of the living God," for "Behold he cometh with clouds and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Even so, Amen. Rev. 1:7. "And the kings of the earth and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand?" Rev. 6:15, 16, 17. "O sinner wilt thou still refuse to turn away from sin and unrighteousness, to serve the true and living God? Oh then remember that he who now invites thee to come to him and live, saying, "Turn ye! turn ye! for

why will ye die," will ere long come in the clouds of heaven with power and great glory, for he himself hath said, "Behold I come quickly and my reward is with me to give to every man according as his work shall be."

DANIEL BUENENMAN.
Elkhart, Indiana.

How to Read the Bible with Spiritual Profit.

(Continued.)

X. Give credence to the word written: believe it to be of God; see the name of God in every line. The Romans, that they might gain credit to their laws, reported that they were inspired by the gods at Rome. Believe the Scriptures to be divinely inspired. 2 Tim. 3:16; "All Scripture is given by inspiration of God." Who but God could reveal the great doctrines of the Trinity, the atonement of Jesus Christ for sinners, the resurrection.

Whence should the Scriptures come, if not from God? 1. Sinners could not be the authors of Scripture: would they indite such holy lines, or inveigh so fiercely against the sins which they love? 2. Saints could not be the authors of Scripture: how could it stand with their sanctity to counterfeit God's name and put, "thus saith the Lord," to a book of their own devising? 3. Angels could not be the authors of Scripture. What angel in heaven durst personate God, and say, "I am the Lord?"

Believe the pedigree of Scripture to be sacred and to come from the Father of light. The antiquity of Scripture speaks its divinity. No human history extant reaches farther than Noah's flood; but the Scripture treats of things before that time. Besides, the majesty, profundity, purity, and harmony of Scripture show it could be breathed from none but God himself. Add to this the efficacy the written word hath upon men's consciences: by reading the Scripture they have been turned into other men, as may be instanced in Austin, Janius, and others. If you should set a seal upon a piece of marble and it should leave a print behind, you would say there was a strange virtue in that seal: so that, when the written word leaves a heavenly print of grace upon the heart, it argues it to be of divine authority. If you would profit by the word, you must believe it to be of God. Some skeptics question the verity of Scripture: though they have the articles of religion in their creed, yet not in their belief. Unbelief enervates the virtue of the word, and makes it abortive: who will obey truths he does not believe? Heb. 4:2: "The word did not profit them, not being mixed with faith."

XI. Highly prize the Scriptures. Psalm 119:72: "The law of thy mouth is better to me than thousands of gold and silver." Can he make a proficiency in any art who doth slight and deprecate it? Prize this

book of God above all other books. Gregory calls the Bible the heart and soul of God. The Rabbis say that there is a mountain of sense upon every point and title of Scripture. Psalm 19:7: "The law of the Lord is perfect." The Scripture is the library of the Holy Ghost; it is a code of divine knowledge, an exact model and platform of religion. The Scripture contains in it the *Credenda*, the things which we are to believe, and the *Agenda*, the things which we are to practice: it is able to make us wise unto salvation. (2 Tim. 3:15.) The Scripture is the standard of truth, the judge of controversy: it is the pole-star to direct us to heaven. The Scripture is the compass by which the rudder of our will is to be steered; it is the field in which Christ, the pearl of price, is hid; it is a rock of diamond; it is a sacred collyrium, or eye salve; it mends their eyes who look upon it; it is a spiritual optic glass, in which the glory of God is resplendent; it is the panacea, or universal medicine for the soul. The leaves of the Scripture are like "the leaves of the tree of life for the healing of the nations." (Rev. 22:2.) The Scripture is the breeder and feeder of grace. How is the convert born, but by "the word of truth?" (James 1:18.) How does he grow, but by "the sincere milk of the word?" (1 Pet. 2:2.) The word written is the book out of which our evidences for heaven are fetched; it is the sea-mark which shows us the rocks of sin; it is the antidote against error and apostasy, the two-edged sword which wounds the old serpent. It is our bulwark to withstand the force of lust, like the Capitol at Rome, which was a place of strength and ammunition. The Scripture is the tower of David, whereon the shields of our faith hang. Take away the word, and you deprive us of the sun, said Luther. The word written is above an angelical embassy, or a voice from heaven. 2 Peter 1:18: "This voice which came from heaven we heard; we have also a more sure word." If Caesar so valued his commentaries that in preserving them he lost his purple robe, how should we estimate the sacred oracles of God? Job 23:12: "I have esteemed the words of his mouth more than my necessary food." King Edward VI., on the day of his coronation, had presented before him three swords, signifying that he was monarch of three kingdoms. The king said there was one sword wanting: being asked what that was, he answered, "The Holy Bible, which is the sword of the Spirit, and is to be preferred before all these ensigns of royalty." Robert, King of Sicily, did so prize God's word, that speaking to his friend Petrarch, he said, "I protest, the Scriptures are dearer to me than my kingdom, and, if I must be deprived of one of them, I had rather lose my kingdom than the Scriptures."

XII. Get an ardent love to the word. Prizing relates to the judgment, love to the affections. Psalm 119:159: "Consider how I love thy precepts." He is likely to grow rich who delights in his trade; a lover

of learning will be a scholar. Austin tells us before his conversion he took no pleasure in the Scriptures, but afterwards they were his delights. David thought the word sweeter than the honey which drops from the comb. Thomas a Kempis used to say he found no content but in a corner with the book of God in his hand. Did Alphonsus, King of Sicily, recover from a fit of sickness from the great pleasure he took in reading Quintus Curtius? What infinite pleasure should we take in reading the book of life! There is enough in the word to breed holy complacency and delight: it is a specimen and demonstration of God's holy love to us. The Spirit is God's love-token, the word his love-letter: how doth one rejoice to read over his friends letter? The word written over his friends letter? The word written is a divine treasury, or store-house; in it is scattered truth as pearls, to adorn the inner man of the heart. The word written is the true manna, which hath all sorts of sweet taste in it; it is a sovereign elixir; it gives wine to them of a heavy heart. I have read of an ancient Rabbi who, in a great concourse of people, made proclamation of a sovereign cordial he had to sell: many resorting to him and asking him to show it, he opened the Bible, and directed them to several places of comfort in it. Holy David drank of this cordial, (Psalm 119:50): "This is my comfort in my affliction; for thy word hath quickened me." Chrysostom compares the Scriptures to a garden; every line in it is a fragrant flower, which we should wear not in our bosom but in our heart.

Delight in the word causeth profit; and we must not only love the comforts of the word, but the *reproofs*. Myrrh is bitter to the palate, but good for the stomach.

XIII. Come to the reading of the word with honest hearts. Christ speaks of the "honest heart." Luke 8:15.

What is it to read the word with an honest heart?

1. To come with a heart willing to know the whole counsel of God. A good heart would not have any truth concealed, but then he lost his purple robe, how should we estimate the sacred oracles of God? Job 23:12: "I have esteemed the words of his mouth more than my necessary food." King Edward VI., on the day of his coronation, had presented before him three swords, signifying that he was monarch of three kingdoms. The king said there was one sword wanting: being asked what that was, he answered, "The Holy Bible, which is the sword of the Spirit, and is to be preferred before all these ensigns of royalty." Robert, King of Sicily, did so prize God's word, that speaking to his friend Petrarch, he said, "I protest, the Scriptures are dearer to me than my kingdom, and, if I must be deprived of one of them, I had rather lose my kingdom than the Scriptures."

2. To read the word with an honest heart is to read that we may be made better by it. The word is the medium and method of sanctification, and we come to it not only to illuminate but to consecrate us. John 17:17: "Sanctify them through thy truth."

Some go to the Bible as one goes to the garden to pick flowers,—i.e. fine notions. Austin confesseth that before his conversion he went to hear Ambrose more for the elegance of speech and quaintness of notion than the spirituality of the matter. This is like a woman that paints her face but neglects her health. But this is to have an honest heart,

—when we come to the Scriptures, as Naaman to the waters of Jordan, to be healed of our leprosy. "Oh," saith the soul, "that the sword of the Spirit may pierce the rock of my heart! that this blessed word may have such a virtue in it as the water of jealousy, to kill and make fruitful, that it may kill my sin and make fruitful in grace." Numb. 5:27.

(To be continued.)

The Pharisee and Publican.

"God be merciful to me a sinner." — Luke 18:13.

There is a time approaching when MERCY will appear to all mankind the most valuable thing in the world. Figure to yourselves the awful hour, when you shall be about to quit this mortal state, and launch into the awful unknown world; realize the still more awful moment, when the trumpet shall sound, and the dead shall be raised; when the great white throne shall be erected, and the assembled world shall appear before the universal Judge; when the grand separation shall be made between the righteous and the wicked; the one being placed at the right hand, the other at the left of Christ—then, my friends, then will the full value of mercy be known. O what a word will mercy be then; a world for mercy then! "Vessels of mercy," obtainers of mercy—how will they shout and sing, "O give thanks to the Lord, for he is good; for his mercy endureth for ever." While others, in all the bitterness of fruitless we, shall cry, "O that we had but known the need of mercy, the *way* of mercy, and the *value* of mercy, while it might have been had!" But now the door is shut; the mercies of God are clean gone for ever, and he will be favorable no more.

With this amazing scene in prospect, let us address ourselves to the text, and to the parable of the Pharisee and Publican, of which it is a part. The *introduction* to it, and the *conclusion* of it, will be the best key to its true meaning. Verse 9, "Our Savior spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Here are two bad things in their character. 1. *They trusted in themselves*—which no man can do if he knows the holy law of God; and 2. *They despised others*, which we cannot do if we know our own hearts. The conclusion shows how God dislikes such people, while he accepts a poor dejected sinner: for "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted," ver. 14.

"Two men went up into the temple to pray; the one a Pharisee and the other a Publican," ver. 10. The Pharisees were a sect of people in those days in high repute for religion; they separated themselves from others, as if more holy; they distinguished themselves by peculiar zeal for ceremonies; but many of them were rank hypocrites, and neglecting the religion of the heart, and in-

dulging themselves in cruelty and oppression. The Publican also appeared at the same place, at the same time, and on the same errand; but how different their characters! Had we seen them both together, we should perhaps have thought far better of the Pharisee than of the Publican; "for man looketh only at the outward appearance, but God looketh at the heart." Very different motives brought them there. The Pharisee came because it was a public place, and he wished to be seen and admired; the Publican came because it was "a house of prayer," and he wanted to pour forth his soul before God. Thus, my friends, in all our places of worship, there is a mixture of characters; but let us remember, God is the searcher of the heart, and he knows what brings us to his house.

Ver. 11, "The Pharisee stood and prayed thus with himself;"—he stood by himself; with great formality, in a place where the people must notice him; he prayed thus with himself, and to himself; not to God; there are many people pray to themselves; they speak not to God; their words never reach him: they utter sounds, but not desires; this praying will do no good. It is remarkable that in all the Pharisee's prayer there is not one petition: he came to pray; but surely he forgot his errand, for he asks nothing. Praise to God is certainly a proper and a noble part of prayer; but though he pretends to praise, he only boasts. But let us hear his fine prayer: "God, I thank thee, that I am not as other men are." What is this but ignorance, pride, and censoriousness? He was as other men are, for all men are sinners; in this respect all are on a level; there is no difference, as the scripture speaks, Rom. 3: 22, 23, "For all have sinned, and come short of the glory of God." It is true that some men are restrained from sins that others commit; but the seeds of every sin are by nature in the heart of every man; and if we have not actually committed them, we owe it to the restraining power or the changing grace of God. The Pharisee seems to admit of this by saying, "God, I thank thee;" but we have reason to doubt his sincerity in so saying; and to think they were words of course and form; for so proud a heart as his, could not be duly sensible of his obligations to divine grace: and there are many who, like him, use words of praise, but feel no gratitude to God. His meaning was probably this, "O God, thou Author of my being, I thank thee for the noble powers with which thou hast endowed me, by my own wise and careful improvement of which I have kept myself from being so wicked as other people."

You will observe that there were two principal parts of the law; the one respected morals, the other ceremonials. Now the Pharisee takes care to brag of his regard to both; and first, to the moral law, *I am not as other men are*—well, what are other men? Why, according to his account, it should seem that most other men are extortioners, unjust, adulterers. At all times there are too

many such people as these; but his way of mentioning them was merely for the purpose of exalting himself and his own sect, some of whom were equally criminal, though under the mask of religion. It may be the Pharisee was not an "extortioner"—did not cruelly oppress his neighbor; but we have Christ's authority for it, that the Pharisees were generally "covetous," and some of them "devoured widows' houses." He says he was not "unjust"—not a knave or a cheat; but could he say he had never coveted his neighbors' goods, for this is heart-robbery in the sight of God. He says he was not an "adulterer;" it may be so; but our Lord says, that "he who looketh on a woman to lust after her, hath committed adultery with her already in his heart," Matt. 5: 28. But this was the folly of such men; they washed the outside of the cup and the platter, but within they were "full of extortion and excess; righteous without, but full of hypocrisy and iniquity within;" so Christ declares, Matt. 23: 25, &c.

Not content with boasting of himself, he must abuse the poor Publican—"I am not as this Publican." What business had he with the Publican? He ought to have rejoiced to see him in the temple; he might have hoped it was a symptom of his reformation. He should have gone and shook hands with him, and given him some good advice. But his proud heart spurs at the broken-hearted sinner; just as modern Pharisees, who look upon mourning souls as poor canting, whining hypocrites, far beneath their notice. There was a great deal of cruelty in this; he could not say his own prayers without putting in a caveat, as it were, against the petition of his poor neighbor.

But the Pharisee had yet more to boast of. He had not only "done nobody any harm," as the common phrase is, but he had been mighty religious; he kept *Lent all the year*. I just, said he, *twice a week*. Occasional fasting, in order to humble ourselves before God for our sins, is very commendable, whether by private persons or public bodies; but the Pharisee's fasting was not for that purpose, but for ostentation, and with a view to merit at the hand of God, as appears by his boasting of it. Beside this, he tells God, *he gave titles of all he possessed*; not only of what the law of Moses required, but of the herbs in his garden; he devoted a tenth part of all he had to religious uses, whether titheable or not by the law.

Thus you have the Pharisee's prayer; a prayer which God rejected; for though he justified himself, God did not justify him. And now, my friends, let us examine ourselves. Is there nothing of the Pharisee's spirit in us? Do we not hear people speaking the same language sometimes? Is not this all the hope of some persons, that they never did any person harm; that they pay every one his due; and perhaps that they go to church constantly; behave decently; take the sacrament; give alms, and so on? How often do we hear this language on a dying bed? Poor ignorant souls rush into

the presence of God, with no other foundation for their hope than the Pharisee had; while we hear not a word of true humility, poverty of spirit, sense of sin, or hope in Jesus, as the sinner's only friend and hope. O beware of resembling the Pharisee. Plead like these may please men, but they will not succeed with God; rather let us resemble the poor broken-hearted Publican, whose character and prayer we next consider.

Verse 13, "And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!" By a Publican you are not to understand the keeper of a public-house, but a tax-gatherer. The Jews were, at this time, subject to the Roman emperor, and paid him taxes, which were sometimes farmed by the rich Publicans, who in the execution of their office were too often dishonest and oppressive; on account of which, and on account of the taxes themselves, which were vexatious to the Jews, the name of a Publican was abominable, and was classed with those of great sinners.

Whether this Publican was an extortioner or not, we cannot say. Doubtless he was a sinner; and by some means or other he became a convinced sinner, a penitent sinner, and a praying sinner. Perhaps this was the first time that ever he prayed in his life; for sinning generally keeps men from praying. Let us plain that the Spirit of God had humbled his heart; he was one of those blessed men who are "poor in spirit," and he was one of those blessed mourners who "shall be comforted." O, my friends, let us rejoice with those who are thus brought to repentance, and pray for grace to mourn likewise for our sins.

Observe his posture—he stood afar off—at a great distance from the holy place, where the priest officiated; he knew this became him, for he had lived at a great distance from God as a sinner; and he knew he deserved that God should for ever behold him afar off.

Observe also his dejected looks, he could not look up; he thought it would be presumptuous in him to lift up his eyes to heaven, the habitation of God's glory. Other sinners have thought the same; David says, Ps. 40: 12, "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up;" but those downcast eyes attracted the eyes of God; he could not lift up his eyes, but he lifted up his heart; and there is no beauty in the sight of God greater than blushing for sin. "For to this man will I look," saith the Lord, "even to him that is poor, and of a contrite spirit, and trembleth at my word," Isa. 66: 2.

Another mark of his repentance was his smiting his breast; he knew his heart; he did not think it a good heart, as some very ignorant people speak; no, he knew the plague of his heart; he knew it was the seat and source of all his sins, and by smiting on his breast he seemed as if he would take revenge upon his own wicked heart; it

expresses his indignation against himself and the vehemence of his anger against sin. My friends, what do we know of such a disposition as this? When were you thus angry with yourselves, and filled with shame and confusion of face because of your sins? Know this, that such is the temper of all who are taught of God; and if you have never felt in this manner, you are yet strangers to true repentance.

Now we come to his prayer. It was very short, but very good: no man ever offered a better, or to better purpose. Not that the mere words are of any avail; too many people use such words profanely, when they say on a surprise, God bless us! or, Lord have mercy on us; but such praying as this is the way to get a curse, not a blessing. When the Publican said, God be merciful to me a sinner, he felt what he said; he felt he was a perishing sinner, and he felt an earnest desire for mercy.

He calls himself a sinner, or the sinner, as some would render it, or the chief of sinners, as Paul called himself. The word sinner, was a term of reproach among the Jews, and seemed to be applied chiefly to some notorious offender; but the Publican takes it to himself. It is very likely he spake this aloud, in the hearing of the Pharisee, and others who did not think themselves sinners; for he was not unwilling to appear before men what he well knew he was before God. He would not have been angry with that sort of preaching which lays men low; nor would he have been displeased with a friend who should have said, you are a very great sinner. But say, my friend, what would you think of a person who shall charge you in that manner? Would you not be very angry, and say, I am no worse than others; but a true penitent can never find words sufficient to express the sense he has of his vileness.

If we know the meaning and extent of the Ten Commandments, we shall say after each of them, "Lord, have mercy upon us!" And if we see any thing of the holiness, majesty, and glory of the great God, we shall cry with Isaiah, "Woe is me, for I am undone;" or with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." No person truly enlightened will say, as many have done, I am not a great sinner; for, in fact, there cannot be a little sinner, unless there were a little law to break, a little God to offend, and a little wrath to incur. It is too common for persons to comfort themselves with the idea that they are not such great sinners as some others; many dying people do this, and even wretches at the gallows have done so. But this is very absurd; for the question is not, whether we have sinned as much as others, but whether we have sinned at all, that is, whether we have broken the holy law of God! if so, we are sinners, and stand exposed to the just wrath of the Most High; nor can we escape it, but by partaking of that great mercy for which the Publican prayed.

You will next observe, that his sense of sin and danger put him upon prayer. Many people live without prayer; and what is the reason? They do not feel the need of mercy; for this is the first thing a convicted sinner prays for: and it is a good sign of grace, when a desire for mercy sends a man to his knees. Angels rejoice on such an occasion, and point to the new born soul, saying, "Behold, he prayeth!" My friends, do you pray for mercy? If not, how can you expect it; and what must become of you without it; O that you may begin to pray!

This poor man cried to the Lord; and whither can a creature fly for help but to God? He is our maker; he is our governor; he is our judge; he is able to save or destroy; he is offended with our sins, yet is he most gracious and ready to forgive. How reasonable then, that a guilty, helpless sinner, ready to perish, should apply "to him that is able to save to the uttermost all who come to him by Jesus Christ."

He begs for MERCY. What is mercy? We know what it is by our own feelings. It is compassion to the miserable; it is a disposition to pity and relieve the distressed; and we never speak of mercy but with reference to misery. It is not, then, a light unfeeling use of solemn words, that can encourage us to hope for mercy: it is not saying, without feeling, Lord have mercy upon us! Christ have mercy upon us; but it is coming with the Publican's spirit, with his broken heart, with his remorse, with his desires, and in earnest prayer claiming this precious blessing.

Observe, it is mercy he asks. Here is not a word of merit. Mercy and merit are opposite things. The Pharisee's prayer was a mere boast of meritorious deeds; the Publican has nothing to plead; nor does he ask for wealth, or honor, or pleasure; his heart is dead to these; all his desires centre in one, and that one is mercy.

"Mercy, good Lord, mercy I ask,

This is the total sum;

For mercy, Lord, is all my suit;

O let thy mercy come!"

But the petition, *be merciful*, includes something more than is commonly understood by it; the word translated *merciful*, has reference to the atonement made by blood; to the sacrifices offered up at the temple; which were types of Christ, "Whom God has set forth to be a propitiation through faith in his blood," Rom. 3: 25. At the temple, in the court of which the Publican stood, there was a lamb offered every morning at nine o'clock, and every evening at three; and these were the hours of prayer; so that the pious Jews came then to pray, that by virtue of the atonement of Christ represented by blood, and of his intercession represented by the and of his prayers might find acceptance. In essence, their prayers might find acceptance. His prayer then was—God be propitious to my sinner—accept the atonement in my blood—let my soul be cleansed in the blood of Christ. In this manner, by faith in Jesus, let us seek the mercy of God. Let us not

dream of mere absolute mercy. "A God all mercy, is a God unjust." The mercy of God cannot be bestowed without regard to his justice. Now God has glorified his justice by punishing sin in the person of our glorious Redeemer, upon whom "he laid the iniquities of us all," and through whom "he is, at once, a just God and a Savior." In this way, and in no other, can a sinner obtain mercy; for our Lord declares, that no man cometh to the Father but by him: and no mercy cometh to the sinner but through him; but in his dear name we may "come boldly to the throne of grace, and so obtain mercy, and find grace to help in every time of need."

Thus came the Publican, and in this way he succeeded. It was not the depth of his humility, the sincerity of his repentance, nor the fervency of his devotion, that merited acceptance; these dispositions were the gifts of God, and could merit nothing; but it was the merit of the Redeemer's precious blood, typified by the blood of the lambs, which he pleaded, and which shall never be pleaded in vain. Our Lord tells us, ver. 14, "This man went down to his house justified rather than the other;" or not the other; the reason of which he adds, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." O what a blessing! "He went down to his house justified;" there was no condemnation to him; he was accepted in the Beloved; he had passed from death. Happy man! he might "eat his bread with gladness, and drink his wine," or water either, "with a merry heart, for God accepted his works."

APPLICATION.

Shall we not then "go and do likewise?" Are we not sinners? Fly instantly to the throne of grace. The Lord waits to be gracious. This is the accepted time; lose it not by delay. To-morrow may be too late. Now, then, with the Publican's spirit, let each of us cry, God be merciful to me a sinner!

But O beware of the Pharisee's spirit. Every man is born a Pharisee. Ask your little children why they hope to go to heaven; and if they have not been better taught, and if they will find their hope is, because they are not so bad as others. Would to God it were not so with grown-up persons too! But let no one dare to persist in a self-righteous course; "for he that exalteth himself shall be abased"—abased even to hell. Renounce then your own righteousness, as St. Paul, the converted Pharisee, did, who says, Phil. 3: 7, &c. "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him."

The Publican's success is a great encouragement to every sensible sinner seeking for mercy. Seek like him, and like him you shall obtain it. And O let those who have

obtained it be full of joy, "Praise the Lord, for he is good, for his mercy endureth for ever;" and as an evidence of having obtained mercy from God, shew mercy to men, "Be ye therefore merciful, as your Father also is merciful."

Forgiveness and the Love of our Enemies.

BY PROF. THOMAS C. PHAM.

"I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Matt. 5: 44.

Such is the true Christian doctrine. It stands out clear and emphatic as a part of the announcements of the great Teacher. Man is required, as the result and the evidence of his highest spiritual development, to forgive injuries, to love his enemies, to do good for evil.

We are sometimes told, that the doctrine of forgiveness and of love, extending so far as to embrace our enemies, though not destitute of the beauty which attaches to mere sentimentalism, is not in accordance with the dictates of sound reason, and is therefore a doctrine without a philosophical foundation. In other terms, but essentially equivalent in meaning, these persons affirm that this glorious doctrine will be found wanting in those characteristics of justice and permanency, which necessarily inhere in all Absolute Religion.

But the teachings of Christ cannot justly be made the subject of such criticisms as these. Christ, in uttering these sublime precepts, did not merely utter a command which claimed obedience on the ground of its being uttered alone; but one which harmonized with moral principles, and carried with it the authority of justice. The view which we take of the subject is this: The doctrine of forgiveness and love, carried to the extent of embracing our enemies, is addressed to Christians, to those who are supposed to understand the precepts and to possess the spirit of Christ; to those who are developed under the leadings of the Holy Spirit from the restrictions and exclusiveness of self-hood by what may be called perhaps universal-hood or that state of mind which loves our neighbor as ourselves. Now in this high position to which Christ aimed to bring humanity, and to which, in his foresight of the future, he knew they would ultimately be brought, it might still remain a question, whether the great command to love our neighbor as ourselves, necessarily implies and requires that we should love our enemies and return good for evil. But Christ, who more than all others and above all others, is the great Teacher, and who sees things in their foundations and their absolute relations, does not allow us to stop here. In other words, he does not allow our enemies and those who injure us, to be ex-

ceptions to the universality of the law of love.

Our neighbor, as he exists in the mind of Christ, is not only one who is discriminated by the outward incidents of a different name, or tribe, or nation or language, but who is still more deeply and essentially separated by inward and personal hostility. His design, therefore in bringing men to a true celestial life, is to raise humanity to the high position of loving even such men, a position which the wisdom and practice of heathenism, even in the advanced forms of Greek and Roman civilization, neither realized nor conceived. And in support of a doctrine so repugnant to the prevalent tendency of a human thought, he brings one grand argument. The import of his language is this: In enjoining upon you the precept of love to your enemies, I set before you the example of your heavenly Father, who, in bidding his sun to arise and his rains to descend, on the evil and the good, establishes a principle which finds its justification in infinite wisdom, and which therefore it is both wisdom and duty to follow. In taking God for your example, who cannot possibly mistake in the manifestations of his character and acts, the path which you follow is necessarily one of truth, righteousness, and goodness.

And this is not all. It is one characteristic of the history of Christ, that he illustrates in his own life the practical principles which he lays down for the guidance of men. Nothing can exceed the illustration of forgiveness and love to enemies, which he gave upon the cross. He not only forgave and prayed for his enemies, who were slaying him with a cruel death; but he sustained his prayer by assigning a reason, which places the sublime precepts in question upon the immutable foundations of right and justice. "Father, forgive them: for they know not what they do."

This, then, is the philosophical doctrine in this case, which was first specifically and decisively announced by Christ upon the cross, that enmity to goodness is necessarily born of ignorance; and that if we are truly good ourselves, as all Christians are required to be, and without which in our destitution of the requisites of a true judgment, we have no authority to judge and condemn others, than we may be sure that those who pursue us with their hostility do not understand us. Prejudice, which is born of ignorance, has blinded them. The Roman soldiers, who insulted Christ and smote him with their spears, and put him to death, did not know him. They supposed, relying upon the statements made by others, that he was a bad man, that he was a violator of the laws, that he was a traitor to his country. Had they known him,—his truth, his purity, his benevolence, his self-sacrificing spirit,—they would have done, as did other Romans in later days; and instead of putting him to death, would have been willing to die with him.

Obviously, then, our first duty is to be

good and true ourselves; to be filled with all kind and loving principles and feelings; in a word to be like God. And standing on this vantage-ground of purity and love, it is equally obvious, in case of inimical and injurious attacks, that we must be patient and must return good for evil, not only because we are commanded to do so, but because we find the command harmonizing with the claims of immutable reason. The attacks of those, who bear the name of enemies, and from which we greatly suffer, are not made against ourselves, but against the fictions of their own misled and perverted imagination. Estimated in the light of a sound reason, our enemies, in their attacks upon us, need to be pitied; and not to be attacked and smitten in return. And to return good for evil, when we have been the subjects of injury, will not only be evidence of our forgiveness and pity; but will open their eyes, as nothing else can do, to the true state of things, and will lead them to penitence, reconciliation, and enduring peace.

And those principles, which are thus applicable to individuals, are applicable also to nations. A nation is a congregated man. A nation is humanity embodied; but humanity is not deprived, in consequence of its taking a national embodiment and form of the essential principles which constitute its nature, and which establish its obligations. Let nations, then, aim to reach the height which is prescribed to individuals, and return good for evil. And from that moment, the eyes of hostile nations being opened to the glory of goodness, the Millennium, so long seen in the distance, will cease to be prophecy, and will take its place in history.—*Advocate of Peace.*

For the Herald of Truth.

Know the Scriptures.

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

These words of St. Paul were addressed to Timothy, to encourage him in the duties that he was about to assume, in preaching the gospel, and watching over the flock of Christ, that Paul had at this time in his care, but which he was about to leave in charge of Timothy. Taking great pains and care to instruct Timothy in the various doctrines concerning the duties that would soon devolve upon him; teaching him to be faithful in trials, steadfast in persecution and pure in doctrine.

Timothy was prepared and well fitted to take upon him these responsible duties which Paul wished him to assume; because he had read and studied the Holy Scriptures from his youth up. What a beautiful lesson the text teaches us in regard to teaching the children to read and study the Bible; Timothy from a child knew the Scriptures, and they made him wise unto salvation, and pre-

pared him for the responsible duties of a minister in the church of Christ.

How much better it would be for many, if in their youthful days they would learn to read and study the Holy Scriptures, for to every soul a knowledge of the Bible, is of the highest and greatest importance. For it alone declares many things that God only could know; revealing His will; teaching the divine nature of Christ, and proving by the miracles he performed that he is the Son of God, our Mediator and Redeemer.

It also teaches that there is a future world, and a life of happiness or misery in an eternal state of existence; a heaven where beings live in continual glory and happiness. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Dear young friends will you not then strive to follow the good example of Timothy, and in your early years and youthful days search the Scriptures; read them daily and make yourselves acquainted with the knowledge and wisdom of the Bible as did Timothy? It will enlarge and increase your usefulness in the world, and you will be able to make those around you happier and better, and thereby you may be the means of bringing some lost souls to Christ. Study to understand the Scriptures, that you may be prepared to work for Christ in admonishing sinners to turn from their evil ways, in comforting the sad and sorrowing, in speaking words of hope and consolation to the troubled and weary at heart, and lead the wandering and the erring into the Savior's fold.

Seek then earnestly, to understand the Holy Scriptures; for in them is wisdom and knowledge and happiness, both in this life and that which is to come.

J. D. H.

For the Herald of Truth.

Look and Live.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Jn. 3: 14, 15.

Moses was the servant of God. By him the children of Israel were led out of Egypt with the design of entering into the land of Canaan. But being disobedient and unfaithful, God often sent plagues of various kinds upon them while in the wilderness to chasten and reprove them. At one time the Lord sent fiery serpents among them and they bit the people, and many of them died. The people then came to Moses and said they have sinned, and they desired Moses to pray unto the Lord that he would take away the serpents from them. So Moses prayed for the people, and the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it,

shall live. And Moses made a serpent of brass and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. We know that serpents are very poisonous reptiles—when the people of Israel were bitten by these fiery serpents the result was death. But when Moses had prayed to the Lord, a remedy was supplied by which those who had been bitten could escape death, by simply beholding the serpent of brass. How easy that was, to be saved from death by merely looking. But God wants his people to hearken unto him.

Now we are told that as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. The Lord Jesus was nailed upon the cross, and died for our sins: died that we might live. All mankind have sinned; being deceived and polluted by the great deceiver Satan, the old dragon, who is ever in our path to deceive us. But now Christ has died upon the cross for us, or for our sins, that after we have been deceived and have sinned, if we have faith in Christ we need not perish any more than those that were to look upon the serpent of brass. Whoever believes with a living faith, need not perish, but will be saved. J. D. H.

For the Herald of Truth.

A Serious Dream.

One night as I was lying on my bed, sick, I dreamed, and behold, I saw Christ coming in the form of a man, dressed in plain, modest apparel and as I thought standing on the top of the stairway. On each side of the stairway was a row of boxes, each covered with a clean white napkin. He then spoke to my mother and myself and told us to choose our boxes, from either side we pleased, as the one side would lead to heaven the other to hell. We each chose a box, and both from the side which led to hell. After we had taken them we sat down, lamenting and bemoaning our past sins. I lamented and bemoaned my mother, who was laments so loud that my mother, who was lying in the next room, arose and came to me, and spoke to me, so that I awoke, being in great agony, and so terrified with my dream that I was entirely helpless, and my feelings were such as cannot be described.

I thought if it would only please the good Lord to lengthen out the little thread of my life a little longer, so that I could have a little more time wherein to repent, and call upon my Savior to lend me a helping hand, so that I could love him more and serve him better. Oh! it brought me to reflect upon my past life, how careless and haughty I had lived, and my sins pressed so heavily upon me that for a long time it seemed like a heavy burden on my mind.

I took this dream for a warning for myself to turn to God and serve him more faithfully the few remaining days of my life.

O my dearest young friends, let me call upon you to join in with me at once and throw off the cloak of unrighteousness, and put on the breastplate of immortality. Let Satan not tempt you any longer to serve the world and your sinful lusts, and pride, which is so strictly forbidden in the Holy Scriptures, and let us all come and bow under the mild sceptre of King Immanuel. Let us all choose our box in the row which leads to heaven. S. T. G.

For the Herald of Truth.

Lines written on the death of

Tobias and Susanna Kreider.

children of David Kreider of Elkhart county, Ind. Tobias died on the 27th of October, aged about 24 years. Susanna died on the 1st of November, in the 36th year of her age.

Cease ye mourners, weep not o'er them,
They are free from grief and pain;
Therefore we should not deplore them,
Death is their eternal gain.

Brother was the staff and pillar,
Of an aged father here,
But his heavenly father called him,
And he followed without fear.

For he knew a faithful servant
Shall receive his just reward;
Then, why shall he fear or tremble,
To appear before the Lord.

Soon a lovely sister followed
This young brother to the tomb;
Side by side their forms lie mould'ring,
But their spirits rest at home.

You will miss them in your circle,
Dear young sisters, when you sing;
But in yonder Church triumphant,
Their sweet voice again shall ring.

In the Sabbath-school you'll miss them,
There will be a vacant seat;
But young Christians, hold out faithful,
And in heaven you soon shall meet.

And ye who are unconverted,
Seek a Savior's smiling face;
He is able, he is willing
To redeem you through his grace.

Then you too may hope to meet them,
When the breath of life is fled,
And in heaven, with joy to greet them,
Where no farewell tears are shed.

R. S.

A Little Word.

A little word in kindness spoken,
A motion or a tear,
Has often healed the hearts that broken,
And made a friend sincere.

A word—a look—has crushed to earth,
Full many a blooming flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

Herald of Truth.

Elkhart, Ind., November 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

A proposal.

By the war now raging in France, large and extensive tracts have been devastated, the houses burned, the farms destroyed and the manufactories stopped, so that thousands are at the point of starvation. The ordinary societies do not meet their case, in that they only attend to the wounded of the armies. Thus the inhabitants of the invaded districts, deprived of their means of subsistence, have nothing before them but starvation, unless relieved by the charities of the English, Americans, or the well disposed of their own country. Many of the districts so visited by war and desolation are inhabited by Mennonites who are thus like their fellow citizens exposed to want and starvation unless relieved by charity. I would therefore propose that the Mennonites in America, whom God has blessed with peace and abundance, contribute of their abundance for the sustenance of their brethren in France. Let the contributions be liberal and made quickly, for the winter is at hand. But in order that these contributions may reach the parties for which they are intended, I would propose that the Mennonites imitate the example of the Quakers of England, and send their own almoner to France. This, it is true, would be a little expensive, but it would enable us to reach those in whom we have a special interest, and at the time time it would be a direct message of sympathy to our non-resisting brethren in Europe. I propose that the almoners in every church at once take up a collection and forward it to a charity committee, which I should propose should consist of preachers J. F. Funk and J. M. Breneman and any other they may name. The almoners in sending in their collections, which should be done as early as possible, might say whether it is the desire of their respective churches that an almoner be sent, or their money sent in some other way.

After hearing from the different districts and of the amount donated, the above committee should decide on the way of sending the contributions, and if they decide on sending an almoner, let them appoint some person whom they may consider fit and trustworthy. If an almoner is decided on, he should be ready to leave by the beginning of December. The time is short, let it therefore be quickly decided what, if anything is to be done.

A. EBY, M. D.

Springsville, Ont., Oct., 1870.

REMARKS.—There is no doubt great want of the necessities of life among those who are so unfortunate as to have their homes in the devastated districts where the war is raging, and where the armies have passed through, and where they have been stripped of perhaps their whole sustenance. So that it is really necessary that we here in America, who are blessed with peace and abundance, should do something to help, not only our suffering brethren but all who may need it. We have already learned that something has been done in this way, and we hope our brethren in all the different churches throughout the land, will immediately set to work and do something for the benefit of the sufferers. Perhaps also someone might through the *Herald* be able to give some information as to the real condition of our brethren in the faith in France, or those who get the paper there, might let us know how they are faring. But at all events, brethren let us consider this matter and not be slack in doing what our blessed Savior so earnestly requires at our hands, namely, that we help those who are suffering and in need. We ourselves are of course willing to aid and help in any way that we can. But let that which is to be done, be done quickly.—Editor.

Conference in Elkhart county, Indiana.—According to previous appointment, the annual conference for the state of Indiana, met at Yellow Creek Meeting-house, on Friday, October the 14th. A number of ministers and bishops from the several surrounding states were present. The questions brought before the conference were discussed and decided harmoniously, and brotherly love seemed to prevail among those present.

The next day (Saturday) services were held at the same place, where fifteen precious souls, who evidently through the power of the Spirit of God, have come to a knowledge of the truth as it is in Christ Jesus, were baptized and received into the church.

May the grace of God sustain them, and lead them on in the new way; and may they watch and pray and be faithful unto the end, for he that is faithful unto death shall obtain the crown of life.

On Sunday the communion of the Lord's supper was observed both at Yellow Creek Meeting-house and at Holdeman's. Large numbers of people were present and many participated in the sacred emblems and in feet-washing. It seemed indeed a feast of love and peace among the brotherhood. May God grant that these outward manifestations of love may have been a full and sincere expression of the inward love of the heart! It is pleasant, it is heart-cheering, it is encouraging to the sincere and faithful believer thus to see the children of God unite and rejoice together in love and peace and union. We regret that ill health deprived us of the privilege of being present and participating in the exercises; but so it seemed to please the Almighty Father, and we will not murmur, but rather feel thankful that we have a God, who in the midst of judgment doth remember mercy.

The Paper next Year.—Our paper will, by the grace of God, be published with the same purpose and aims, in the same form, and at the same price during the coming year as heretofore. And we shall try to make it as interesting to all classes as possible, and to this end we hope our friends everywhere will help us. Especially do we desire all to lend their aid in supplying original articles. Our paper should be a more original paper than it is. Let us all try. Earnest effort and prayer will win.

The Year 1871.—New Subscribers.—The year is again fast hastening to its close, and we wish to remind our kind friends and patrons that the time for the renewal of their subscriptions will soon be at hand, and we trust that your intercourse with the paper during the past year has been so pleasant and encouraging that you will be inclined to retain the *Herald*, as one retains a well beloved friend. We hope you will feel inclined to lend your kind aid and assistance to its support another year. And not only this, but we hope you will use your influence to induce many others, who perhaps have never taken the paper, to subscribe for it. Now is the time to begin to work. All those who subscribe for the

paper now will receive the last numbers of the present year gratis, as we shall let their subscriptions commence with the present number.

There are hundreds of our friends and readers who wish us well and rejoice in the success of the paper, but leave the matter of a personal effort out of the question, thinking that they can accomplish nothing. Kind wishes are always encouraging, but these alone will not increase the subscription-list of a paper. There must be earnestness and perseverance. Many others begin to work in earnest, but if the first few applications fail, they become disheartened and give up. To all such we would say, *Try it again!* No person can tell how much can be accomplished until the effort is made in right good earnest.

We feel assured that in almost every neighborhood where the paper has been introduced the number of copies taken could be almost doubled, by a proper and earnest effort. How many persons could, at least gain four new subscribers with four dollars, and thus earn a copy free for themselves? Who will try?

Who is ready for the Work?

Inasmuch as our patrons and friends are rather slack in supplying us with articles for the *Herald of Truth*, and as we wish to encourage them in this work, we make the following proposition: We will send the *Herald of Truth* gratis for one year, either in the English or German language, to the person who will write the best article on *Trust in God*. Those who will make an effort for this may have time till the 20th of December to send in their articles, and their subscription will commence with the New Year. The subject is one of great importance and seems to be in a measure lost at the present time, and hence it may be for the benefit of many to bring it pointedly before them. If any should object to this mode of doing we would simply reply that school teachers frequently resort to this means in order to create an interest among their scholars, and God rewards the good and punishes the wicked, while the apostle exhorts us earnestly to provoke one another unto love and good works. Heb. 10: 24.

Our Extra Numbers.—We had made a proposition to issue during the present year one or two extra numbers, on condition that our friends would furnish us

matter to fill them. But for several months we have had so little original matter that it has really been hard work to fill even the regular numbers, and we were, as a matter of course compelled to resort to exchanges, books &c. This with the sickness of the editor himself and his family, and also of some of the aids in the office, together with some other causes has rendered the accomplishment of this object impossible; and we hope our friends will kindly accept this explanation, and thus bear with us and we will see what we can do for them during the coming year. We hope more of the brotherhood will use their talents for the benefit and edification of the church at large.

A Terrible Death.—About six o'clock, on Wednesday eveng, Oct. the 19th, a tool-car, belonging to the Lake Shore and Michigan Southern R. R. Co., while in the yard at Elkhart, took fire, while the man who had charge of the car, was gone to supper near by. It seems that he kindled a fire in the car before going to supper, intending to spend the evening there with a couple of friends whom he had invited. While at supper he observed the flames and hurried out, followed by two other men, and as he had his clothing &c. in the car, it is supposed that he entered the car to save some of his property, and in some manner the door closed upon him and becoming insensible from suffocation, the unfortunate man was burned to death. His name was Henry Saulsbury. He was about 24 years of age and leaves a wife and child at Laporte to mourn his untimely end.

How insecure is human life! How little we know of what the next hour, or even the next moment may bring us. The young man intending no doubt to spend the evening pleasantly, was almost instantly cast, in a most terrible manner, into the arms of death; and what a fearful shock it must have been to the young wife and mother thus suddenly to have her help and stay torn from her side. Truly in the midst of life we are in death; but God will temper the winds to shorn lamb.

Thanksgiving.—President Grant has appointed Thursday the 24th day of November, as a day of general thanksgiving and prayer. We hope it will be observed in all our churches. We feel that it becomes us in this thing also to be "subject unto the higher powers, as the apostle admonishes, saying, 'Let every soul be subject unto the higher powers, for there is no power but of

God: the powers that be are ordained of God.'" In many places our people seem to be very negligent in observing these appointed days of thanksgiving and praise, but it ought not so to be. No one will ever regret the time he has spent in the sincere worship of God.

Sister Elizabeth Kauffman, from Shanes Crossing, Mercer county, Ohio, writes us as follows:

"Dear Brother, I take the pleasure to inform you that I want you to send me two Almanacs, one English and the other German. These lines leave me in a very poor state of health. I have not been well for six weeks. I would be very glad if some of you ministering brethren would visit me; I think it would be so encouraging, as I am very lonely, and too old, and poorly to go away to any meeting. I am surely a lonely sheep. If I live awhile yet and can get any money, I will send for the paper. If not I will have to do without it, which is very hard, as it gives me so much encouragement when I can sit down and peruse its pages."

We continue your paper for a year. No one who is poor and unable to pay for the paper shall be deprived of reading it on that account; and we would here remark to our readers and patrons in general, How many poor families, or perhaps widows, are there in your neighborhood, whose lonely hours might be cheered, and whose souls might be encouraged on the weary pilgrimage of life by putting in their possession a copy of the *Herald of Truth*? You who are well off and can afford to do it, do not grudge the small sum of a dollar a year, but try and make your poor neighbors happy; try and do them good, both bodily and spiritually. Or if you have such neighbors, and cannot afford to pay for the paper a year for them, or feel no inclination to do so, send us the name and address and we will send it on our own account. Remember "the poor shall have the gospel preached to them." This is the commission of the church. How is it fulfilled? Who will answer?

And I suppose there are ministers of our church who do not live so great a distance from this aged sister, who can occasionally visit her. Brethren, those of my fellow ministers in that vicinity, are you doing your duty in visiting the aged, the widow and the fatherless? Who will answer to this call? Please do not neglect it.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with \$4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis.

The book weighs about eight pounds and cannot be sent through the mail.

Our Family Almanac.—Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Bach after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that will recommend itself to all.

Price per single copy, .10
per dozen, .70

All orders will now be promptly filled.

Baer's Almanacs for 1871, printed by John Baer's Sons, Lancaster, Pa., are for sale at this office. Price per single copy, 10 cents; per dozen, 60 cents.

Afflictions.—Affliction seems to be the common lot of man. We do not suppose that this article will fall under the eye of a single reader, that does not, to a greater or less extent, understand, from actual experience, the meaning of affliction. Who has not felt

in his heart the bitter stings of disappointment? of long and deep cherished hopes? Who has not set his expectation on projects very dear to his heart, which finally failed and caused sorrow and affliction in his soul? Who has not been laid upon the bed of sickness and there tried like gold in the fire until the last hopes of life and health had gone out, and doubt filled all around? Who has not laid loved ones into the grave just at the moment when his or her highest hopes had all centered in that one loved form? Who has not been subjected to loss of health and property, and friends until it seemed as though the world was only one great sea of affliction, sorrow and suffering; but when afflictions fall to our lot, should we not as Christians and reasonable creatures inquire more particularly whence they come and why they are brought upon us? A certain poet says,

"Afflictions, though they seem severe,
Are oft in mercy sent."

And no doubt they are sent from him who doeth all things well and are for our benefit, for our good. Job says, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5: 7. "For he (God) maketh sore and bindeth up; he woundeth and he maketh whole." 18. Paul says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12: 7.

The reasons why afflictions are brought upon mankind are many. We find that God led the children of Israel through many trials and afflictions, for forty years, in the wilderness in order to humble them and prove them, that he might see what was in their hearts, and whether they would keep his commandments or no. Dt. 8: 2. When Manasseh was afflicted he was brought to seek after God, and his supplications were heard, and he was brought again to Jerusalem and to his kingdom. Job says, "Behold, happy is the man whom God correcteth: Therefore despise not thou the chastening of the Almighty." Job 5: 17. "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." Job 23: 10. The Psalmist says, "Before I was afflicted I went astray, but now have I kept thy word." Ps. 119: 67. "It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Ps. 119: 71, 75.

The apostle also declares, "We glory in tribulation also, knowing that tribulation worketh patience, and patience, experience, and experience hope." Rom. 5: 3. Hence we may perceive why God sends us affliction in various forms: Simply because we need them, and in order to bring out those brighter qualities which needs must manifest themselves in us to show to ourselves and

the world the divine life and character that is within us.

If we would enter heaven, if we would be the children of God, if we would shine as Christians, if we would be true soldiers of the cross, if we would fight for Jesus, if we would stand up for him, and for his church, his people, and his cause, we need a course of preparation. We must have an experience in the divine life. This can be obtained only by self-denial, and true self-denial is frequently obtained by afflictions. We by nature love our ease; we become cold and lose our zeal—depart from our first love and disregard the duties and requirements of the Lord. Then God in his mercy calls to us to return to his full service. If we give ear, it is well and good; but the gentle wooings of his Spirit so often fail, and stronger means must be applied; the hand of affliction is laid upon us. It may come in the loss of property, in the loss of children, in sickness &c., until the wayward soul draws nigh to God again and seeks with renewed devotion the love of its dear Savior.

But not only this: As gold is tried in the fire, and as jewels are burnished by rubbing them, so a Christian must be made to shine, must be purified, must be tried and made better; must be drawn from the world, led up nearer to the gates of heaven through the furnace of affliction. We once read of a young man who had long been confined with a diseased limb and was near dissolution; being attended by a friend who requested that the wound might be uncovered. This being done, "There," said the young man, "there it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope, and I think it has now brought me very near to my Father's house."

Though we are called to endure afflictions in this world, and often very severe ones, still we have with them all a twofold comfort. 1. That they are always intended for our own benefit if we rightly receive and accept them, and 2. that they can at most be of but short duration. The Psalmist says, "His anger endureth but for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. The apostle also declares, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. And besides this we have the promise of God that he will help us bear our afflictions; he will support and bless us if we turn to him as we ought. David says, "I will be glad and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities." Ps. 31: 17. The apostle also saith, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them

which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1: 3, 4.

Let us then, beloved friends, take heed unto the afflictions and trials which we are called to endure. Many of us, during the past year have been called to suffer affliction; yea, severe afflictions, and have we considered whence they came and why they were sent? We have lessons to learn, we have crosses to bear, we have sufferings to endure, we have temptations to resist; but let us remember, our Savior did the same; and besides this we must not forget that we have a crown to win, eternal joy to gain; we have the triumphs and the glory of heaven to gain, and though trials, afflictions, temptations, sorrow and death stand in the way, Jesus has made it possible for us to overcome them all, and to him that overcometh will he grant to sit with him upon his throne, even as he also overcame and is set down with his Father on his throne. Rev. 3: 21.

Literary.

GOOD HEALTH.—This excellent magazine devoted to the improvement of human health, for November, is before us, and contains many interesting articles. Published by Alex. Moore, No. 11 Bloomfield street, Boston, at \$2.00 a year.

THE BRETHREN'S ALMANAC, for 1871 has been received. It is well gotten up and contains besides the astronomical calculations, a list of the names and addresses of the ministers of that church, a synopsis of the truths preached by them, a brief sketch of the history of the church and other useful and instructive reading matter. Published by H. B. Holsinger, Tyrone, Pa.

Correspondence.

A Journey

On the 22nd of September, I left home and took the cars in Danvers, MeLean Co., Ill., and went by way of Indianapolis to Cincinnati; where I arrived at 10 o'clock in the evening and remained all night. On the 23rd, I again took the cars at Cincinnati and went to Trenton; and by 10 o'clock I was at Bro. Peter Imhoff's. From there I went to Bro. Jos. Augspurger's, and on the 25th there was meeting in the vicinity, where the communion of the Lord's Supper was celebrated, and a large concourse of people was present. Among the ministers present were John Werry of Champaign Co., Samuel Plank of Logan Co., and Solomon Zook, all of Ohio.

The 26th, 27th and 28th we spent in visiting among the brotherhood. On the 29th, in the forenoon, there was meeting in the meeting-house, and in the afternoon at the house of a sick brother, who has been confined to his bed for 18 months. The two following days, I spent in visiting among the brethren and sisters in the neighborhood of Collinsville. On the 2nd of October we had meeting in the vicinity of Trenton, and in

the afternoon at the house of Bro. Peter Imhoff, whose aged mother has been sick for a long time.

On the 3rd, I again took the cars at Middletown, and went to Urbana, Champaign Co., by way of Dayton, where Bro. John Werry received me and brought me to his home.

The 4th we spent in visiting among the brethren and sisters. On the 5th we had meeting. In evening I went home with Bro. David Plank and remained with him all night. On the 6th Bro. Plank brought me to DeGraff, where I took the cars by way of Indianapolis to Danvers, where I arrived safely and was met by my son, who also informed me of the death of one of my little nephews, who was to be buried on the 7th, where by the guidance of God I was permitted to be present. Besides this I found my family and friends all in the enjoyment of health, praise to God for his goodness. I also felt thankful to the dear brethren and sisters whom I visited for the love they manifested towards me.

JOSEPH STUCKEY.

Danvers, Ill.

For the Herald of Truth.

A Letter.

Harrisonburg, Rockingham Co., Va.

I accompanied Bro. Henry A. Brenneman and wife to Lancaster Co., Pa. We left Harrisonburg on the 26th of February, and reached Lancaster, Pa., on the 27th. Here we met the brethren M. Ressler and B. Mellinger. We then visited at Jacob Mellinger's until the next day, when we went to Bro. Martin Ressler's and remained there until the 30th. We met with a number of kind friends, brethren and sisters there, and I enjoyed myself well. On the 30th Bro. Henry A. Brenneman and wife, his sister Annie, and Bro. Levi Ressler left for Elida, Allen Co., Ohio.

I remained with Bro. Jacob Mellinger's until the 22nd of July. When in company with sister Susan Ressler I visited Gabriel Baer's in Mount Joy, where we spent the afternoon very pleasantly. Bro. Baer then took us to Bro. Peter Nissley's, where we remained all night, and the next day we went with Bro. Nissley and wife to meeting at the Donegal Meeting-house, where a goodly number of brethren and sisters were assembled, and the brethren admonished us very earnestly to forsake the world and come to Christ and follow him.

After meeting we went to Bro. Jonas Hostetters, where we met a good many brethren and sisters and spent the day very pleasantly. And thus we were accompanied from place to place among the brethren and sisters, who treated us very kindly.

On the 9th of August, accompanied by sister Susan Ressler I left Lancaster, and returned to Virginia. At Harrisonburg we were met by two of my brothers, who took

us home, where we met my mother and all my brothers and sisters again and found them all in usual health. We should feel very thankful to the Almighty God for his great love which he manifested towards us. Yes, we should thank, praise and adore his exalted name for his abundant grace. Oh! let us not be forgetful, but faithful branches of the true Vine, so that when we come to die we may die in peace and meet at home in the mansions of rest.

I have made this attempt to write a brief account of my journey, because some of my friends requested me to do so, in order that they might hear from me.

I desire also to address a few lines, especially to those whom I have met, and whose kind company I enjoyed while on my visit. I must heartily confess that I have never enjoyed my time more pleasantly than while amongst you. Your conversation seemed indeed of heaven and heavenly things, which seemed sweet to my ears. Every thing seemed pleasant and encouraging, and I feel confident that I shall never forget your company. I also hope that I may meet, some of you at least, again on earth, for I hope some of you will soon visit us in our home here in Virginia. But should we not be permitted to meet on earth again, Oh! then let us be faithful and hasten to make due preparation to meet above where parting shall never be known. This is the wish and prayer of your unworthy servant,

MAGDALENA GOOD.

God's Estimate of Sin.

We may learn God's estimate of the evil of sin from what he has done to deliver us from it. Taking that view of Christ which the holy Scriptures give us, that he is divine as well as human; that he is God's own, and only Son, "the brightness of his glory, and the express image of his person," "over all, God blessed forever"—taking this view of Christ, and recollecting that *He* became man, and endured the agony and shame of the cross to save mankind from their sins, what impression must it give us of the evil of sin in God's estimation? Can you conceive of anything which should give you a stronger impression?

Take the death of Christ as an expression of God's justice, or of his mercy, of his regard for his *law*, or of his *kindness* to guilty men, for it is both, and you must confess it to be a most solemn and emphatic expression.

On the one hand he deemed it so great an evil that his law should be dishonored, that he would rather make that fearful sacrifice of his dear Son.

On the other hand he so loved and pitied us, and was so desirous to save us, that he would make that sacrifice rather than leave us to suffer the doom of transgressors. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life."

Dear friend, do you entertain such an estimate of sin as can bear any comparison with God's estimate thus shown? Do you really feel that such a painful and ignominious sacrifice of his Son was necessary to justify the divine Judge in remitting the punishment due to your sins?

Or does it rather seem to you that God might, without dishonor to himself or injury to his government, overlook such sins as yours, and let them pass without punishment or atonement? If you have any such feeling as this, it is best to acknowledge it; at least to acknowledge it to yourself, to be distinctly conscious of it.

But candidly comparing your feeling with what you find written in the Bible, what will you conclude? Which estimate is right; that which you make, or that which God makes? Who is the more disinterested? Who is the more impartial? Who is the more capable of comprehending and weighing correctly all the considerations which should enter into this estimate? You, or God?

Will you decide that the death of Christ was unnecessary; that his blood was wasted; that his atonement is superfluous? Or will you conclude that your views have been too narrow and too low, and open your mind and your heart to the view which God takes, and sets forth in his holy word?

It is no wonder that sinners should make too low an estimate of the guilt of sin. We have a thousand motives to bias us that way, and sin has a blinding and stupefying effect, which may sadly pervert our judgment, and we be quite unconscious of it; yet cannot we clearly see that whatever is God's judgment must be right? When he has judged it necessary, in order to maintain the integrity of his government while he pardons sinners, that his glorious Son should submit to such suffering and such ignominy as a substitute, is it possible for us to overestimate the guilt of sin?

"If Christ died for all, then were all dead." For me then this is true; and for you, whosoever you may be. Respectable, virtuous, amiable, honored, how much sinner you may be among men, God has deliberately written in his holy word, that you could not be released from the penalty due to sin, without the sacrifice of his Son; and that now you only can be, on your believing acceptance of that sacrifice, humbly and thankfully acknowledging your absolute dependence upon it.

Looking at the sacrifice of Christ in the other aspect, as the expression of God's mercy, how dreadful must be that condition from which to deliver us God has been willing to make such a sacrifice. Would our exposure to any small evil, have moved him to this? Would he have laid such strokes on his innocent, honored, loved Son, for our sake, if that from which he would thus redeem us were not inconceivably dreadful?

It cannot be. If we had no other information concerning the doom of sinners than this—no other way of ascertaining it than by inferring it from what has been done to save us, we should have reason to shudder at the thought of it.

Oh, if we did but understand the surpassing worth and dignity of Him who died on Calvary; if we could appreciate the regard which his divine Father has for him; if we could comprehend the amazing import of that sacrifice, the giving up of his only begotten Son; if we could lift our minds fully up to the sublime conception of so excellent and glorious a person meekly enduring such shame and agony, all to save us from the punishment due to our sins, we should then feel that the terror of that punishment must surpass our utmost conception.—*American Messenger*.

The Indian Thug.

A Thug at Meerut, who had murdered more than one traveler, was captured under circumstances that made it vain for him to deny that he was a devotee of the goddess Kali. He was brought into the place heavily ironed, and thrown into a cell to await the arrival of the district judge. Weeks passed and the wild and fearful-looking being seemed quite forgotten by all but the warder who took him his daily allowance of rice and water. But God did not forget him. His eye, which sees every one of us, pierced into the gloom of that dungeon, and looked with pity on the poor deluded man. God could raise him up a friend, although he seemed of all men most friendless.

A missionary was passing one day through the place and heard about this wretched man. Being anxious never to lose an opportunity of doing good, he at once sought him out and visited him. He found him a blind but sincere worshiper of the wife of Seva the destroyer, who is supposed to delight in offerings of human blood. The good man spoke to him at once of that of which his own heart was full, the love of Jesus, and with such softening influence, that the man at last lay at his feet eagerly drinking in all he heard. Kind words awakened kind echoes, and the message of gospel love, now for the first time poured into the ears of this wretched man, was like the dawning of a new day, and the Good Spirit which draws to God began to work as leaven in his dark soul.

The missionary could remain only two or three days, in which he talked and read and prayed with him and pointed him to the Lamb of God who taketh away the sin of the world. Before he left, finding he could read, he gave him a New Testament in his own native tongue. Weeks again passed, and the judge arrived, the court was set, the witnesses were ready, and the prisoner was brought in. But his very outward appearance was quite changed. The softening influence of true religion had

proved stronger than punishment and restraint. His savage wildness had disappeared, and was succeeded by a mild aspect and manner. God's work was being made manifest; God's Spirit had wrought the change.

"No need of these," exclaimed the prisoner, pointing to the witnesses. "I am ready to avow the crimes of my dreadful life." He then proceeded to declare that having been brought up among the Thugs, he fully believed that, by the shedding of the blood of each victim he had not only pleased the dreadful goddess, but procured her favor for himself; and he recounted murder after murder in which he had been engaged, some of them attended with such cruelty that those present, who had begun to feel some pity for him, again shrank back, the judge himself lifting up his hands and exclaiming, "How could you be guilty of enormities like these?"

The only reply the poor man made to the judge, was to place his hand in the bosom of his linen vest to take forth a little book; then, holding it up in his hand, he said: "Had I but received this book sooner, the book of Jesus, my Savior and my God, I should not have done it."—*Missionary News*.

The Fatal Flower.

Travelers who visit the Falls of Niagara are directed to a spot on the margin of the precipice over the boiling current below, where a gay young lady, a few years since, lost her life. She was delighted with the wonders of the unrivaled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataract and her own daring. She leaned over the verge and caught a glimpse of the surging waters, far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom, upon which her heart was fixed; and she leaned, in a delirium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy, the turf yielded to the pressure of her feet, and with a shriek, she descended like a falling star to the rocky shore, and was borne away gasping in death.

How impressively does the tragical event illustrate the way in which a majority of impenitent sinners perish forever. It is not a deliberate purpose to neglect salvation, but in pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously, and insanely venture too far. They sometimes fear the result of desired wealth or pleasure, they seem to hear the thunder of eternity's deep, and recoil a moment from the allurements of sin; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, when a despairing cry comes up from Jordan's wave, and the soul sinks into the arms of the second death.

For the Herald of Truth.

Be Faithful.

Beloved brethren and sisters, as we are so earnestly called upon to help the brethren with the *Herald of Truth*, I will endeavor by the help of God, to write a few lines, for I feel it my duty to do all I can to bring sinners to repentance, though I am not able to do much, for I need instruction myself. But I would say this much, Watch and pray, that ye may be able to enter in at the strait gate, "for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat; because strait is the gate and narrow is the way that leadeth unto life and few there be that find it," Matt. 7: 13, 14. Now brethren and sisters let us try and be faithful unto the end, and pray for one another that we may meet in the better land above where parting is no more. P. B.

An alarming shock of earthquake was experienced on the 20th inst., in different portions of the Middle and New England States and Canada, and was slightly felt as far west as Michigan. In many of the Eastern cities, buildings rocked to and fro, and the inhabitants rushed into the streets in great alarm. A dispatch from Portland, Me., says:—"Three hundred feet of the bed of the Ogdensburg railroad across Adler Creek, in Standish, sixteen miles from here, settled ten feet to-day, at the time of the earthquake." No serious damage has yet been reported from the effects of the shock.—*Elkhart Review*

Nothing is troublesome that is done by a willing hand.

Walking with God is a secret reliance or dependence upon him for all we want.

We should never be too anxious about the effect of our work. Speak in the fear of God and according to his oracles, and then leave the result with him.

Children's Column.

Will You?

I wish my friends to send in all the good articles they can, for the December Herald. I regret that the children get so small a share this month; but it could not be helped, as I was away on a visit to Ohio nearly four weeks, brother Funk was sick, and there was very little sent in.

Now I hope my friends will not be slack, but send in some good, interesting and instructive articles; write them in a simple style, so the children can understand your meaning. Those who do not feel able to write may select some good short pieces. Now friends, brethren and sisters, please help. BROTHER HENRY.

A Boy Lost.

There is a boy lost, not from sight, but he is lost unto the world. He sought his companions among the low and dissolute, and became like his associates. He is lost! His parents weep and lament, and hope for his return to virtue and respectability; but, alas! they hope against hope. The object of their love and solicitude is in a whirlpool, which carries him further and further from their sight.

A boy lost! when last seen, he was extracting money from the till of his employer. He was a pretty boy, and much beloved. His grave will be among felons.

A boy lost! He disappeared gradually. First, a cigar reflected the light by which he was seen in his downward course. He was next reflected by the glass which contained the sparkling and intoxicating draught. His voice was last heard in a gambling saloon. He is hopelessly lost. O! how many boys have been lost. Scarcely a family in the land but mourns a lost boy.

At Evening.

Wearied and worn at the evening,
With bearing the cross of the day
Still bending beneath its burden,
O, Father! we kneel to pray.

Lifting the hands that are falling,
We seek the clasp of thine own.
The cross is so very heavy,
We cannot bear it alone.

Dim are our eyes from our weeping,
And bleeding our feet from the way;
For thorny and rough was the journey
We've wearily trodden to-day.

Darker and darker the shadows
Are folding us closely around;
Thy love is our only refuge,
No other shelter is found.

Turn not away from our crying,
Refuse not the strength of thine arm,
O wipe all the tears from our faces,
And shield us from night and alarm.

Lowly and lowlier always
In grief and confusion of face,
Ashamed for our manifold sinning,
We bow at the throne of thy grace.

Forgive us, O Father! forgive,
For the evil this day we have done;
The sins that are scarlet and shameful,
Remove by the blood of thy Son.

Darker the shadows are falling,
More lowly we bend at thy feet.
Thy love is a refuge unfailing,
And rest in that refuge is sweet.

—*Sunday School Times*.

The avaricious man is like the barren sandy ground in the desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.

Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities.

Weeping Mother.

Weeping mother, that little babe's spirit has been borne by angels to the paradise of God, where it now glows in visions of loveliness, whispering, "Mother, come to me;" which should buoy your spirit up while you are waiting to be reunited with that little gem that God has recalled as his own.

Weeping mother, is it not a consolation to you to know that all infants are saved? This should give bereaved parents the oil of joy for their mourning, and the garments of praise for their heaviness. Your infant has gone to the paradise of God; "for of such is the kingdom of heaven."

Though it be hard to bid thy heart divide,
And lay the gem of all thy love aside.
Faith tells thee, and it tells thee not in vain
That thou shalt meet thy infant child again.

What, if you had not the assurance of its salvation? What if your faith would tell you that all children who die before they can exercise faith would be lost or annihilated? Then you might well refuse to be comforted, "because they are not;" but your child is not lost, but only removed to a better home.

We are taught not to murmur against God when afflicted, however great our bereavement may be. This does not forbid godly sorrow and tears. It is not inconsistent to weep. Christ himself set the example to weep when he wept over the grave of his friend Lazarus. The mother of Jesus wept her pangs were beneath the cross; and the Marys dropped the tear of sorrowing love in memory at the mouth of the sepulcher. Grief should never amount to dissatisfaction with God. Though it is right to weep, it is wrong to murmur. Many parents murmuringly mourn the loss of their children, and in wrestling with God to spare them, betray the want of true submission to his will. Methinks if your dying babe could respond to your murmuring sighs and tears around its crib, it would thus reprove you:

Nay mother, fix not thus on me,
That streaming eye;
And clasp not thus my freezing hand,
For I must die.
To him ye gave the opening bud,
The early bloom;
Then, grieve not that the ripened fruit
He gathers home.

Weeping mother, resign to the will of God; and ever say, "Thy will, and not mine be done. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14. —*Christian Family Companion*.

For the Herald of Truth. LIFE.

Life is a journey from this place to a far distant city, shining and bright. There are two roads over which this journey of life can be performed to its final destination. The one is a bright and pleasant road, while the other is an unpleasant one. We can journey on either of these two roads according to our wishes. Or perhaps we may sometimes be journeying on the one and sometimes on the other. To cross from the pleasant to the unpleasant road costs a certain sum, but to cross over from the unpleasant road to the pleasant, we are paid a certain sum.

After we have ended our journey, which is life, and reached the shining city, which is heaven, we are paid a certain sum for every rod we have traveled on the pleasant road, which is the road of righteousness, and for every rod which we have traveled on the road of sin, we will have to pay a certain sum by giving happiness and taking sorrow and suffering therefor.

CYRUS KEHR.

God Sees us, Hears us, and Knows our Thoughts.

Thou God seest me. Gen. 16: 13. God understandeth the way thereof, and he knoweth the place thereof; for he looketh to the ends of the earth, and seeth under the whole heaven. Job 28: 23, 24. For His eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death where the workers of iniquity may hide themselves. Job 34: 21, 22.

He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man. Ps. 94: 9, 10, 11.

He ruleth by his power forever; his eyes behold the nations. Ps. 66: 7.

The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15: 3. For He knoweth vain man, he seeth wickedness. Job 11: 11.

Shall not God search this out? for he knoweth the secrets of the heart. Ps. 44: 21. He revealeth the deep and secret things: he knoweth what is in the darkness. Dan. 2: 22.

For there is not a word in my tongue, but to, O Lord, thou knowest it altogether. Ps. 139: 4.

For thine eyes are open upon all the ways of the sons of men. Jer. 32: 19.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 1 Pet. 3: 12.

For there is nothing covered, that shall not be revealed; and hid that shall not be known. Matt. 10: 26.

For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 14.

"Just as I Am"

A few weeks ago, a poor little boy came to one of our city missionaries, and holding up a dirty and worn-out bit of printed paper, said, "Please sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found that it was a page containing that precious hymn—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou didst me come to Thee—
O Lamb of God! I come.

"Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God! I come.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God! I come.

"Just as I am—Thy love unknown,
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God! I come."

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket, after she died, and she used to sing it all the time she was sick, and she loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please to give us a clean one, sir?"—*Apples of Gold.*

For the Herald of Truth.

"Search the Scriptures."

Dear children, do you ever read those beautiful Psalms of David, and the writings of other good men of the Bible? If you have not, I wish you would begin now. How much they apply to Christians of the present day. Every humble follower of Jesus, every little child who wants a home in heaven, every young man or young woman who desires to live a holy life, will find something to help them along; and as they find verses like the following, they will be led to adopt them as a prayer unto the Lord, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. 19: 14. "Shew me thy ways, O Lord; teach me thy paths." Ps. 25: 4. "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me." "When thou saidst, Seek ye my face: my heart said unto thee, Thy face, Lord, will I seek." "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation." Ps. 27: 7, 8, 9.

The meditation of the heart, means, our thoughts when we are alone or silent. God knows all our thoughts. How necessary that we think only of such things as shall be

pleasing to him. Do you know, dear children, how you can do so? It is by daily prayer. Yea, hourly our hearts should go out to God in prayer for help to think right. When the thoughts are right, our words and actions will also be right; although sometimes we may in the hour of temptation be led to say or do that which is wrong. For you know Satan is very busy in trying to lead the children of God into sin; and alas! how often he succeeds, and how sad it makes the Christian feel. No one but a Christian knows all his trials and temptations—except God who knows everything, and when his children come to him with an honest heart, and ask him to forgive their sins, he is able and willing to do so; and Oh, what a sweet, calm peace the Christian then enjoys, when God has pardoned his sins, and renewed his covenant of divine grace and mercy.

And now dear little friends, let me urge you to give your hearts to God, while you are young, for you know Jesus died for you as well as for me, and although you may think you are too young to serve the Lord, you are not too young to go often by yourselves and pray to God to have mercy on you, and ask him to forgive your sins for Jesus' sake and to continue in earnest prayer until you find peace.

M. C. M. PONTIUS.

Elkhart, Ind.

Children's Task.

The Children's Task for December, will be the ninth chapter of Isaiah from the second to the end of the seventh verse; the eleventh chapter of Isaiah, from the first to the end of the sixth verse; the first, second, third, fourth, fifteenth, sixteenth, seventeenth and eighteenth verses of the thirty-second chapter of Isaiah; and Luke second chapter from the seventh to the end of the seventh verse.

Married.

On the 17th of October, in Lagrange county, Ind., by Emanuel Hostetter, Bro. SAMUEL HOOD and SUSANNA YODER, both of the above mentioned county.

Died.

Death notices should be written as briefly as possible, and when poetry is added, it should not exceed eight lines.

On the 28th of July, in Lagrange county, Ind., Bro. PETER KIM, aged 88 years, 10 months and some days. He was buried on the 29th, on Frey's Prairie, where funeral services were held by Christian Naffziger, in the German language, from Rev. 14: 12, 13, and by Christian Beery in English from 2 Tim. 4: 7, 8. Bro. Kim was born in the State of Pennsylvania, in September 1781. He was twice married and lived with his

first wife, with whom he had 12 children, about 33 years. After her death he married again and lived with his second wife about 21 years, when she also died. Bro. Kim was a member of the Mennonite church about fifty years and was strong in the faith. But now that he has gone to his rest, as we hope, let us imitate his virtues and seek to meet him in the better land when our Father calls us from the scenes of trial and toil here below.

The above notice of the death of Bro. Kim should have appeared in the August number, but was unfortunately mislaid.]

On the 24th of September, in Mount Joy township, Lancaster county, Pa., LIZZIE, aged 5 years, 8 months and 18 days. And on the 27th of the same month, WILLIE, aged 1 year, 11 months and 3 days. The only children of Bro. and Sister ELL W. and LIZZIE GRAYBILL.

On the 25th of September, in Logan county, Ohio, MAGDALENA SCHERTZ, aged 82 years and 9 months. She was born in France, and was a faithful member of the Omish Mennonite church. Funeral remarks were delivered in the English and German language from 2 Tim. 4: 7, 8.

On the 25th of September, in McLean county, Illinois, MAGDALENA SPRINGER, aged 72 years, 2 months and 7 days. She lived 48 years in the bonds of matrimony, and leaves a deeply afflicted husband, 8 children and 11 grand-children. She was a member of the Mennonite church since she was 14 years old, and trusted in God unto the end. She was buried on the 2nd of October at her home, and relations followed her to the grave. Funeral discourses were delivered by Pre. Harvel and the writer in the English, and by Michael Linsinger in the German language. CH. GINGRICH.

On the 27th of September, in Upper Salford township, Montgomery county, Pa., of Dropsy, CATHARINE, daughter of William BERG, aged 21 years, 8 months and 29 days. She was buried on the 30th at the Salford Meeting-house, on which occasion appropriate remarks were made by Pre. Clemens and Pre. Huber.

On the 30th of September, in Franciscan township, Montgomery county, Pa., of Dropsy, SARAH CLEMENS, wife of Eli Clemens, aged 35 years, 5 months and 18 days. (Her maiden name was Goodball.) She lived in the bonds of matrimony about five years and was the mother of one child. She was buried on the 3rd of October at Franciscan Meeting-house, in the presence of a large number of mourning friends and relatives, upon which occasion funeral addresses were delivered by Pre. Nice and Pre. Landis.

On the 1st of October, in Chester county, Pa., in the house of widow Wenger, of Typhoid fever, HENRY MILLER, aged 70 years and 7 months. He was buried on Sunday the 4th at Clinton burying-ground. Funeral discourses by A. Hoover and J. Troyer.

On the 11th of October, near Syracuse, Elkhart county, Indiana, of Astarrh in the head, JOHN WEAVER, aged 78 years, 11 months and 20 days. The deceased was the father of 17 children, 10 of whom are still living. He also leaves 41 grand-children, and 13 great-grand-children. His remains were followed by a large concourse of relatives and friends to their last resting place in the Syracuse cemetery. Funeral services by D. Breckenman and Dr. Trumb. Text Job 14: 14, "If a man die, shall he live again?" The deceased was for many years a faithful member of the Mennonite church.

On the 18th of September, in Holmes county, Ohio, DANIEL T. MILLER, aged about 40 years. He was paralytic in both his legs for fifteen years and was during that time entirely unable to walk or stand. Funeral discourses were delivered by

to the grave in the presence of a large concourse of relatives and friends. Funeral discourses were delivered by George Schmidt and Enosh Detweiler.

On the 13th of October, in Elkhart Co., Ind., JACOB PLETCHER, aged 80 years, 7 months and 2 days. Funeral services by J. Nusbauer, Eli Mishler, S. Yoder and D. Breckenman, from Rom. 4: 8. Also October 26th, BARBARA PLETCHER, consort of the above, aged 72 years, 10 months and 1 day. Funeral services by Jacob Wisler and D. Breckenman, from Rev. 14: 13. Their whole posterity consists of 17 children, 100 grand-children, and 53 great grand-children.

The aged father and mother have for many years been faithful members of the Mennonite church. So eager has been their desire after the bread and water of life, and so earnest have they been in their efforts to serve God in the end, that feeble old age did not restrain them from attending the services of God in the sanctuary by their example. The mind of the true worshipper in the sanctuary has been elevated and prompted to bless God at the entrance of the aged father and brother with a staff in each hand, assisted by kind friends, and followed by the aged sister, whose bodily form was bowed down in such a manner that she "could in no wise lift up herself." One glimpse of the aged mother, who naturally lead the mind of the Bible student to think of the daughter of Abraham who was bound and bowed down for eighteen years, and in a miraculous manner was loosed, and made straight, by the power of the Saviour, many relatives and friends followed their bodily remains to their last resting place.

Go weary pilgrims to your rest,
In desert lands no longer roam,
"Come," says the Savior, "come ye blest,
Into the joys of heaven, your home."
D. BRECKENMAN.

On the 21st of September, in Allen county, Ohio, after an illness of four days, JOSEPH LEHMAN, aged 75 years and 2 days. His death was caused by an eruption, yet with little pain, he calmly fell asleep. He was buried on the 23rd, when funeral discourses were delivered by the brethren C. Culp and J. M. Breckenman from Rev. 14: 13.

Brother Lehman formerly came from Franklin county, Pa., to Mahoning county, Ohio. From there he moved to Allen county, where he resided for the last 21 years. He united with the Mennonite Church in his 19th year, and, as far as the writer knows, remained faithful until death.

On the 2nd of September, in Clinton township, Elkhart Co., Indiana, after a brief illness, HENRY MILLER, aged 70 years and 7 months. He was buried on Sunday the 4th at Clinton burying-ground. Funeral discourses by A. Hoover and J. Troyer.

On the 11th of October, near Syracuse, Elkhart county, Indiana, of Astarrh in the head, JOHN WEAVER, aged 78 years, 11 months and 20 days. The deceased was the father of 17 children, 10 of whom are still living. He also leaves 41 grand-children, and 13 great-grand-children. His remains were followed by a large concourse of relatives and friends to their last resting place in the Syracuse cemetery. Funeral services by D. Breckenman and Dr. Trumb. Text Job 14: 14, "If a man die, shall he live again?" The deceased was for many years a faithful member of the Mennonite church.

On the 18th of September, in Holmes county, Ohio, DANIEL T. MILLER, aged about 40 years. He was paralytic in both his legs for fifteen years and was during that time entirely unable to walk or stand. Funeral discourses were delivered by

Moses E. Miller and Abm. Mast. He was a member of the Omish Mennonite church for many years.

On the 27th of October, in Elkhart county, Ind., after a brief illness, JOHN BAER, aged 60 years, 8 months and 10 days. He was buried on the 29th, at the Yellow Creek burying-ground, where funeral discourses were delivered by Jacob Wisler and Christian Baer from 2 Cor. 5: 1. He was a member of the Mennonite church.

Letters Received.

John Lapp, Magdalena Good, Jacob Kolb, Cyrus Kehr, J. Albrecht, J. Y Shantz, David Plank, Christian Hertz, Jos Detweiler.

MONEY LETTERS.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 7.—No. 12.

ELKHART, INDIANA, DECEMBER 1870.

Whole No. 84.

A Christmas Hymn.

BY REV. T. BOTTOME

SAVIOR! now in highest glory,
 Seated on thy Father's throne;
 Help us as we sing the story,
 And thy wondrous grace make known,
 When, in meekness,
 Thou didst come in glory down.

Holy Spirit! give thy blessing,
 Show us still the Savior's love;
 Who the Father's love professing,
 Yet descended from above,
 Veiled, in weakness,
 That his strength we all might prove.

Father! breathe thy benediction,
 Let us see thee in thy Son;
 Let us know thy great salvation,
 God and man in Christ made one,
 With the Father,
 First the glorious work begun.

Father, Son, and Holy Spirit,
 One in purpose, as in name;
 Only thou in grace and merit,
 To-day, as yesterday, the same,
 All the Godhead,
 Meeting in the blessed Lamb!

Bending lowly by the manger,
 We would bring thee gifts to-day;
 Gladly hail the infant stranger,
 At his feet our homage lay.
 Blessed Jesus!
 Take our hearts, we humbly pray.

For the Herald of Truth.

The Perversion of Christmas.

This is a holiday which comes every year, on the 25th of December, and is celebrated in different ways throughout the civilized world, that is where professed Christians dwell.

It originated in the early ages of christianity, and is designed to commemorate the birth of Jesus Christ, our Savior. At the present day however, many seem to have forgotten its original design, and instead of devoting the day to the worship of God, in a Christian-like manner, they spend it in feasting, drunkenness and debauchery; in wild, wicked indulgence and vain amusement. It is indeed deplorable to contemplate the wickedness, the corruption and sin which on this day are practiced by those, even who profess themselves Christians.

We shall address ourselves in our remarks, chiefly to those who profess to be followers

of the Lamb, feeling assured that when those who give forth to belong to Christ and his church, arise in their strength, and let their light shine as Christians should, they will certainly be the means of checking in a very great degree the floods of sin and corruption which now sweeps with such terrible power over the whole earth. But what can we expect? what can we hope for? as long as the professed people of God go hand in hand with the world in all their vain and idle amusements, in gluttony, drunkenness, debauchery and all manner of wickedness? Where is the light they give? What is the influence they exert?

We will take for instance such a day as Christmas, which if kept at all should be a high and holy day to all true worshippers of God; which should be spent in sacred, solemn worship and thanksgiving to God for the gift of his dear Son, our Savior, by all who love the Lord Jesus in sincerity: yet when we look a little at the practice of the Christian world, of Christian families and Christian churches what do we see? Scenes cloaked up and made beautiful under the garb of religion which might make the angels weep.

To be sure, some mix up with it a good deal of good, as for instance, works of charity and benevolence, distributing food and raiment to the poor, making glad many hearts, which cannot be too highly recommended, though Christians should do, it prompted by pure love, and with an eye single to the glory of God. This mixture of good and evil is what misleads and deceives so many; they see the good that is done and accept the evil with it; but shall we do evil that good may come? Nay, verily, let us do good, and good only and leave the result with God.

Almost every one, even from the merest babe to the aged father, makes his or her calculations and set their expectations and hopes upon the great Christmas time, to make provision for the body, to gratify the lust of the flesh, and the eye. To this purpose presents are given, many of which serve only to excite sinful desires and inclinations, and stir up vanity and pride in the heart. In addition to this, there is a habit prevailing in many parts of our own country and in some others also; indeed I know not whether the custom is not almost universal, to make children believe is some imaginary being or creature called Santa Claus, and in our

native German *Chris Kindly*, which it is said, goes all over the country, enters the houses through the chimney and distributes the presents for each one in the family; and when so many falsehoods and superstitious ideas are taught by the elders to the younger members of the family, we need not wonder that our children learn to lie and speak falsely almost as soon as they can talk. This custom is a disgusting corruption of the truth; it cannot be too severely condemned and should not be so much as named in a Christian household. Why, if father and mother tell their children such untruths, how can they consistently reprove and correct them if they follow the instructions which they (the parents) themselves gave. On this point much more might be said, but it does not properly belong to my present subject.

Now, not to be misunderstood, I do not condemn the giving of presents; not by any means. I give a great many myself, but in giving presents I always try to give that which is good and useful, or edifying. It is not wrong to give even playthings to children, such with which they can amuse, interest and enjoy themselves, and would often do them much more good, than to stuff them with sweet meats and candies until their little stomachs become so overloaded that they cry for very pain, and often caused sickness and disease. We only condemn the spending of money for such things as are injuries to bodily health, and those which (as is often the case) lead young people, and sometimes even old ones, into ways of sin and unrighteousness. There are too many good, useful and necessary things to spend money for, and if we know of no other use, let us use it for the benefit of the poor, either for their spiritual or temporal good.

Another grand perversion and corruption of this day is the gluttony and drinking practiced, not only by the outside world, but by the professed christian world. My brother and friend, whoever you may be, you no doubt would take offense if I were to call you an unbeliever or a glutton. You may not be a confirmed glutton, and yet mark well these words when applied to Christmas. Behold the cooking, roasting, baking, stewing, frying &c. that takes place both before and on that day! What is all this for? Is it not to satisfy a fleshly appetite? If this day is worth anything to the Christian, it must be

a day of prayer and praise, a day of general and special thanksgiving; and not a day of feasting, gormandizing, or eating to excess. On the feast-days of old there were special requirements of abstinence and sometimes even fasting, and who would dare to maintain that after eating and feasting to excess one was fit to worship God or engage in his praise? when all the faculties of the mind and the finer sensibilities are blunted and stupefied from an overloaded stomach. But this is not all. The conversation practiced on such occasions, what is it about? Is it about the great event which transpired so many hundred years ago, in Bethlehem, and on the plains of Judea? When we listen, we only hear concerning temporal, earthly and sensual things; money, business, pleasure, dress, the news of the day, the little petty achievements of the parties interested, perhaps the faults and failings of neighbors and friends, idle sports, foolish jesting, &c. &c.

Then there are those, though it is a shame to say it, who profess to be Christians, after the forenoon church services are over and the Christmas dinner disposed of, go forth from their homes to seek for pleasure and enjoyment. They gather perhaps at the village grocery, or tavern, or perhaps at the house of a friend, where sports and plays of every sort are introduced, often with wine and song and dance, and the evening is made a special occasion to visit balls, dances, the theatre and other places of amusement and sin.

We in America bitterly condemn the custom among some classes in Germany, who go to church in the morning, and to the beer and dance house in the afternoon of the Sabbath; but some of our American customs are not an iota better than theirs, and are practiced by Christians as well.

It seems very strange to me that any people or class of people can pretend to celebrate the advent of their Leader and Lord; yea, their Savior and God, and then spend the day in such vain frivolities and sinful practices, which he has not commanded, but most strictly forbidden; and not allow their thoughts to dwell upon the matter at all, nor employ their tongues in his praise and exaltation, beyond the services of the church. When men devote a day to the honor of other men, they have much to say about them, but the professor of Christ (is it not a shame?) pretends to honor his Master by devoting a day to the commemoration of his birth, and says not a word, hardly thinks of the event all day, and then spends the greater part of his time in his dishonor, and in disobedience of his commands.

The subject is not yet exhausted. I might speak of the abuse and corruption of the churches in general, how they practice that which is evil in the sight of God, and become blind leaders of the blind, and how that others make it a special business and trading day, and in many other ways only disgrace and dishonor Christ, by pretending to keep Christmas. We had much better remain at our work, and not keep the day

at all, but live holy unto God, as on any other day, than with our pretensions, heap the wrath of the great Judge upon us. We might thus speak of many things and many perversions of this day, but it would make this article too long, and so we must forbear for the present, adding only a few remarks by way of admonition.

This day was established by the church in its early day, for the purpose of commemorating the birth of Christ; as we have often said, it is probably not the day on which Christ was born, but inasmuch as nobody knew the exact day, they chose the 25th of December; and it is right enough to keep it when kept right, but if not right, better not at all. We are not bound by any divine law or command of God to keep it, and there are thousands of Christians who do not keep it, but claim that it is the Christian's duty to keep all days alike holy.

In our own church, the people generally abstain from work and have divine services, but I do not doubt there are many also who think very little about the great and solemn event which they mean to celebrate.

Now what we plead for is this, We do not censure a man for not keeping Christmas day, and we have no fault to find, if he does observe and keep it in a christian like manner, devoting it to the glory and honor of our Savior as he should; because Paul says, "One man esteemeth one day above another; another esteemeth every day alike, let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." But the perversion of the day; and taking it as a special occasion upon which to gratify our appetites and passions and give loose reins to our unbridled tongues and carnal lusts, is a sin against God and unbecoming to any one professing to walk in the narrow way of self-denial, which Jesus pointed out to us. Let us therefore devote the day to its purpose, honor and glorify God and our Savior, and thus in all lowliness, sobriety and self-denial fit ourselves for the eternal day of Christ, prepared for his people above. * *

For the Herald of Truth.

Reflections on Autumn.

Autumn is here, and with it a train of attendants which reminds one of a funeral procession. The days march solemnly, and yet quickly by, as if anxious to complete their doleful march. The cooling breath of autumn winds is chilling the feeble, sickly life of many a tender plant and flower, which have grown into strength, budded into beauty, and blossomed into perfection during the genial smiles of summer days.

Death is slowly creeping upon the wild woodlands and cultivated fields, browning and crisping the variegated forms of vegetable life, leaving little else to gratify our wandering vision than the faded, the dying, and the dead. The flowers whose odors have

been mingled on the breath of winds with a skill which challenges the chemist's wisdom to imitate, have cast all their silken leaves to the earth, leaving the thorny stem to its wintry solitude. The trees are losing their foliage as one leaf after another drops its light, thin form upon the wings of passing winds, to be borne, by them, to its last, lowly bed. The summer's fruitage is being gathered and stored away in barn and cellar, to be employed, as necessity may demand, in feeding a hungry, dying world. Oh, how solemn I grow, as I hear the morning winds "chanting the death-march of disordered nature! My soul is responsive, and echoes back this requiem song.

But there is another autumn, of which this one that we have been describing is suggestive—the *autumn of human life*, and it, like the former, is a period of decay and death. First, it is a period almost wholly destitute of susceptibilities of improvement. The spring and summer of life are now gone. The heated and flexible materials of youth have hardened into cold and incorrigible old age. As the showers of spring and the suns of summer have made all that can be made of the vegetable world, so the gliding years with their opportunities, have done all that can be done for indolent, thriftless man. The old have the world lying behind them; having made all out of it that they will ever make. To them life is stale and old. They have made their experiment with it, and are done. The solemn and dateless eternities are now coming into view. Death is turning the scale of probation, and an immortal spirit, born for a better end, and redeemed to a better world, is tremblingly slipping from its footing in time. Into the great, dread unseen—the world of imprisoned demons. Oh, how I shudder when I see an old man or woman palsiedly hanging over the grave, and yet no hope in Jesus! Aged one, how I wish you would come to Christ! But my heart sickens, and hope dies quite out in my breast, when I think of your *eye*. You have sinned away your deepest and sharpest convictions. Your spiritual sensibilities have congealed. Your moral hearing become deadened, so that a dreamless, wakeless sleep now enfolds you. Your sun is now setting, and you are a long way from heaven, which you *should* and *could* have made your home. Cursing crimes now crowd around, and fendishly laugh and mock as a woe-wailing spirit goes to the judgment.

Once more, it is a time of fruit seeking and gathering. In the history of the doings of Jesus we have the record (Matt. 21: 19 and Luke 11: 13), of his coming to a fig tree seeking fruit, but finding none; he cursed it and it immediately withered away. In this symbolic act, we may find a great moral lesson inculcated, to which we do well to pay heed. This tree had "*leaves*"—corresponding to a showy profession—but no "*fruit*." There are not a few, it is to be feared, who pay more attention to appearance than the good that they do—the fruit that they bear.

But the balance in which both churches and individuals will be finally weighed, is that of *works*—the good that they have done. God has no use for either churches or individuals simply for ornaments. Think of the Holy Spirit, if you can, for sin and shame, and converting and reviving a desperate sinner, and then putting him in the church simply for an ornament! There is too much of this ornamental Christianity. There is too much hard and rough work to be done, i. e. order to this world's salvation, to even think of traveling all the way to heaven with muffled hands and unsoiled robes. What a pity it is that after God has lifted a poor sinner out of the mud and mire of sin—the horrible pit!—"he should then be too fastidious to take hold and help others out of the same pit!

The language of the Master is, "Go work in my vineyard." Yes; there is work to do, and we ought to be in the field from earliest to latest life. What is more ornate, in the life of the aged, than to see them coming down to the grave full of good fruits! What if the great Husbandman comes to gather his fruit, and none be found!

Elkhart, Ind. N. CASTLE—V. D. M.

HUMILITY.

To be humble is to be lowly in spirit, modest and gentle in manners, mild in temper, winning in words and actions, to yield readily to convictions of right, to be forbearing under injuries without ruffle of spirit—to be always submissive to the Divine will, and that without murmuring. Humility is directly opposed to pride in all its forms, as an assuming spirit, haughtiness, and arrogance. It is neither self-sufficient nor refractory; not peevish and apt to complain, no, not under any circumstances. It always holds self in its attainments of whatever kind they may be in poor reputation, and at the same time possesses a deep sense of unworthiness before God. "God resisteth the proud, but giveth grace to the humble."

He that is *involuntarily* humble is in possession of an exalted rest. For "he that humbleth himself shall be exalted," and shall learn of Christ who is "meek and lowly in heart," and as a sequence shall find rest to his soul. "Passions, affections, desires and thoughts, are to be brought in sweet subjection to the Divine will. This work is in proportion to the love that rules the heart; but humility is the true measurement of love or power. An individual may have much light, light of reason and of past experience of spiritual things; much love, love of the ordinances and of certain classes or kinds of truth; much power or influence over his fellows as a result of his correct outward deportment, and yet be without true humility of heart.

Whatever heights of peity, union, or familiarity any man pretends to, it is of the devil, unless the greater the presence be, the greater also be the humility of the man."

It is written, "Now the man Moses was very meek, above all the men which were upon the face of the earth." He was, therefore, very humble, and rested in the promises by faith; and at the same time he was greatly honored and exalted, even to the beholding of God in the burning bush, and to the receiving of his law amid the thunderings of Mount Sinai. Abraham declared that he was but "dust and ashes," an expression of deep, heartfelt humility; yet he was exalted to the highest honors ever conferred on man, even to be called "the friend of God," and to become the "father of the faithful." Paul, that mighty champion of the faith once delivered to the saints, in order to magnify the grace of God in Christ, speaks thus humbly of himself: "Unto me who am less than the least of saints, is this grace given," which bespeaks that unparalleled humility which characterized that great apostle. He appeared to be, and certainly was, more and more humble and meek as he became more and more eminently a saint; he also apprehended himself to be more sinful and unworthy by nature.

Humility is opposed to self-righteousness. "Blessed are the poor in spirit," Humility of heart, poverty of spirit, and holy mourning, mutually imply one another; and a soul possessed of these, understands full well that our own righteousness is but as filthy rags, and our own wisdom the merest folly. Humility fully and constantly renounces everything that savors of self, loathes the garment (even though it be made of fine linen) spotted by the flesh, and most perseveringly trusts in the merit and mediation of Christ as the ground of justification. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. 3: 24.

Humility is always opposed to the spirit of self-conceit. The word *conceit* is derived from *conceipo*, to conceive; *con* and *ceipo*, to take and seize. One filled with conceit, conceives, imagines or forms in his mind favorable or self-flattering opinions; he feels elevated in his mind because of his real or imaginary accomplishments; is tickled if praised; sensitive and hurt if not caressed; builds castles in the air only to be too easily demolished and leave the vain imagination non-plussed. Conceit is dressed with pleasant fancy, or guile of imagination,—it is affectation gone to seed. The self-conceited are "proud in spirit," and are "vainly puffed up in their fleshly minds." There is more hope of a fool than there is of such a person. For, saith the wise man, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Prov. 26: 12. A little actual or assumed knowledge with a great amount of self-conceit has sent many souls to hell and will send many more there. Humility prevents us from thinking too highly of self, and teaches us to think soberly, candidly, righteously, and to act filially towards God. "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Ps. 131: 1.

Humility is opposed to self-confidence. The humble sing,

"No strength of our own nor goodness we claim:
Our trust is all thrown on Jesus' name."

It says, "I am determined to know nothing among men but Christ, and him crucified." The humble soul feels, Christ is all, and in all, to me; my Rock my Refuge, my Prophet, Priest and King. I cannot, neither do I desire to boast of my own strength, or sufficiency. I am so weak that I cannot be left one moment to myself. I rely on the strong for strength and for power to persevere unto the end. "The Lord is on my side." "The Lord is my strength." For the humble dwelleth "*between his shoulders*." Self-confidence arises from excessive boldness or an unfounded assurance of our own abilities or excellencies. Hence if a person is filled with self-confidence he has given by far too much credit to his own wit. "The fool rageth, and is confident" (Prov. 14: 16); but the humble saith, Jehovah shall be my strength.

The humble are deeply sensible of their need. They constantly "hunger and thirst," and are saying, O, that I might drink larger drafts of the water of life. My soul longeth after thee, O God, as the hart panteth after the water brooks. They are characterized by seeking for a nearer and sweeter communion with Deity. The law of progress in grace is the one which governs them. Yet with all their attainments they count themselves non-consequential by acknowledging themselves to be "less than the least of all saints." While thus self-deprecating, self-loathing, self-abhorring, self sinks down, down, down, until it loses its Adam or carnal identity; it is then that weakness becomes strength; poverty, riches; death, life. "For I also dwell with him that is of an humble and contrite spirit, and will revive the heart of the contrite and those who tremble at my word."

The humble are submissive to the will of God. They not only say, but really feel in their hearts, "They will be done in earth, (even in my soul,) as it is done in heaven." (Choosing nothing merely to gratify self; loving nothing only so that the loving of the same will be auxiliary to the love of God; having an eye single to the glory of God; feeling that whatever they do, whatever they eat or drink, they do all with an eye single to his glory; bowing meekly and patiently under the rod of affliction, shrinking not from hard labor or sacrifice. Mr. Morrison, the Chinese missionary, possessed the spirit of true humility. When he had offered himself to the London Missionary Society, he was asked if he was willing to be an assistant, his appearance being so uneducated that the directors doubted whether it would be best to employ him. His noble and Christian reply was, "Gentlemen, while the temple of Christ is building, I am willing to be hewer of wood and drawer of water." He went to his work humbly trusting in his God, and was the man who first gave the

Bible to China in its "vernacular." It was this spirit that prompted Christ to die on the cross for poor sinners, for he said: "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done."

The humble are always thankful for mercies received. The proud are forgetful of the fountain of Divine goodness from which they are always supplied. "Of the rock that beget them they are unmindful; and forget God that formed them." The humble ever feel and say, "What shall I render unto the Lord for all his benefits?" The Psalmist said, "I will praise the name of God with a song, and will magnify him with thanksgiving." This is a more acceptable sacrifice "than an ox or a bullock which hath horns and hoofs." The humble are those who "pray without ceasing, and in everything give thanks," offering "the sacrifice of praise to God continually, that is, the fruit of their lips, giving thanks to his name." Thanks to God above all for the gift of his dear Son and redeeming grace which causeth the heart to break forth in joyful accents, saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Ps. 103: 1, 4.

Reader, have you this humility of heart, poverty of spirit,—that grace which leads you to think meanly of yourself, holding your attainments at a discount, causing you at times to sink way down below par in your feelings, and to esteem others better than yourself? Are you piteous, courteous, and kind, both in words and manners? and are you willing to listen to reproof, to learn and be governed by the truth, even though it be at the sacrifice of darling opinions? Do you never speak sentiments, or use forms of expression, or words that are favored ones with others so as to be held by them in the greater estimation? And if you do, is not that seeking the "honor that comes of men?" Where, then, is the ground of your faith? If you were to analyze your thoughts, would you not discover a tendency to cordially welcome physical demonstrations more to gratify self in some of its phases than to please God? Have you not experienced the fact that while passing through a physical demonstration you have not realized all you anticipated? or at other times pride shows itself and you are forced to the conclusion that you are puffed a little in your heart? Therefore, Do you never speak, sing, or gesture as to men and not to God? You must remember that if you sing, speak, shout, or pray, with a secret wish to gain cash with others, and to build up self, you are thereby sinning against God. You are not in possession of that humility which is the dew of the graces. In fact, you do not know yourself as you ought, for humility implies right judgment of one's own self; cleanness the mind of high conceit—from an unduly exalted opinion of our own abilities and at-

tainments. The beauty of a rose is heralded even to a blind man by its fragrance and sweetness; and so it is with him who savors of humility: his sweetness of spirit and the power of his influence is felt by all, and does not need that offensive, open-mouthed humility which adverteth itself: "which is meekness looking like shame." "Pride can grow as well upon our virtues as our vices;" so then, he who has made "advances in a pious life" has reason to be afraid of the approaches of spiritual pride. "Humility and patience are the surest proof of the increase of love."

"Humility bringeth no excuse; She is welcome to God and man; Her countenance is useful unto all who would prosper in the world."
—Free Methodist.

How to Read the Bible with Spiritual Profit.

(Continued.)

XIV. *Learn to apply Scripture: take every word as spoken to yourself.* When the word thunders against sin, think thus, "God means my sins;" when it preseth any duty, "God intends me in this." Many put off Scripture from themselves, as if it only concerned those who lived in the time when it was written; but if you intend to profit by the word, bring it home to yourselves. A medicine will do no good unless it be applied. The saints of old took the word as if it had been spoken to them by name. When King Josiah heard the threatening which was written in the book of God, he applied it to himself: he "rent his clothes and humbled his soul before the Lord." 2 Kings 22: 11.

XV. *Observe the preceptive part of the word, as well as the promissory.* The precepts carry duty with them, like the veins that carry the blood; the promises carry comfort, like the arteries which carry the spirit. Make use of the precepts to direct you, the promises to comfort you. Such as cast their eye on the promise, with a neglect of the command, are not edified by Scripture: they look more after comfort than duty. They mistake their comforts, as Apollo embraced the laurel-tree instead of Daphne. The body may be swelled with wind as well as flesh: a man may be filled with false comfort, as well as that which is genuine and real.

XVI. *Let your thoughts dwell upon the most material passages of Scripture.* The bee fastens on those flowers where she may suck the most sweetness. Though the whole contexture of Scripture is excellent, yet some parts of it may have a greater emphasis and be more quick and pungent. Reading the names of the tribes, or the genealogies of the patriarchs, is not of the same importance as faith and the new creature. Mind the "great things of the law." Hos. 8: 12. They who read only to satisfy their curiosity do rather busy than profit themselves. The

searching too far into Christ's temporal reign has weakened his spiritual reign in some men's hearts.

XVII. *Compare yourselves with the word.* See how the Scripture and your hearts agree; how your dial goes with this sun. Are your hearts as it were a transcript and counterpart of Scripture? Is the word copied out into your hearts? The word calls for humility: are you not only humbled, but humble? The word calls for regeneration (Jn. 3: 7). Have you a change of heart? Not only a moral and partial change, but a spiritual? Is there such a change wrought in you as if another soul did live in the same body? 1 Cor. 6: 11, "Such were some of you; but ye are washed, ye are sanctified." The word calls for love to the saints, 1 Pet. 1: 22. Do you love grace where you see it? Do you love grace in a poor man as well as in a rich? Do you love grace, though mixed with some failings, as we love gold though it be in the ore? The bringing the rule of the word and our hearts together, to see how they agree, would prove very advantageous to us. Hereby we come to know the true complexion and state of our souls, and see what evidences and certificates we have for heaven.

XVIII. *Take special notice of those Scriptures which speak to your particular case.* Were a consumptive person to read Galen or Hippocrates, he would chiefly observe what they said about consumption. Great regard is to be had to those paragraphs of Scripture which are most opposite to one's present case.

I shall notice three cases: 1. Affliction; 2. Desertion; 3. Sin.

1. Affliction. Hath God made your chain heavy? Consult these Scriptures. Heb. 12: 7: "If you endure chastening, God dealth with you as with sons." Isaiah 27: 9. "By this shall the iniquity of Jacob be purged." John 16: 20, "Your sorrow shall be turned into joy." 2 Cor. 4: 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The hammer lays his gold upon dark colors; God first lays the dark color of affliction, and then the golden color of glory.

2. Desertion. Are your spiritual comforts eclipsed? See Is. 54: 8, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." The sun may hide itself in a cloud, but it is not out of the firmament; God may hide his face, but he is not out of the covenant. Is. 57: 16, "I will not be always wrath, for the spirits should fail before me, and the souls which I have made." God is like the musician: he will not stretch the strings of his lute too hard, lest they break. Psalm 97: 11, "Light is sown for the righteous." A saint's comfort may be hid as seed under the clouds, but at last it will spring up into a harvest of joy.

3. Sin. Are you drawn away with lust

Read Gal. 5: 24; James 1: 15; 1 Pet. 2: 11, "Abstain from fleshly lusts, which war against the soul." Lust kills with embracing. Prov. 7: 10, 22, 23; 22: 14, "Go to the waters of the sanctuary to quench the fire of lust."

Are you under the power of unbelief? Read Isa. 27: 3, "Thou wilt keep him in peace whose mind is stayed on thee, because he trusted in thee." Bolter speaks of a distressed soul who found much comfort from this Scripture on his sick-bed, 2 Sam. 22: 31, "The word of the Lord is tried: he is a buckler to all that trust in him." John 3: 15, "That whosoever believeth in him should not perish." Unbelief is a God-af-fronting sin. 1 John 5: 10, "He that believeth not God hath made him a liar." It is a soul-murdering sin. Jn. 3: 36, "He that believeth not on the Son shall not see life, but the wrath of God abideth on him." Thus, in reading, observe those Scriptures which do touch upon your particular case. Although the Bible must be read, yet those texts which point most directly to your condition, be sure to put a special star upon.

XIX. *Take special notice of the examples in Scripture: make the examples of others living sermons to you.*

1. Observe the examples of God's judgments upon sinners. They have been hanged up in chains, as a terror. How severely hath God punished proud men! Nebuchadnezzar was turned to eat grass; Herod was eaten up with vermin. How hath God plagued idolaters! (Num. 25: 3, 4, 9; 1 Kings 24: 9, 10.) What a swift witness hath he been against liars! (Acts 5: 5, 10.) These examples are set up, as sea-marks, to avoid. 1 Cor. 10: 11; Jude 7.

2. Observe the example of God's mercy to saints. Jeremiah was preserved in the dungeon; the three children in the furnace; Daniel in the lion's den. These examples are props to faith, spurs to holiness.

XX. *Leave not off reading the Bible till you find your hearts warmed.* Ps. 119: 93, "I will never forget thy precepts, for with them thou hast quickened me." Read the word not only as a history, but strive to be affected with it. Let it not only inform you, but inflame you. Jer. 23: 29, "Is not my word like a fire? saith the Lord." Go not from the word till you can say, as those disciples, (Luke 24: 32), "Did not our hearts burn within us?"

(To be continued.)

Difference between the Righteous and the Wicked.

An essential difference is seen in the social feelings of the righteous and the wicked. They are similar in the fact that they both love their friends; but in the nature, degree, and extent of their love for their fellow men, there is a great difference. The righteous love religiously. They love in a higher sense than the wicked can. The love of the wicked may be ardent, but it is

a natural love; a love that is carnal and based on self interest. It is the glory of Christ's religion that it crucifies such affection, and plants in the heart a God-like love.

1. The love of the righteous is therefore, not selfish. It is not circumscribed by the narrow limits of mere interest. It embraces more than personal friends; it includes their enemies. All true Christians love their enemies, pray for them who despitefully use them, and do good for evil. Many mere professors here falsify their profession, but do not discredit the real nature and power of religion in the estimation of sensible observers. We can love all with the love of pity and benevolence; but no good man can love a sinner with the love of approbation, for this would be partaking of his wickedness and justifying him in evil. The Christian loves all with pity and benevolence, but cannot approbate nor justify the sinner who turns not from his sin.

2. The religious love of the good man is universal. It is not confined to relatives, nor limited to mere favorites, nor circumscribed by nation or color, creeds or opinions. The righteous feel for, and, as far as possible, benefit all men. Theirs is a missionary love, radiating from their hearts in prayers, sympathy, and benevolence for all mankind. It engirts the world, and, as far as possible, goes everywhere in its operations for good. Its votaries and possessors are the true friends of man, and the benefactors of the world.

3. The love of the righteous is not confined to condition or station. Many persons call the proud happy, but despise the poor, and shun the meek and lowly. Such see no fault through splendid apparel; all is excusable under the glitter of gold, and the grandeur of titled rank and lofty position. Here lies the secret why some shunned, despised, and opposed even the Savior of the world. Had he been born of the great, cradled in the gorgeous halls of royalty, they would have loved and followed him. But they asked, "Is this not the carpenter's son?" He "became poor for our sakes," and his disciples were, as at this day, chiefly selected from the humble walks of life. Hence they asked, "Have any of the nobles believed in him?" This same monster, pride, holds multitudes in slavery now, who despise the humiliations of divine love, and who profess Christianity in splendid style and according to popular forms. But the really good man loves the souls of his fellow men, and not merely their bodies, their money, or their office. He loves the souls of the poor as well as of the rich. He loves any one because he is a man; for the reason that he has a soul, and is redeemed and immortal, and worthy of his love. As science and intelligent art discover and dig gold from the mud, and prize the brilliant gem none the less though found among filth, so true religion loves and labors to save the blood-bought soul from destruction, though that soul be incased in an ignoble body, and polluted with the corruptions of dishonorable

vices. It is the crowning glory of the Gospel that it calls sinners to repentance; that it promises life to the dead, and immortality to the wretched sons of earth. It is the fame of the physician that he cures the sick. It is the honor of benevolence that it bestows its gifts on the needy. It is the perfection of Christ's atonement that the guilty penitent may be forgiven. Jesus, whose love is in every believer's heart, and whose example every Christian aims to follow, turned aside amidst the wonder and derision of the multitude, to bless and benedict the beggar in his rags. He was the perfection of purity, the very dignity of honor, and the inhuity of goodness; yet for the love of souls he penetrated the scenes of pollution to save the degraded outcast. His glorious gospel grasps the miserable mendicant on the dung-hill and exalts him to be a "king and priest unto God," then turns and takes the haughty monarch from his throne and lays him prostrate in honored humility at the feet of the Savior. Thus the extremes of wealth and poverty, honor and dishonor, learning and ignorance, royalty and obscurity, are brought together by a mysterious transformation and blended in one grand brotherhood of love and mutual friendship.—*Rel. Telescope.*

For the Herald of Truth.

Seek the Lord Early.

My heart burns within me, yet what have I, O sinner, as one of the weakest of mortals, to say in regard to your soul's salvation? The poet says,

"Religion is the chief concern of mortals here below."

Would that we could only all feel its great importance! It seems almost in vain for me to make this effort, as you have so often been called upon to flee from the wrath to come, and yet you choose the pleasures of sin, rather than the grace of God; thus heaping up wrath against the day of wrath, and making for yourselves the day of judgment so much more severe.

I must confess that it makes my heart burn within me, when I consider the aged and behold them a great way from the ark of safety. Can you not, my beloved friends, consider a moment whither you are going? do you not often hear the voice of mercy calling to you? Oh! stop before you go any further. Do you not feel in your hearts, that

you are estranged from God? and that your return, if ever accomplished, will be a long and tedious journey? Let us take example of a natural traveler; the further he goes from home, the further he has to return; so also the further we wander from God, through sin and unrighteousness, the further we have to return. So then let us who are yet young take warning while our hearts are tender and open to good impressions. Let us early devote ourselves to our Maker who delights to see poor sinners come to him pleading for mercy and forgiveness. Think not that you are yet young and your sins few, and that you will wait till you are a great sinner, and then turn to God. But have we not reason to consider ourselves as unworthy sinners, even when we are trying to keep the commandments of God? perhaps one may say, "I have kept these from my youth up." But in this we may be mistaken, for there is not one that can say, I have never sinned against my God, nor offended him. I felt early in life that I was a sinner, and to my sorrow and shame I must confess that I heaped up sin upon sin for years, until it seemed like a mountain before me; I saw nothing but sin before and around me; what was I to do? I was led to exclaim, Oh what shall I do to be saved? Then I heard the voice of the Lord saying, "Come unto me all ye ends of the earth and be ye saved." "The Spirit and the bride say come; and let him that heareth say come and take of the waters of life without money and without price." I think all those who have found favor with God, and have received forgiveness of their sins, will be able to say with those who walked with the Savior, after the resurrection, to Emmaus, conversing with them, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Yes, they will feel to say, "The Lord is risen indeed."

You who are young and in the

bloom of life, let me advise you to search the scriptures, "for in them ye think ye have eternal life and there are they which testify of the Savior; apply yourselves early to the Savior; give yourselves unto God while you are young; seek salvation through Jesus Christ for in none other can it be found. Let your hearts burn with love and obedience when you read the scriptures, not for my sake, but for the sake of Jesus the suffering Lamb of God."

VERONICA. F. KREIDER.

For the Herald of Truth.

To the Readers of the Herald.

Dear brethren and sisters and readers of the *Herald of Truth*, I would be very glad to see more of the brethren and sisters taking a greater interest in the *Herald*, and assist the editor in furnishing reading matter for its columns. Much more rests upon him if we do not help him, for he must every month issue the paper, filled with reading matter, the writing and selection of which requires a great deal of mental labor. This is an important work and should concern us all. Therefore we should not refuse nor hesitate to assist the editor as he has requested. If you cannot write much, write a little. By practice you can still improve yourselves, so that you may become able to write more; as it is well worth the time you thus spend for the edification of others. The time devoted to something good you will never regret. I feel convinced since the *Herald* is in circulation many a one has had opportunities to improve his spiritual condition if he wished; for it contained instruction on many points of the Gospel right to the point. In writing for the *Herald* you can address many souls who are in different conditions of mind; some are in temptations; some in distress; some feel their unworthiness; some are careless, and forgetful; yet all may be admonished and cheered, and comforted.

There are also some that should be warned and admonished on account of their sins and unrighteousness. Wherever the *Herald* is received there is an opportunity to read it, and it may often have a tendency to impress the heart of sinners and cause them to reflect on their condition, till they feel their sins and become penitent in heart and mind and turn with godly sorrow to seek Christ and the salvation of their souls.

Think of the Savior's words when he said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me," and also remember the admonition of Paul—"He that knoweth to do good and doeth it not to him it is sin."

J. D. H.

Silver Spring, Pa.

"Strong Delusions."

Thomas W.—I had been a professing Christian. For a time he seemed to run well, and his friends were willing to hope that he had experienced a change of heart. Every encouragement, therefore, was afforded him, and his attachment to God's house and people seemed to be very great. His prospects as a young disciple appeared as bright as those of his young associates, while his growth in grace seemed progressive.

It was about this time that a fellow-workman put into his hand "Paine's Age of Reason," and he eagerly drank its poisoned waters. This was the switch, humanly speaking, which turned his course from the way of life to that of darkness and woe. Here he began his downward course. Happy in his newly-found wisdom, he loved to meet and reason with his Christian friends. Sorrowing, they marked the change in him; for his "glory was turned into shame." But they soon became objects of the bitterest ridicule and sarcasm, until at length he sat down in the seat of the scornful, daring at once to defy God and curse his fellow-man.

His friends saw this change with alarm; but when they approached him to remonstrate, they were driven from his side by the most revolting profanity and blasphemy. Already the corrupt principles of that blighting philosophy were working; their legitimate results. The veriest slave of Satan, he now claimed to be a freedman. While every sentence he uttered contained an oath, he was pointing to the cant and hypocrisy of Christians, and proclaiming with unblushing effrontery his own emancipation. He became a leader among his irreligious companions, and a champion of "liberal philosophy." Thus he was hurried along the eddy

stream of skepticism and rebellion, and his prominence brought him before the public gaze. Good men shook their heads when his name was mentioned, and few were sufficiently hardy to brave the tide of his ribald conversation.

Alas for thee, Thomas W.—K, God is about to apply his touchstone, and thy bombast, thy joy, and thy freedom shall pass away like smoke.

When the finger of the Lord touched him, Thomas was laid upon a bed of severe affliction. His friends were worried and perplexed. Impatient in health, he became exceedingly intolerant and overbearing in sickness. But Heaven's bit was in his mouth. Hard and cruel as were his thoughts and burning words, yet the restraints of the Eternal were upon him. At first he defied the Omnipotent; then he blasphemed the Savior, afterwards he ridiculed the Bible, and ended by cursing all hypocritical saints.

It was at this time his poor heart-stricken wife sent for me to visit her husband. His character was explained to me, and with a prayer for Divine assistance, I silently sought his room. Never shall I forget the look he gave me as I entered. It was neither a look of welcome nor defiance, but rather one of unutterable surprise and anguish. He was lying upon a lounge, and was evidently suffering much pain. He listened to all I had to say, but made no reply, and seemed evidently relieved, when I proposed prayer, supposing that I should press him with no more questions. I recommended him to God, and left him.

Through all my visits, the same indifference was apparent, until the doctor announced to him the impossibility of his recovery, and the certainty of speedy death. "O God," in a moment his eyes were opened. "I have denied thee existence. I have crucified the Son of God afresh. I have bartered my soul for nothing; and now I am left to myself. I am lost. O God, I am lost." Now indeed the "terrors of hell got hold upon him," and they never relinquished their hold. A messenger came to summon me to his side. Hell from beneath seemed to meet him at his coming. His mental agony was intolerable. His eyes glared, his muscles quivered, his whole frame was shaken. Death was upon him. He felt its power; but he raved, he gnashed his teeth and clenched his fist, and screamed, "I can't and I won't die." Thus he continued until excited nature yielded, and with horror upon his countenance he went to the judgment, to receive according to his works. As he lived, so he died.

He that "soweth to the wind shall reap the whirlwind." Retribution is not always confined to the spirit world; sometimes the punishment of sin is visited upon men in this life.—Am. Ms.

It is the greatest of all blessedness to know the blessedness that is to be had in the Lord Jesus Christ.

Remarkable Preservation.

[In the summer of 1816, a little boy was lost in the woods in Ohio, near Mad River, and found about eight days afterwards. The following verses respecting him were written a short time after its occurrence.]

A strange occurrence happened late
Amid Ohio's wild,
When the protecting hand of God
Preserved a wandering child.

When now the fruits which forest yield
Allured the joyful swain,
The children hastened to the place,
A joyous infant train.

The Service-berry claim their care,
Wild currants much abound—
They anxious seek the tempting fruit
And jocund roam around.

It chanced at length a favorite boy
Dropt from them erring stray;
And soon their joy to grief was changed—
Unspeaking dismay.

Their cries and shrieks the wood resound,
He hears the noise in vain,
But knows not still which way to turn
To seek his friends again.

The sorrowing parents hear the tale
With mighty grief distressed,
But fancy only can conceive
The anguish of their breast.

The neighbors search the country wide,
The mountains, streams and vales,
From day to day the toil renewed,
But nought the search avails.

He often heard the sounding horn
Loud echoing through the wild,
But Providence, to show his power,
Watched o'er the erring child.

For eight long days and tedious nights
He through the thickets hied,
The streams sufficient for his drink,
The fruits his food supplied.

Wearied, oppressed with toil, one night
He sought a fallen tree,
When lo! two wolves came near his bed
To keep him company.

One horrid grinned with aspect fierce,
The other calm and mild,
With kindness licked the little hand
Outstretched by the child.

And slept between them to protect
And social laid him down;
When in the morn the boy awoke
His company was gone.

He wandered onward through the waste—
At length a tinkling bell
With well-known sound salutes his ear,
A sound he knew so well.

He found the cow, a joyful sight,
And marked the bell she wore,
She led him through the forest drear
Unto her master's door.

With what amaze the people saw
Of old the lowing kine*
Towards Bethanesh urge their way
Impelled by power divine.

* 1 Sam. 6; 12.

The same the power which now impelled
This cow to seek her home,
Accustomed oft to linger long
And through the woodlands roam.

Frequent in those unfenced domains
The cow forgets her pail
And master's crib—while children dear
The want of milk bewail.

Full twenty miles he wandered wide
With want and woe oppressed—
The news was told—the parents clasped
Their darling to their breast.

My pen would not their sorrows paint,
Nor can it paint their joy—
Fancy again exerts her power
To greet the long lost boy.

The pious mind with gratitude
Will heavenly aid revere,
And note with wonder and amaze
That God was surely there.

—Children's Friend.

CHRISTMAS.

BY CORNELIUS R. DISOSWAY.

Familiar as the above words, they recur with new interest, in the return of the anniversary of the advent of the world's Redeemer. Soon will the day come round when occurred the wonderful transaction thus recorded in sacred writ: "And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night, and so the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

To Christian men—Christian in the true sense—men who, by faith in Christ, have been saved from their sins, the coming anniversary will be hailed and observed with the highest manifestations of joy and gratitude, by anthems of praise, and new dedications of all they have and are, to the service of the true God, by remembering the poor, and giving to the various institutions established to promote the best interest of our race.

It is useless to speculate on what would have been the state of our race had not a Redeemer been promised, and in the fullness of time come into our sin-stricken world. Sad, indeed, would have been our condition as descendants of one who had transgressed the divine law, and forfeited his right to heaven. But, let us praise God that such is not our plight. We can be saved if we embrace the Gospel plan, of which one of the grand elements is the birth of Jesus Christ.

In the fullness of our hearts, then, will we join in the old, familiar hymn, as sweet as familiar:

"Hark! the heralds loudly sing
Glory to the new-born King!
Peace on earth and mercy mild,
God and sinners reconciled."

May the coming Christmas be a happy one to all my readers.

Herald of Truth.

Elkhart, Ind., December 1870.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

CANADA CURRENCY.—Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of .08 cts. on the dollar as long as gold at about its present rate.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

J. S. B.—Your article contains some good thoughts, but in other parts the style is so imperfect that we should be under the necessity of rewriting it, which at the present time, and in our present state of health, is impossible. We cannot return rejected manuscripts. Those who write for the press should not be too persistent in trying to find out why their manuscripts are rejected. Editors don't always like to tell.

From Holmes county, Ohio.

Bro. J. M. Breuneman spent the 6th and 7th of November with the church in Holmes county, Ohio. In regard to his visit to that place, in a private letter, from which we take the liberty to copy, he says, "I had a pleasant trip, and felt much rejoiced and encouraged while I was with the brethren. Last Saturday (Nov. 6th), eight souls were added unto the church, and on Sunday the breaking of bread was observed. We had good and interesting meetings. The prospect for future good, in the little flock appears quite favorable. May God grant that many more may be made to see the error of their ways and fly to Jesus for safety."

To our Correspondents, &c.

Our correspondent's page seems to have been almost forgotten. We remember times, when almost every month we had numbers of letters from different parts of the country, giving accounts of journeys, visits to churches and the brotherhood, &c. which were read with the greatest eagerness and interest. But now for a time these interesting letters have ceased. Why is it? Have

our ministering brethren stopped working, stopped visiting among the brotherhood? Have they grown old, buried their talents in the earth, folded their hands and sat down in idle listless dreaming? Or have they only become weary of writing? Do they think that accounts of journeys and visits to churches are of no interest to the many readers of the *Herald*? Or do they think it is only a manifestation of pride and folly? (as some, alas, will have it). Such letters are, to many, of the greatest possible interest, and we hope the brethren everywhere will be very zealous, more so than ever before, in visiting, in preaching, in conversing personally with the impenitent, in prayer, in trying to bring souls to Christ. A soul is of infinite value, and if a man should spend his whole lifetime in bringing only one single soul to Christ, he would have done more than Caesar or Napoleon, who conquered kingdoms, and reigned over the nations of the earth; yea, he would have done more than he who had amassed unto himself all the treasures of the world. Therefore, brethren, let us labor; let us not be idle; we have no time to idle away in foolish enjoyments and vain pleasures; the work is too great and serious and solemn. And when such visits have been made and the work of the Lord has prospered, it is not wrong to tell what has been done, and how the Lord has added his blessing, and prospered his work. No! we think not. Does not the Scripture teach us that there is joy in heaven over one sinner that repenteth? And what does the parable of the stray sheep and the lost piece of silver teach us? Luke 10. Is it not said, both of him that had lost a sheep and of her who had lost a piece of silver, when they had found their property, that they called together their friends and their neighbors, saying, Rejoice with me for I have found my property which was lost? When Peter was accused by certain of the brethren who felt envious because he went to preach to the Gentiles, he rehearsed the whole matter and showed them how God had pointed out the way to him, and commanded him to go to Cornelius. After they had heard this they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Acts 11: 18.

And what did Paul and Barnabas do? When they had been driven by the cruel and infatuated people from Iconium, preaching and healed in the cities of Lyconia, where Paul also was stoned and cast out of the city, his persecutors supposing that he was dead; they went again to Derbe and preaching there; they came also to the other cities where they had been, preaching and confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God. When they had visited other places and fulfilled their mission, they returned again to Antioch, and when they "had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.

Now then beloved friends, if the apostles, inspired and full of the Holy Ghost as they were, felt it right, proper and beneficial to tell to the church what God had done for them and with them, on their journey, why is it not right and good and proper for us at the present day to visit and encourage the brethren, endeavor to build up the churches, and then also tell how the Lord hath blessed and prospered and led both us and the brethren? I feel more that it is a duty required of us, and that we do wrong if we omit or neglect it, for God says, "I will pour out of my Spirit upon all flesh." David says "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." Ps. 22: 22, and the prophet tells us that the "earth shall be full of knowledge of the Lord, as the waters cover the sea." Is. 11: 9. Now then if we use every means in our hands, and put forth every effort in our power, we are only helping to bring about the grand result for which the Gospel has been instituted, and of which the prophets have prophesied. But if we do nothing, what hope of reward have we? Daniel says, in the 12th chapter of his prophecy, "And they that be wise shall shine as the brightness of the firmament, AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOREVER AND EVER."

But there is of course a precaution to be put in at this point. We must be careful with what motive we do these things. Upon the motive will depend the good that we can do.

We must not do it for vain honor; we must not do it to show the people how well we can talk or write, or to let them know what we have done; but we must do it with an humble desire to glorify God, to promote the glory of his kingdom; we must do it for the love of souls, for the good of sinners, for the edification of the saints, and if this is

our purpose, then by the blessing and the mercy of God, our efforts, will, no doubt be productive of good.

our purpose, then by the blessing and the mercy of God, our efforts, will, no doubt be productive of good.

What we Want.—The preceding article is an appeal to the ministering brethren, to visit the churches and the brethren, and send in accounts of their journeys for the benefit of the readers of the *Herald of Truth*. Now besides this there are constantly transpiring events and circumstances in the churches around us, which are of interest to the reader, especially embraced within the circle of the brotherhood, and if some one in each neighborhood would take it upon himself to send us accounts of these things it would help to make our paper much more interesting. The events which we refer to are such as communion meetings, baptisms, conference meetings, marriages, deaths &c. All these things are of interest to those who love the church. And again, Sunday-schools have during the past year, gained in our church a strong foothold. Many have been organized and have been productive of much good. We should like to hear from all of them. The Sunday-school should find warm hearts among all the brotherhood, and every church should endeavor to collect and concentrate its forces in this great, good and noble work; for we must do something for our children and young people, if the church is to grow and prosper. Many of our churches have already idled away so much of the precious time, that they have lost nearly all their young people, and the churches have decreased until only a very small number are left. Hence the necessity of working and trying to keep our young people in our own church. And for this reason we should like to hear from our schools; perhaps thereby we may be able to get up a greater interest in the work; perhaps thereby souls may be brought to reflection, and led to Christ. Now friends, help us to work and let us try and make our paper more interesting.

Remember the Poor.—The winter is at hand again, and with it comes from all sides the cry of *help* for the poor. Many are thrown out of employment during the winter months; many have been sick and unable to labor during the summer, when they should have gathered something for winter use; some have not been able through all their efforts and exertions to earn more during the summer than just what they needed for daily use, and now winter is be-

fore the door, and want surrounds these families on every side. The weather is cold and they need fuel, an extra supply of clothing and food to carry them through the inclement season, for poverty pinches on all sides. There is no money, there is no well-filled cellar or granary from whence to draw for the daily wants of the family.

Under these circumstances what can the poor man do? Besides all this there may be doctor bills and other matters to pay, bringing altogether a heavy burden upon those who are so unfortunate as to be numbered with the poor, and if those who live amid affluence and wealth could only feel and see the terrible bitterness, and experience a very small portion of the discomforts and sufferings which thousands of families must endure, Ah! I feel assured they would have more sympathy, and be more liberal, and make a greater effort to soften the hard and thorny path of the poor.

But I rejoice to know that there are thousands of good people, whose hearts are filled with love and sympathy for the suffering; we rejoice to know that there are minds busy devising ways and means—there are hands engaged in working for the relief of the needy. There are those also who bestow with a liberal hand of the good things with which God has blessed them, for the benefit of their less fortunate neighbors and brethren. Yet with all these there are many who fail to do their duty and to give what they ought for this purpose. With some the love of money is too strong, with others a want of sympathy and fellow feeling causes them to withhold charities, and with some there is one excuse and with others another.

But to come a little nearer home, into our own church, among our own people, into our own neighborhood; let us look at our own, individual and personal duty. Christ taught us that we always have the poor with us, and has made it our duty, plainly and positively to take care of the poor in our midst. In Luke 12: 33 we read, "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approaches, neither moth corrupteth." In Luke 16: 9, Christ says, "I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Again we read, "I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35. Further, "Let us not be weary in well-doing; for in due season

we shall reap if we faint not." As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 9. Paul also says, "Charge them which are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works; ready to distribute; willing to communicate &c. 1 Tim. 6: 17, 18. John also says, "Whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 Jn. 3: 17. In James we read, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Jas. 2: 17, 18.

Here then we see what the Bible teaches us on this subject, and it always has been the custom of our church, according to the teachings and practice of the apostles, to take care of and provide for our poor brethren and sisters. We do not at all maintain that only those who belong to our church should be provided for by the church, but according to the words of the apostles it is our purpose and practice to do good as we have opportunity, *unto all men*, "especially to those who are of the household of faith." Yet I regret to say that there are places where the poor in the church, even, are not provided for as they should be, much less those without. And I have no doubt, that every one of us, if we examine into the matter, will find such instances. The brethren sometimes seem to be *weary* of well-doing; they begin to make excuses, they censure the poor for their poverty, when all their excuses are prompted only by their avaricious desire for money and the love of gain. There are many noble exceptions to this, however, and we rejoice that it is so, and would not, by any means say a single word to censure those who are willing and ready on all occasions to do their duty, but so many of us are forgetful sometimes, and need warning, reproof and encouragement.

I have written this to remind us all of our duty in this direction. Christ says, as already remarked, "The poor ye have always with you," so they must at all times be provided for, and as the season of the year has come when the necessities of the poor are the greatest, and the means of the rich to give, most abundant, it is appropriate at this time. We have not written this for any individual person or church, but for all. In almost every church we doubt not, it may have its application, and if perchance there be some to which it has no adaptation we rejoice, and hope that the time will soon come when in all the churches, the rich and the poor may rejoice together in the fact that every want, and every necessity is fully provided for.

Let the wealthy remember that God has

richly blessed them during the past year; their cellars, storehouses and granaries are well filled; their wardrobes supplied with ample clothing warm and good; their beds are soft and abundantly covered; they really know no want that cannot be supplied. Now amid the enjoyments of all these good things, they should first remember that God has given them all that they have, and then they should also think of their poor neighbors and brethren, and remember that a little flour, some potatoes, a few pounds of meat, and such like things, some cast-off clothing &c., and where fuel is scarce and high (as in large cities) some wood or coal presented to them of our abundance, would lift the clouds of sorrow from the poverty-stricken heart, and cause the sunshine of joy and love to gleam forth in their souls in a manner never to be forgotten. We remember well the expressions of joy and gratitude from a poor widowed Norwegian mother, in the city of Chicago, who had only a few months previous come from her native land, and with her two babes through the death of her husband been left in destitute circumstances, when we through means provided for that purpose, gave her an order for some provision and fuel. One must under such circumstances feel in the language of Scripture that "it is more blessed to give than to receive." The little that we give to the poor will not impoverish us; it will make us only richer. God promises great and glorious rewards unto those who remember the poor and the stranger. Let us not forget what our Savior said to the rich young ruler, "sell the parable of the man who fell among thieves and his friend, the Samaritan."

Trust in God.—In our last paper we offered to give the *Herald of Truth* a year to the person who would write the best article on the foregoing subject. We have since been reminded by one whose counsel and advice in a great many instances has been invaluable to us, that this was not a wise course, and we have in our own mind questioned whether it would not create a feeling which might in the end lead to evil. It might possibly cause a disregard for the sacredness of the subject, and lead some to treat religion only as a mere matter of business, and for those reasons we withdraw the proposal and simply ask our friends to write on this subject, or any other that may occur to them out of love to God, love to the Church, love for the souls of their fellow beings. Let divine love prompt us all to the work which God has given us to do.

We hope our friends who had intended to write on this subject will go on and write, and we will publish all that come if they are scriptural and sound in doctrine. There are also many other subjects upon which we should like to have articles written, as for example, The Resurrection of the Dead; The Attributes of God and what they teach us; The advantages of a godly life; In what does true religion consist? The dangers

of Youth; Youth is the best time to begin to serve the Lord, and so there are many other subjects which we might name, upon which articles might be written with profit, but very often those who write will prefer to choose their own subjects, which privilege we willingly accord to them. But let us all try and do in this matter what we can.

Good Counsel.—We never refuse good advice. We always thank any one for good counsel, and will try to profit by some received recently. Any suggestions that our friends may see proper to make will be received in love, and if our judgment can approve of it, we will try to adopt it. We believe in the rule given in Matt. 18: 15—18, and are convinced that this is too often, entirely too often neglected and even discarded by many of the brotherhood. Let us all try to give, ourselves, what we require of others. In other words, Let us try to observe the *Golden Rule*, and do to others as we would that they should do unto us.

The Paper next Year.—Our paper will, by the grace of God, be published with the same purpose and aims, in the same form, and at the same price during the coming year as heretofore. And we shall try to make it as interesting to all classes as possible, and to this end we hope our friends everywhere will help us. Especially do we desire all to lend their aid in supplying original articles. Our paper should be a more original paper than it is. Let us all try. Earnest effort and prayer will win.

Our Circulation.—We wish to increase somewhat the circulation of our paper, and to this end offer the following inducements to our friends, viz: To any person sending us four new subscriber's names, with \$4.00 in cash to pay for them, we will send one copy of the *Herald* for one year, free. Most any person who will make a little effort in this direction can gather up at least four new subscribers in his neighborhood and thus get the paper a year for his trouble. Who is willing to take a hold of this matter? Try it friends! We shall make this offer until January 1st, 1870.

Write Plain.—As the time has come again, when many of our patrons will renew their subscriptions, we hope they will observe to write their names, the name of their post-office, county and state in a plain hand. Always state whether a new or old subscriber, and if he has changed his Post-office, mention where his paper has been sent to previously, as well as the Post office to which he wants it sent hereafter. This will avoid mistakes and save us much trouble.

How to Head a Letter.—Always be sure and write the name of your Post-office, county and state at the head of your letter. Some persons are in the habit of

writing the name of the township in which they live at the head of their letters, which does no good to the person who receives it, and will leave an editor (unless he remembers what the writer's P. O. is), at an utter loss what to do with it. Some persons cannot understand why we do not know their Post-offices, being we have sent them the paper so long. It is true, we do know a great many of the names of our lists, and they are like old friends, and we hope to keep them much longer, but where there are several thousand such names and post-offices to remember, the task is too great for the mind. For this reason we write in love these instructions.

In Arrears.—The little printed slips on the outside or on the wrapper of each subscriber's paper tells how far the paper is paid, and in looking over our list we feel very glad to see that the great majority of our patrons are prompt in paying for their paper, but there are those who are behind, some very few, several years. Now dear friends, if you can conveniently do so, we should consider it a great favor if you would send us the amount due. It would help us very much. There are some, no doubt, who are poor and unable to pay, and who would willingly pay if they had the means; if this is your condition, then do not feel concerned; do as well as you can and God will provide the rest. To the poor the Gospel shall be preached, and the poor also shall read our paper if they desire it. A few weeks ago an appeal was made to us for a paper for a poor widow, and a few days later two kind friends sent us each a sum of money to be applied for the purpose of providing for those who are unable to pay. And so I believe we lose nothing by giving here and there a little to the poor.

But what we here say, we address to those who have the means and are able. We do not wish to give offense, and hope no one will take any, only a subscription promptly paid is a great help to us.

To those who Remove.—Sometimes parties after taking the paper for a time, at a certain office, remove to some other place, and forget or neglect to inform us of the fact, and the paper goes on, sometimes for a long time, before we find it out. This is a loss to us, and as there is no one to receive it the postmaster throws it into the waste basket, so that it does no one any good. Now, if our friends under these circumstances will remember the *Herald* and just drop us a line, it will save us something, and thus also help the good cause in which we are engaged a little, and the little makes the much. We no doubt all remember the beautiful stanza

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land."

Our Title Page and Extra.—God has blessed and prospered our work, so that we have been able after all to make good a very little of our promise, and give our readers a four page extra in connection with the usual title page and index. We hope it will prove interesting to all.

The Closing Year.—With the present number the labors of another year with the *Herald of Truth* will come to a close, and with it, we doubt not, some names that have been like household words during the past year will drop from our list; we hope however the number will be very small, for we do not wish to lose a single one of our patrons. Though in the course of events, these things will happen. Time changes as years roll on; the circumstances of families change; we ourselves change, and circumstances and events will change our interests, our abilities, our judgments and our resolutions. Death and a thousand other events sometimes come in the way which lead to these results. So, as a matter of course, we take the blessings of time, as God, the all-wise Giver of every good and perfect gift sees fit to bestow them, and feel content under his gracious dispensation. The work is not ours alone; it is indeed least of all ours, and we wish our brethren and sisters especially, and our friends in general to feel that the work belongs, and is devoted to God and the church. God has given his blessings during all these years of toil and labor in such a manner that we cannot believe otherwise than that he has looked upon it with favor; hence we say it is God's work.

Those interested and benefited are the brethren and sisters at large—the church. They have read it; they have sustained it, and we feel sure that it has not been without benefit to all who took a real, living interest in it.

We have tried as its editor to make the paper interesting, to promote christian love, union, harmony and peace. Our efforts have been directed also to advance christian piety among all classes; to stir up a more living interest in the cause of Christ. We have endeavored to get our people to feel more devoted to the church, and to observe more strictly the teachings of Christ and his apostles as well as the rules and ordinances of the church. We may have accomplished but little in this direction; it may not even be perceptible; yet as the constant dropping of water wears away the solid rock, so a little here and a little there, precept upon precept, and line upon line may not be without its result, though we do not see it now.

In our efforts to do good, we may have often erred; we may often have taken a course different from what many thought we should, and we may sometimes have given offense to some of our subscribers, but in all these things we would have our friends remember that we are by no means perfect; we are not infallible; we are a poor, frail, weak, mortal being, the same as any other

man; and we expect nothing else than sometimes to err, sometimes to misjudge, sometimes to make mistakes, just the same as everybody else does; we say, we do not expect anything else, but then we would like (and we believe it is evangelical), to have our friends accord the same christian charity towards us that we are willing to accord to them. A difference in education, in influences and surroundings, will sometimes cause differences of opinions and judgment, and brethren should always cultivate that spirit of freedom and liberty and love towards one another, which when such differences arise, will enable them to address each other in the spirit of love and kindness, and bear with one another; it is a truth which cannot be denied that we all have too little charity, too little sympathy for one another; we are not bound together close enough in the bonds of love; we should cultivate these things more.

But as we have said, Another year's labors, as publisher and editor of our paper is about to close, and soon the duties of a new year will rest upon us, and with the blessing of God we will try to be more faithful and zealous in that which is good, and we hope all our readers will form the same resolution; let us pray for one another, and help each other in all things, and so live acceptably unto God, and finally when the years of our earthly pilgrimage are ended, we shall rejoice together in the triumphs of that glorious rest whose years shall never change nor end.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles, to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis. The book weighs about eight pounds and cannot be sent through the mail.

Our Family Almanac.—Our Family Almanac is now ready for delivery. It contains a number of interesting articles on various subjects, besides matters of general information to all. The calculations are made by Lawrence J. Baer after the manner of the old Pennsylvania Almanacs.

The new Almanac is a little larger than the one for last year, has a cover of colored paper, is well printed with good sized type, and in all respects is an Almanac that will recommend itself to all.

Price per single copy, .10
" per dozen, .70

All orders will now be promptly filled.

Baer's Almanacs for 1871, printed by John Baer's Sons, Lancaster, Pa., are for sale at this office. Price per single copy, 10 cents. per dozen, 60 cents.

Correspondence.

A Journey.

On the 31st of October, Bro. Christian Imhoff and myself left home and took the cars at Danvers, and passing through Bloomington we came to Chenoa, where we met Bro. Christian Clodon, who took us to his home and we remained with him all night. On the 1st of November we had meeting at the house of Bro. Sommer's, five miles south east of Chenoa. A goodly number were present. In the evening I went home with my brother John Stuckey fifteen miles north west and remained with him all night, while Bro. Imhoff returned home. The next day my brother took me to Bro. Danner ten miles west, where we had meeting in the afternoon, for the special benefit and comfort of an aged mother in the Church, who for more than two years has been unable to leave the house, where also a good many were assembled.

On the 3rd Bro. C. Danner took me to Minonk, where I took the cars and went to Tiskilwa, in Bureau county, where I was received by Bro. Kueffer, who took me to Joseph Albrecht's. The 4th we spent in visiting the brethren and sisters in this vicinity and on the 5th I came to Bro. and preacher Joseph Burkley. On the 6th we had meeting at Andrew Hander's, where a large number of people had assembled themselves, and where by the help of God the gospel was preached unto those present.

After the services I went home with Bro. Peter Albrecht, who the next day brought me to Lambert station where I took the cars, and passing through Peoria, I came to Danvers, and in the evening arrived safe at home, and found my family, thanks to God, all well.

I also desire to express my thanks to the brethren and sisters for the love and kindness manifested towards me while among them; may God bless and strengthen them in his work.

Danvers, Ill.

JOSEPH STUCKEY.

The *Sabbath at Home* suggests this pleasant and profitable home exercise for a winter evening:

Let the whole family circle unite in mentioning, each in turn, some miracle wrought by our Savior, while one writes down those mentioned, until all are given. There are thirty-two in all.

Attention is the duty we owe to others, cleanliness that which we owe to ourselves.

Children's Column.

Going to See Jesus.

"Let us now go even unto Bethlehem, and see this thing which is come to pass." Luke 2: 15

Dear children, as the birth-day of Jesus our dear Savior is near at hand again, I feel as though I ought to say something about it. Jesus is such a dear Friend to those who have found him and love him, that they love to talk about him often. The shepherds were glad when they heard that he was born, and said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass." O, how glad they must have been! how their hearts must have been filled with joy and gladness and thankfulness towards God, for they "returned glorifying God for all the things that they had heard and seen." Luke 2: 20.

Those shepherds left their flocks which they had been watching and went to see Jesus. They were so glad at hearing the news that they seemed to forget everything else. They did not think that the wolves might come and kill and scatter their sheep, or that they might go astray; there seemed to be nothing else on their minds but to go to Bethlehem and see this thing which was come to pass.

Have we not also often been told about Jesus, what a dear and loving Friend he is, and how much joy and happiness those enjoy who go to him, give their hearts to him, have their sins forgiven, and love and obey him? Yes, we have often heard those who love and follow him tell how pleasant it is to be with him and receive his blessings, and we have reason to believe that it is true what they say, for they have been with him and proved him.

Let us therefore do as the shepherds did—leave everything behind—leave the pleasures of this world, leave all our wicked ways, riches; yea, if need be, leave friends, even father and mother and go to see Jesus that dear and best Friend, that we may also rejoice, praise and glorify God our heavenly Father, as all those do who go to him, and find him to be just such a Friend as they need. Yes, dear children, "let us now go even to Bethlehem (to the feet of Jesus), and see this thing which is come to pass."

BROTHER HENRY.

For the Herald of Truth.

Sin Not with the Tongue.

"I said, I will take heed to my ways, that I sin not with my tongue." Ps. 39: 1.

Dear children, Since I see that Brother Henry takes great pains to interest you, and teach you that which is good, no doubt with the purpose of leading you to Christ in the days of your youth, so that you may learn to know your best Friend, I have also

ventured to throw in my mite and help him a little, since he has so often asked for help.

He has already given you many beautiful lessons from the Scriptures. This is very necessary; for you can be engaged in nothing better than in the study of the Scriptures. In them you can see what God requires of you; and those that do what God requires of them, that is, they that do the will of God, says Jesus, shall enter into the kingdom of heaven. That is, after this life they will be received into heaven, where they shall dwell forever with Jesus, the angels, and all good and pious people who have entered into that blessed rest, where there will be no more sickness, want or trouble.

Therefore it is well to try already, while you are young to become acquainted with the Scriptures, even as Paul wrote to Timothy, "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Jesus admonishes us to "search the Scriptures," because they testify of him. In the Scriptures we may see what God would have us do, and also what he will not have us do. We may also learn in the Scriptures how the pious people of old sought to guard themselves that they might do nothing contrary to the will of God. As for instance, David, in the words of our text, "I said, I will take heed to my ways, that I sin not with my tongue." Such important words as these are written in the Scriptures for our instruction.

It is especially the part of wisdom that young people should reflect upon such words, and like David also form the resolution to take heed that they sin not with the tongue.

All things that men do contrary to the will of God is sin. John says, "All unrighteousness is sin." Now it is unrighteousness to swear or take the name of God in vain, which evil and ungodly men often do, and thus commit sin with the tongue, against God, who will not let such transgressions go unpunished; for there will, at last, be a great day of judgment, where God will judge every work and word. There men shall give an account of every idle word which have spoken. Therefore, O ye children, take heed that ye sin not with the tongue! do not accustom yourselves to speak idle words. David also says in the 139th Psalm, 4th verse, "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

Lying or speaking falsehoods is also a great sin performed by the tongue, and the Scriptures tell us plainly that, no liar shall enter into the kingdom of heaven.

Making fun of people and slandering them, is also a sin committed with the tongue and is very displeasing to God. James says, "The tongue is a little member and boasteth great things." Behold, dear children, how much strife, contention and discord is often caused through wicked and false tongues!

Yes, sometimes through the unnecessary talking of young people. But I hope this is not the case with the young people who read the *Herald of Truth*. Oh! who can describe the great evils which have often been caused by this little member! No doubt through evil, provoking and thoughtless words, great wars have often been caused, through which thousands of human lives have been destroyed, causing thereby great sorrow, pain and grief. The sins of the tongue often cause people great punishment and pain in this world, but much more in the world to come. The rich man called, when he was in hell, "Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

Now beloved children, since sin is such a great evil that it leads men into eternal destruction, take heed that you sin not with the tongue, "for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Perhaps you have sometime thoughtlessly spoken idle and improper words; if so, come to Jesus with penitent and contrite hearts, acknowledge your faults and ask forgiveness of your sins, and he will pardon you. Employ your tongues to pray to God, to give thanks and praise his holy name for his grace, goodness and mercy. Speak good and useful words; "Let no corrupt conversation proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers." David also says, "My tongue shall speak of thy righteousness, and of thy praise all the day long," and again, "My tongue shall speak of thy word, for all thy commandments are righteousness."

Now beloved children, I commend you to the Lord for this time. May he give you grace and strength, and bless you, so that you may always take heed, that you sin not with your tongue.

Elida, Ohio.

J. M. BRENNEMAN.

A Ceylon Girl's Lesson from the Bible.

Dear young friends, Would you like to know what a lesson a Ceylon girl learned from a Bible verse not long ago?

She came to me with tearful eyes, saying, "O teacher! what can I do for my parents? They are in the road to death, and will not hear the words of Jesus."

"The Bible tells us," I said, "that the hearts of men are in God's hands, and he can turn them as easily as the men turn the water-courses in the garden."

"Where does it say that, teacher?"

"In Prov. 21: 1: 'The king's heart is in the hands of the Lord as the rivers of water: he turneth it whithersoever he wills.'"

In her Tamil Bible it reads *water-courses* instead of *rivers*, as it should, and means the little streams by which the garden and fields

are watered, as I saw done in Egypt, and as they do here from the well.

A diagram would show you how easily they do this through all the long months in which there is no rain. A low ridge of earth, with a small channel on top for the water to run in, extends from the well across the field. This branches off each side into smaller ones, these again into smaller still, and so on until the field is cut up into small squares of low ground made into basins to hold the water which comes by these channels for the plants within them to drink.

The water is drawn in a large basket by the help of a great sweep, and poured into the trough by which it runs into the channel. A man stands by to make it run "whithersoever he will." Does he want it in channel No. 2, he stops up the mouth of No. 1 with dirt, and puts a dam of the same across the large channel just below where they branch off. In the same way, he can turn it into this and that as he chooses; and then he can let it into either basin he pleases. When that side has had water enough, he shuts up the mouth of No. 2, and opens No. 1. If he has no hoe, he can make his hands and bare feet answer his purpose very well.

Do you wonder the girl learned a lesson of courage and faith when she read that God can turn the hearts of kings, and then how much more of her poor parents, as easily as her father turns the water-courses in his garden?—*Well Spring*.

"Love One Another."

When Jesus was upon the earth, he taught many beautiful truths to the people of that day; and we might profit by them now, if we would only take them home to our hearts, and endeavor to live in accordance with their teachings. In his memorable sermon upon the mount, which you will love to read, He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do you more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Oh, dear children, if we only cultivated such love, one for another, what a beautiful world we should have to dwell in! Now, can you not make the effort to love your enemies, and when one of your playmates shall hurt you, pray to your heavenly Father to forgive them, and also for strength, to return good for evil, and most assuredly your peace will flow as a river. Your influence over

them will also be very great, and you will have the consolation of seeing their sorrow for the wrong they have done unto you. Try it, dear children, and see if it will not be so; and every time you are strengthened to observe this blessed precept, a glorious victory will be yours. You will grow in goodness, and in a nearer acquaintance with the dear Father, who would fain gather you all in his loving arms, and give you strength to resist every temptation.—*Children's Friend*.

Nothing to Do.

Many, very many little boys and girls have an idea that they have nothing to do. They see men busily engaged in different pursuits and long to be like them that they might have something to do. They forget that those who have nothing to do never become great or good, and that every one must commence to do good at some time.

Every stage of life has its peculiar work. Thus in youth we must prepare our minds, hearts and hands for the labors of later life. No one whether old or young has any time to spend in idleness. Does your father ever complain of "nothing to do?" Oh! no! Father is always busy. And your mother, is she ever idle? Never. She works early and late. My young friends, let me tell you that you have no more time to waste than your parents who are always busy. Never for a moment open the doors of your minds to the thought of "nothing to do," but remember that willing hands will always find plenty to do. Think well upon this our first talk, and the next will be about "what we can do."

ONE WHO LOVES GOOD CHILDREN.

My Journey.

I lately made a visit to my friends in Ohio. I was gone nearly four weeks. It was very pleasant to me to meet my old friends and acquaintances, but was again made to feel sad and sorrowful on parting with them. While I was there, a few of my dear young friends gave their hearts to Jesus, that dear and best Friend, and professed him publicly before many witnesses, at which the gladness of my heart cannot be expressed with words. O, how I wish that very many more could be made to see and feel how much better it would be for them, if when the Savior knocks at the door of their hearts, they would open and bid him come in. Could they but be made to believe that the ways of wisdom are "ways of pleasantness and all her paths are peace," and become willing to forsake the ways of sin and Satan, how much better it would be for them.

While visiting from place to place, I talked with many little boys and girls, and gave them some good advice, and I hope they will long remember what I told them.

I gave away nearly two hundred little

presents, and did not have enough with me to give to all that I wished. Now to those with whom I met and talked on my journey, when you read this you will think of what was told you by BROTHER HENRY.

The Children's Task.

The year is near its close, and the children who learned all the tasks will expect their presents, and they shall not be disappointed, as I always try to fulfill what I promise. I made the following promise. All the children who will learn one verse and read one chapter *every day* during the year, will, at the close of the year receive something from me.

Now those who learned one verse and read one chapter each day of this year will please send in their names and post office addresses as soon as the year has closed.

I have been thinking that perhaps the children's task was too heavy, and that many of them were not able to master it, so I will make the following proposition for the coming year: The children, and as many of the older ones as wish to do so, will read a chapter in the New Testament and also one from the Old Testament each day. In the New Testament I would propose that we all read the same chapter each day. To do this, we will read on the first day of January, the fourth chapter of Hebrews, on the second, the fifth chapter of Hebrews, and so on, each day reading a chapter until we have read the last chapter in Revelations; then begin at the first chapter of Matthew, and read on, a chapter each day. It will be pleasant to know, that perhaps many more of our friends are reading the same chapter at the same time, with us.

Let us read the chapter in the New Testament in the morning; and in the Old Testament in the evening, or any other time in the day that suits best.

Why I have selected the fourth chapter of Hebrews to begin with will be explained before the close of the year.

To the little ones who cannot read, I will give each month, a verse, or several verses, in large print, to commit to memory. They can learn them by their mother, or some one of the family reading them over for them.

And when we read the word of God, let us not forget to ask 's blessing, that he may help us to understand it, and apply it to our hearts, that we may be made better, that it may be for our good, and lead us finally to that heavenly home above.

Now, how many are willing in this way to study God's holy word, and read a chapter each day, with BROTHER HENRY?

Keep yourselves from opportunities, and God will keep you from sin.

A good rule—to keep good company, and be one of the number.

Always manage so as to have some path open to return to kindly sentiment.

Sad and Fatal Accident.

On Sunday the 13th of November, Abraham Landis, a well-known and respected citizen of Buckingham township, Bucks Co., Pa., living at the village of Landisville, three miles north of Doylestown, was crushed to death in his mill. He was last seen alive just before 10 o'clock in the forenoon, when he remarked to a neighbor that he must go into the mill, which was running at the time, to attend to a grist he was grinding. About one o'clock his wife went to the mill to look after her husband, when she found the water wheel and upright machinery running without any run of stones being attached. On noticing this disorder in the machinery, and suspecting something was wrong, she called her son Joseph, who keeps the store in the village, and on going into the lower part of the mill he found his father's dead body, it having been forced between the cogs of the large horizontal wheel, commonly called the master wheel, which drives the several run of stones, and the spindle or trundle head of one run, on which he was grinding corn at the time the accident happened. Dr. John Dyer was at once summoned and promptly arrived at the scene of the accident. From the nature of the accident he was of the opinion that the deceased could have lived but a few minutes after being hurt. A new bush, which could be regulated underneath, had recently been placed in this run of stone, and it seems that Mr. Landis must have been examining this when the skirt of a long coat he wore was caught between the wheels. The large wheel makes about twenty and the spindle one hundred and thirty revolutions in a minute. He was therefore drawn between the cogs instantly. The right hip was dislocated and the lower part of the spinal column and other adjacent parts of the body terribly crushed. When found he was lying on his back with his feet thrust upwards. A great quantity of blood that had flown from his wounds was lying in the vicinity. The resistance to the machinery threw the wheels somewhat out of place, making a space of about two inches between them, and his left side therefore sustained less injury. A subsequent examination showed that the corner of his coat which had caught between the wheels had been torn off. He was in the 63th year of his age, and had lived in that place and owned the mill for 38 years, running it himself the greater part of that time.—*Bucks County Intelligencer.*

Selected for the Herald of Truth.

Our Savior.

Jesus died on Calvary's mountain
Long time ago;
And salvation's rolling fountain,
Now freely flows.

Once his voice, in tones of pity,
Melted in woe,
As he wept o'er Judaea's city,
Long time ago.

On his head the dews of midnight
Fell, long ago;
Now a crown of dazzling sunlight,
Sits on his brow.

Jesus died, yet lives forever,
No more to die.
Bleeding Jesus, blessed Savior,
Now reigns on high.

Now in heaven he's interceding
For sinful man;
Soon he'll finish all his pleading,
And come again.

Budding fig-trees tell, that summer
Dawns o'er the land;
Signs foretell, that Jesus' coming
Is near at hand.

Children, let your lights be burning,
In hope of heaven;
Waiting for your Lord's returning,
At dawn or ev'n.

When he comes, a voice from heaven
Shall pierce the tomb:
"Come, ye blessed of my Father,"
Children, come home.

Selected for the Herald of Truth.

Crucifixion of Christ.

A scene most effecting I'll tell
Concerning the Lord from the skies:
He suffered, 'tis known very well,
For sinners, that sinners might live.

He left his exalted abode,
When man by transgression was lost:
He suffered and died on the cross,
Consented to lie in the dust.

O, was it for crimes I had done?
The Savior was hailed with a kiss,
By Judas, the traitor of old—
Was ever such mercy as this!

The rebels all joined in a band,
They bound him and led him away
Before the high priest of that land—
Oh sinner, look at him, I pray.

They burdened the Lamb with the cross,
He bore it up Calvary's hill—
Come, mourners a moment, and view!
All nature looks silent and still.

They drove the rough nails thro' his hands,
The blood trickled down to his feet—
Thy justice did seem to demand
To make the atonement complete.

He cried, O, my Father! my God!
Why hast thou forsaken me thus?
Thus when he had spoken he bowed,
And silently gave up the ghost.

The vail of the temple was rent,
The earth also trembled and quaked;
The sun hid her face from the sight,
The rocks too in sunder did break.

He fought the hard battle and won—
His kingdom is now offered free,
Oh brethren press forward and run—
His kingdom I hope I shall see.

When he in the clouds shall appear,
With angels all at his command,
And thousands of Christians are there,
All singing with harps in their hands.

They are brave who dare to speak
For the fallen and the weak;
They are brave who canly choose
Hatred, sedition and abuse.

Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be,
In the right with two or three.

True Wealth.

I would rather have written that hymn
of Wesley's,

"Jesus, lover of my soul,
Let me to thy bosom fly,"

than to have the fame of all the kings that
ever sat on the earth. It is more glorious.
It has more power in it. I would rather be
the author of that hymn than to hold the
wealth of the richest man in New York. He
will die. He is dead and does not know it.
He will pass, after a little while, out of men's
thoughts. What will there be to speak of
him? What will he have done that will
stop trouble, or encourage hope? His money
will go to his heirs, and they will divide it.
It is like a stream divided and growing nar-
rower by division. And they will die, and
it will go to their heirs. In three or four gen-
erations everything comes to the ground
again for redistribution. But that hymn
will go on singing until the last trumpet
brings forth the angel band; and then, I think,
it will mount up on some lip to the very pres-
ence of God. And I would rather have
written such a hymn than to have heaped
up all the treasures of the richest man on
the globe. A man may be very useful and
influential, and not be rich.—H. W. Beecher.

The Superintendent of education in the city
of Washington is opposed to the silly custom
of designating the pupils in the schools by
pet names, such as "Ellie," "Lottie," &c,
and requests that hereafter the teachers
shall write and spell the names of the
children correctly. This is an effort that
ought to be encouraged everywhere, for the
habit of using fancy names has become so
prevalent that it is often really difficult to
understand what the real ones are. Pet
names in familiar conversation are well
enough, but in writing and printing they are
very often only ridiculous.

New York state has raised 254,000 for
the relief of the suffering Germans caused
by the present war.

Married.

On the 27, of October, in Lancaster county, Pa.,
by W. T. Gerhard, PETER G. WENGER of west
Earl township and MARIA S. HIGH of Upper
Leacock township, both of the above mentioned
county.

Upon this bridal pair look down,
O Lord, and with thy favor crown
The union of the nuptial band,
Who gave each other heart and hand,
That they may live in peace and love,
And praise thee in that world above.

On Saturday the 26, of November, by Rev.—
Baldwin LEVI L. CLYMER and MARY A. KRAITZ,
both of New Britain, Bucks county, Pa.

Long live in joy forever,
May naught your pleasure sever;
From your hearts no sigh arise,
And no tears bedew your eyes;

May your days glide sweetly on,
To sorrow and care unknown;
May Heaven's richest blessing on you shine,
Through all the years of coming time
A. K.

Died.

Death notices should be written as briefly as possi-
ble, and when poetry is added, it should not exceed
eight lines.

On the 12th of October, in Towamencin town-
ship, Montgomery county, Pa., of Typhoid fever,
ISAAC, only son of Joseph and Maria Young, aged
17 years, 1 month and 6 days. He was buried
the 17th at Plain burying-ground, in Hatfield
township. Funeral discourses were delivered by
Jacob Loux, Jacob Kulp and J. Clemmer. Text:
1, Pet. 4: 24.

On the 17th of October, in Hatfield township,
Montgomery county, Pa., of lung fever, ANNA
ROSENBERGER, aged 45 years and 11 days. He was
buried on the 19th at the above mentioned bury-
ing-ground. Funeral remarks by Jacob Kulp and
Jacob Loux. Text: Rev. 14: 13. The de-
ceased leaves a deeply afflicted wife and 7 chil-
dren.

On the 11th of November, in Franconia township
Montgomery county, Pa., MARY WIDOW of Jacob
HARKE, in the advanced age of 60 years and 24
days.

On the 3rd of November, in Falcon Swamp,
Montgomery county, Pa., CATHERINE, wife of An-
dreas NESTER, aged 42 years, 2 months and 7 days.
She was buried on the 16, at the Herford Mem-
orial Meeting-house, on which occasion J. Lat-
singer preached a funeral sermon. * *

On the 7th of September, in Livingston county,
Ill., JONAS GASHO, aged 62 years. He was buried
on the 8th, followed by a large concourse of friends
and relatives. Funeral sermons were preached
by John Egly, John P. Schmitt and Christian
Schloegel from 1 Cor. 13, and 1 Thes. 4: 13-18.
He was a pious man, beloved by all and a light in
our Church. He observed daily prayer with his
family, came regular to meeting and appreciated
humility. He often complained about the pride
prevailing among our young people. He also said
before he expired that he had a desire to depart
and to be with Christ. He was a faithful mem-
ber of the Omish Mennonite Church.

On the same day a child of Christian and Mag-
dalena Erisman was buried, aged 1 year. Funer-
al addresses by the three ministers mentioned
above. These two funeral sermons were preached
on the same day in the Omish Mennonite Church,
in Livingston county, Ill. JONAS P. SCHMITT.

On the 16th of August, in Woodford county, Ill.,
of Consumption, ANNA REFFENACHT, aged 33
years. She bore her afflictions with patience for
2 yrs, and expressed the wish before she expired
to be reconciled with God. On the 18th her
mortal remains were consigned to their resting-
place in the presence of a large number of friends
and relatives, who had assembled to pay to her the
last tribute of love. Funeral addresses by Peter
Stueckey from Ps. 103, 15, 16, Christian Schloegel
from 1 Cor. 13, and John P. Schmitt from 1
Thes. 4: 13, 18.

On the 19th of November, in Elkhardt county, Ind.,
JACOB, son of John and Sarah Culp, aged 1
year, 1 month and 17 days.

On the 20th of September, in Adams county,
Ind., of the infirmities of old age, widow of Dis-
ciple David Baumgartner who died about seventeen
years ago, aged 80 years, 6 months and 24 days.

On the 22 her mortal remains were consigned to
the mother earth. Peace to her ashes. She

leaves six children to mourn her departure.
One has gone before her into that eternal home.

On the 2nd of November, in Stony Creek town-
ship, Somerset county, Pa., LEAH, wife of Ab-
raham MILLER, aged 45 years, 5 months and 2 days.
The deceased was perfectly well until several
hours before her death. She became sick, and
grew worse until she expired.

On the 4th her
mortal remains were followed to the grave by
her husband and eleven children, and a large
concourse of relatives and friends, who deeply
mourned her sudden departure. She was a
member of the Omish Mennonite church, and was
much beloved by all who knew her. We hope
she dwells with Jesus in the rest prepared for
the people of God. Funeral discourses were
preached by Joseph and George Schrock, from
Romans 8.
J. M. Y.

On 15th of October, in Porter county, Ind.,
NORA, son of John F. and Barbara Holsen-
man, aged 2 months and 17 days. Funeral ser-
vices by Daniel Brenneman from Matt. 18: 3.

In Elkhardt county, Ind., of Typhoid Delirium,
October 27th, Bro. TUBAS KREIDER, aged 24
years, 10 months and 22 days. Funeral services
by Jacob Beidler and Daniel Brenneman from
John 11: 4.

The early departure of our young brother is
remembered with feelings of deepest sorrow and
regret by all who knew him. The father's hopes
for declining years were chiefly centered upon
him. The brothers and sisters, and indeed all
who had been privileged to form an acquaintance
with him, looked for and found in him an example
of piety and devotedness to the cause of truth and
religion rarely sought nor found in those of ma-
ture age, much less in one so young. Possessing
a heart overflowing with love to God and man,
he was enabled to gain the confidence and respect
of all. The sound of weeping, lamentation and
all. The sound of weeping, lamentation and
sorrow as it resounded throughout the solemn
assembly on the day of his burial were in a
measure expressive of the confidence and love
cherished for him on the part of the relatives and
neighboring friends.

The family, the neighborhood and church
mourn his departure, and will only be comforted
by the hope that the loss sustained, is his eternal
gain, and that the Lord had designed his removal
for the good of his creatures, and the honor and
glorification thereby. "That the Son of God might be
glorified thereby." Thank God that though our
young brother has left us in gentle submission to
the call of the Master, yet his good example may
still be remembered with profit, his influence felt
for good; nor has his light been extinguished by
death. So earnest was he in laboring to promote
the glory of God, that when those around him
had forgotten to preserve that order which his
sacred spirit could approve, his words of admoni-
tion, or solemn look upon them, have spoken
conviction to their hearts and consciences.

Blessed brother, thou hast left
Thy friends to weep and mourn:
We hope in Jesus to be blessed
And soon to you return.

On the 1st of November, in Elkhardt county, Ind.,
SARAH, daughter of David KREIDER, aged 35
years, 1 month and 22 days. Funeral services
by P. Troxel and D. Brenneman.

Our departed sister has indeed been an ex-
ample of patient resignation to the will of her
heavenly Father, in whose service she for years
had been faithfully engaged. She was an invalid
from a child, and was mild, gentle and loving to
all around her.

She and her brother Tobias were seriously ill
at the same time, and at the time of his death,
she only regretted that she could not have gone
in his stead; and on the day of his burial when
she beheld his lifeless form for the last time she
embraced him in her arms, exclaiming, "O that
I could only go along with him!" When con-
sulted as to whether she had upon her mind a

suitable text to be used upon the occasion of her
brother's funeral, she answered, "For her own
self she could select a text, namely, Phil. 1: 23,
"Having a desire depart and to be with Christ,"
which words were accordingly made use of as a
foundation for her funeral remarks. Five days
after the departure of her brother she calmly fell
asleep in Jesus, in fulfillment of the gracious
promise of the Lord that "the desire of the right-
eous shall be granted."

Sister, painful billows
Were not thy pilgrim rest,
My arms were not thy pillows,
But Jesus' lovely breast.

Letters Received.

Henry Ayle, Joseph H. Kreider, Nicholas
Smith, Isaac Halteman, John T. Stauffer, J.
Henry Kaufman, Jos. Detweiler, J. Vancrope,
Catharine Ely, wid. John B. Lantz, J. D. H. 2,
A. M. K., J. M. Brenneman, J. P. Schmitt, P. H.
Roesel, Benj. Elcher, R. N. Kraitz, Peter Lehman,
Henry Huber, Peter Hartman; J. L. Metzler, J. H.
D. Boesinger and A. Steiner.

MONEY LETTERS.

A—Jacob H. Augsburg \$1; John Albrecht
\$1 20; Rev. S. Adam \$7 30.
B—David Boesinger \$5; Margaret E. Brubacher
\$1; J. J. Bortneger \$1; S. Bowers \$1; Dr. A. L.
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Special New York Expr., (Air Line,) 1.05, P. M.
Atlantic Express, (Air Line,) 9.55, " "
Night Express, (Main Line,) 1.15, A. M.

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Night Express, (Main Line,) 2.35 A. M.
Pacific Express, (Air Line,) 4.35 A. M.
Mail, (Main Line,) 6.00 P. M.
Mail, (Air Line arrives,) 4.15 P. M.
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ELKHART, INDIANA, DECEMBER 1870.

Whole No. 84.

MEEKNESS.

A gentle answer, kind and soft,
When evil feelings swell;
Is better than revenge,—and oft
Will angry spirits quell.

But words of strife, like fuel, feed
The flame that heats the mind;
And naughty answers often lead
To further deeds unkind.

And words of passion and of spite,
Just like to coal of fire
A wrathful temper may ignite,
And raise the flame the higher.

Then guard your words, and watch your thoughts,
And seek grace from above,
To bear with one another's faults,
—And repay wrong with love.
—Child's World.

Account of the Necessities and Sufferings of our Brethren in the Faith on Geisberg (Goat Hill), Gutlenhof and Schafbusch, near Weisenberg, in Alsace.

[The following account from the *Gemeindeblatt* of the sufferings and losses of our people who have been overtaken with the terrible misfortunes of war in Europe, will no doubt be read with much interest by all our readers.]

At the same time that the news of the taking of Weisenburg on the 4th of August last, was published in the papers, we also read that Geisberg (Goat Hill) which lies one and a half miles from Weisenburg, was stormed the same day, by which the inhabitants experienced no small degree of terror and lost much of their property; a more particular account of which was also written by letter to Baden; this as may be expected awakened the deepest sympathies, in the church in Baden for the suffering and losses of the brotherhood there, so that after a time, when the trains were again running more regular, three of the bishops of our church went to Geisberg, in order to learn from the brethren themselves, the whole matter, and to see for themselves, and with the brethren to estimate the loss of

property caused by the destructive hand of war, and to assure them in advance, that in case the future government would not make good their losses or if they should only make it good in part, that on the part of the church here in Baden brotherly aid should not fail; and to comfort and encourage by the word of God those who have been so severely afflicted, especially to comfort and console in her sorrow our sister Boehr, who through the imprisonment and carrying away of her husband and brother-in-law has been so severely tried and afflicted. The writer of this article was one of the three bishops who went to visit these people and feels pressed to lay before the public the most important of what he saw and heard, to the best of his ability.

Geisberg, which in earlier times, very probably, was occupied by French noblemen, consists of a castle of considerable size, a number of dwellings, and farm buildings, built in a square; in the middle there is a large yard and around the outside of the buildings a small one. Geisberg, is at present occupied by five occupants or owners; their names are Christian Hirschler 1., Christian Hirschler 2., Christian Hirschler's widow, Jacob Boehr and N. Schultz. About three quarters of a mile north east of Geisberg, in the valley below is the tenement (pachthof) Gutlenhof, occupied by brother John Hirschler. Three eights of a mile south west of Geisberg is the tenement of Schafbusch, occupied by Daniel Hirschler and his son John Hirschler; the fields of this tenement adjoin those of Geisberg.

On the fields of Geisberg and Schafbusch, the French had encamped previous to the battle, and destroyed all the small grain which was then yet remaining in the fields (part of it had been gathered in); the potatoes and turnips were also

in a great measure destroyed, hops hop-poles &c., were also much damaged. When the 11th corps of the Prussian army, under command of the Crown Prince advanced from Gutlenhof, and the French made a stand on the height of Geisberg, a fierce conflict began. The Prussians with heavy cannonading and small fire continued to advance and stormed the hill with heavy loss both in dead and wounded. — Around the buildings a number of the French made a stand and fired upon the Prussians from the houses, barns &c., so that the Prussians might easily get the impression that the inhabitants of the place also took part in the resistance, while with the exception of the Boehr family, they, in order to save their lives, had all fled into the cellar of the castle, where they remained quiet. Some of the French were killed and wounded while others were taken prisoners by the Prussians; many dead and wounded, it is said, were left laying on the premises. Brother Jacob Boehr who lived nearest the outer Gate of the tenement, and whose house was much fired upon, fled with his wife, two children, his brother and hired girl into the cellar of his own house, which was not very secure; several French soldiers followed them in order to hide themselves, one of whom was about to fire once more upon the Prussians through the opening of the cellar, but was prevented by being told that by so doing they might all lose their lives. Soon after the Prussians also entered the cellar, took the French and also the two brothers Boehr prisoners. They were immediately taken off, undoubtedly with the impression that they intended to secrete the French soldiers, or that they had also previously fired upon the Prussians, or they may have been looked upon as spies. All the begging and pleading of Bro. J.

Boehr's wife for the liberty of the men, being they were entirely innocent, was of no avail; indeed they threatened her, if she would not desist, to use their gunstocks upon her; they would not even allow her to bring her husband his hat and coat; at the next town, however, a man of his acquaintance brought him a hat and jacket.

The sorrow and anguish of the wife and relatives as well as that of the whole church over these events can scarcely be imagined, inasmuch as fears were also entertained that the men might be tried by court-marshal and shot at one of the nearest stations.

After the French had left the place the Prussians came into the houses and went through all the rooms and examined every corner from the cellar to the garret, and took all the provisions they could find, such as bread, meat, butter, lard, eggs and other things. From the barn they took eight head of horses, all they had; they also took all the neat cattle except two cows, altogether 27 head (two cows were shot dead in the stable); they also took eight swine and a large number of chickens; also two small wagons loaded with grain were taken into camp; nearly all the buildings were greatly injured by bullets; even the Meeting-house did not escape. The Prussians took with them a number of hymn books, saying, "These we can make use of too." The rear side of the castle towards Gutleuthof was so injured by the firing that a large portion of it was ready to fall to pieces.

At Gutleuthof the family also fled into the cellar when the fight commenced, but not until several rifle balls had already entered the room. Bro. J. Hirschler went back into the room to get something; as he passed into the hall, a shell struck the wall of the sitting room, leaving a large hole and throwing a quantity of stone into the room. Had he entered a little sooner, he might have been severely injured or perhaps killed, but amid all the

danger, the hand of the Lord protected them.

Soon after the battle some 300 wounded Prussians were brought into the tenement, so that the house, the barn and stables were all filled. Bro. Hirschler and his family did everything in their power to relieve the wounded, but being there were so many, they hardly knew what to do, and as the rooms and chambers of the house were all full, the family was compelled to eat and sleep in the cellar. Of the wounded, one had a leg amputated on the table; others from time to time died. After three days the wounded were all removed. The surgeon of the regiment, Dr. Schartow, who was perfectly satisfied with the services of Bro. Hirschler and family, gave him a written recommendation, in which he highly commends him, which Bro. Hirschler is to present before the officers of government when he goes to give in his claim for remuneration of the damages sustained by him. Bro. Hirschler did not lose any horses, cattle nor swine, neither was anything taken from his house, but in his fields he sustained heavy losses, in wheat, oats, hemp, potatoes, turnips and other things.

At Schaffbusch tenement, D. Hirschler and son, sustained heavy losses. Beside the losses on the fields, they lost four horses, harness, wagon, hay and straw; they also sustained heavy losses in their vineyard and many other things. At the time when the French had encamped upon their fields and those of Geisberg, the French General Douay and several other officers were quartered with them. At the commencement of the fight, the general gave them this advice, that in case the Prussians should gain the battle, they should at once raise a white flag upon the house, as an ensign of peace; so that no injury might befall them. He had scarcely gone a half an hour, in order to take command of his divisions, when he was brought back dead. He was buried in the gar-

den, and upon his grave there is an iron cross. Here it should be remarked that according to the newspapers General Douay is buried in the grave yard at Weisenburg and Maj. Senft-Pilsach, who fell in the same battle, in the garden at Schaffbusch; hence it is possible that an exchange may have taken place, or that there is a misunderstanding about the matter.

The beloved family Hirschler also suffered much fear and terror. As the Prussians moved forward towards the tenement, there were still some French soldiers in the place, who fired upon them; the Prussians returned the fire, and fired also upon the dwelling, believing that there were still of the French soldiers therein. Bro. Hirschler and wife were sitting in the chamber on the bed, and no doubt being tired, they leaned over a little. Scarcely had they assumed their leaning position when several balls passed through the window and the bed curtain, directly in the direction where they had previously been sitting; had they not leaned over both would have been struck by the balls. In the sitting room of the younger Hirschler, their child slept quietly in the cradle; a ball came and struck a hole directly over the cradle into the wall; the rubbish fell down upon the child; the mother and grandmother thought the child was dead, took it up in their arms and lamented over it, but the child awoke, was lively and uninjured. The Lord stretched forth his protecting hand over our beloved brethren and sisters at Schaffbusch, as well as at Gutleuthof and Geisberg, so that amid all their necessities and dangers no lives were lost, and no bodily injuries sustained, for which both we and they owe our sincerest thanks to God. It should here be remarked that the French continually sought to persuade our people, that for them there was no danger at all to fear, as over the Prussians they would gain an easy victory.

The brethren at Geisberg, Gutleuthof and Schaffbusch, have estimated their loss, as is customary there, in francs, and the amount together at the three places is about 30,000 francs, or 14,000 fl. It is believed however, that after peace is declared the future government will remunerate them for the whole of their loss. In case however that the government will not do this, our churches here in Baden, and also the other churches of our land, will stand ready with willing hands, and thankfulness towards God that they escaped a like loss, as also out of sympathy and brotherly love, to aid the brethren according to their ability and help them to bear their burden. It is gratifying that encouragement to this has already been given in the *Mennonitische Blätter*.

Another calamity seems to have fallen upon those at Geisberg. The Rinderpest (cattle plague) has broken out, and the two cows which were left them, together with two others recently purchased, have died of the disease, so that it is unsafe at present to purchase only the necessary milch cows.

In regard to the two brother Jacob and Peter Boehr who were taken prisoners and carried away a petition for their freedom was immediately forwarded to his Royal Highness, the Crown Prince of Prussia, and every effort made to find out their whereabouts, as no one knew what had become of them, or whether they were dead or alive. All search was vain. After four weeks an order from the Crown Prince was received, stating that the two brothers Boehr of Geisberg were to be released, no doubt supposing that they had returned to that place; probably the order of the Crown Prince was also at the same time sent to the war office, for soon after, at midnight on the 19—20 of September the two brothers arrived at home in the enjoyment of good health, to the great joy of their families and the whole church, and also feeling thankful to God.

They had been imprisoned in Fort Kuestrin, 72 miles beyond Berlin. Bro. J. Boehr had written home three times, but none, except the last of his letters which arrived a day and a half before they did was received. Until that time, a period of about six weeks nothing was known of their whereabouts, and because it was not known whether they were still alive or not, their unexpected return caused so much the more surprise and astonishment.

On their way to the fort they had much to suffer. They were continually looked upon and treated as spies. In the villages and towns through which they had to pass, it was already published in advance that two spies were coming. They were abused and thrown with stones; in Landau a well dressed man struck Bro. Jacob Boehr upon the head with a loaf of bread so that he would have fallen over, had he not been able to support himself on his brother.

May the Lord bless this serious event, that to both these brethren it may prove a rich blessing, both in spirit and soul, in time and eternity.

It would be interesting if these two brethren would take the trouble to give an account of their experiences during their journey to the fort, while in the fort and also on their journey home, for the benefit of the readers of the *Gemeindeblatt*.

CHR. SCHMUTZ.

For the Herald of Truth.

All must Die.

Dear Friends, how necessary that all should deeply and seriously reflect upon Death, the great change that will decide all, for the future, either to be eternally happy or eternally unhappy. As it is appointed for man to die, and return to the spirit world, to God who gave it; and the body to crumble to dust from whence it was taken. How very important then, that the

never dying soul should obtain the hope of eternal bliss, before it is too late, and the day of grace wasted or neglected; for the soul will never again return unto the body of flesh or enjoy the blessed opportunity to work out anew its salvation. Therefore take warning my dear reader and reflect how dangerous it is to live so careless and unconcerned in regard to eternity; for it is too serious a matter to pass thus through this vale of tears, and make no preparation for heaven; and then console yourselves with the thought that there is still time to serve God. O do not delay this important work there is nothing that will give you such a recompense, or crown of life. Soon you may be in eternity: O then flee to escape the awful destiny, the world of torment pain and woe, while you have life and health, and strength of body and mind. Since all persons have sinned, and the consequence of sin is death, spiritual death. There is in that state no promise given to become heirs of heaven. But God our Father was too merciful to have his creatures be eternally lost or banished from his presence; he therefore gave another opportunity through his only begotten Son to attain a godly life, so that all might have eternal life who repent of their sins and with a sorrowful heart turn away from them and have faith to believe in the Lord Jesus Christ, and that he came and died for our sins.

J. D. H.

For the Herald of Truth.

A Remarkable Suicide.

A very remarkable instance of self-destruction occurred recently at Niagara Falls. The wife of T. M. Avery, a lumber merchant in the city of Chicago, and a neighbor of ours while we were residing in that city, left her home about five o'clock on Friday evening, Nov. 18th. took the cars of the Michigan Central R.R. went to Buffalo, and from

there to Niagara Falls, where she remained at the Spencer House until Sunday morning, and then going out on Goat Island Bridge, she kept walking back and forth about two hours, after which she threw herself into the angry waters and in a moment was borne down into the terrible abyss beneath.

About 15 years ago she had a severe attack of typhoid fever, and since that time has been subject to seasons of great depression of spirits, feeling that she was of no use to any one in the world, that she could benefit no one and was only a burden, and a cause of sorrow and trouble to her family and friends. Recently she had been again laboring under this depression, and was led to the determination, to put herself out of the way, and chose this method in order that she might not fail in the attempt.

Her husband is a man of great wealth, and she possessed every comfort that money could purchase. Her watch and other fine jewelry she left at home. Her husband had given her some money on the day she left, of which she had some \$25.00 remaining when she arrived at Niagara. Putting her portfolio into the Bureau drawer of the room occupied by her, she wrote a very tender and affectionate letter to her husband, and family, mentioning different members with the tenderest love and regard. Addressing the letter to her husband, she wrote a note also to the landlord, telling him where her money was, from which he should take what she owed him, and in case she did not return, forward the letter to the party to whom it was addressed.

She was a woman highly respected, charitable and benevolent, a regular attendant at church, kindly disposed towards all and one whom we should have little thought could be influenced to commit the terrible act of self-destruction; another proof that wealth cannot purchase happiness, nor true peace of mind.

The Way to be Saved.

"He shall save them, because they trust in Him." This is the last verse of the thirty-seventh psalm. If anybody, therefore, wants to know how to be saved, the way is here told.

Now notice, that often we get much information out of the Bible by taking heed to what it does not say. And, look, it does not say here that God shall save them because they are good, nor because they are holy, nor because they deserve it, nor because they are better than their neighbors, nor because they wept much, or prayed much, or gave much. It is for none of these reasons that God saves anybody; though some, or even all of these things, and a great many more good things, might accompany salvation.

Notice, therefore, that there is only one reason given here why God saves anybody. It is simply because they trust in him for salvation. That is all. They trust in God that He will save them, and God does it. They do not save themselves, they leave it all to God to do. They trust Him, and it is done; and it is done because He does it; and He does it to all those that put their trust in Him.

Do you know the meaning of this word trust? Do you know what it is to trust in anybody, to trust to anything? I shall try to make it plain to you.

When you sit on a chair, you trust it. Sometimes a chair breaks down, and the person who trusts to it falls with force to the ground. If you go to sea in a boat, you trust in it. If you go to sea in a large ship, you trust to the strength of the ship, and the skill of the captain and crew. Often people who have done so have been deceived, and drowned. But God cannot fail. The ark in which God saves us cannot sink.

I once wanted to cross a deep rapid river. I saw no way of crossing but by a tree laid across. It looked very shaky and rotten. On the other side was a great stout country-looking man cutting grass in a meadow. I shouted to him, and asked if the tree would bear me. He replied that it would; that I might trust to it, for he had just come across it himself. As he looked heavier than I by a good deal, I felt I might try; and so I trusted to the rough bridge, and passed over in safety. The man might have deceived me; but he did not.

God cannot deceive. He cannot lie. He tells us that all who trust in Him are safe; and His words are all yea and amen in Christ Jesus. Greater sinners than you or I have gone over in safety, and we have only to do as they did—to trust and be safe.

Jesus says to all little children, Come unto me; come and I will give you rest. The destroyer shall not touch you so long as you hide your head in the bosom of the Friend of sinners. "He shall save them, because they trust in Him."

O why should the Spirit of Mortal be Proud?

O, why should the spirit of mortal be proud? Like a swift fleeting meteor, a fast flying cloud, A flash of the lightning, a break of the wave, Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade, Be scattered around and together be laid; And the young and the old and the low and the high Shall moulder to dust and together shall lie.

The infant and mother attended and loved; That mother that infant's affection who proved; The husband that mother and infant who blessed, Each, all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye, Shone beauty and pleasure—her triumphs are by, And the memory of those who loved her and praised, Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne; The brow of the priest that the mitre hath worn; The eye of the sage and the heart of the brave, Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap; The herdsman, who climbed with his goats up the steep;

The beggar, who wandered in search of his bread, Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven; The sinner who dared to remain unforgiven; The wise and the foolish, the guilty and just, Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed That wither away to let others succeed; So the multitude comes, even those we behold, To repeat every tale that has often been told.

For we are the same our fathers have been; We see the same sights our fathers have seen— We drink the same stream and view the same sun, And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;

From the death we are shrinking our fathers would shrink;

To the life we are clinging they also would cling; But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold; They scorned, but the heart of the haughty is cold; They grieved, but no well from their slumbers would come;

They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we things that are now

Who walk on the turf that lies over the brow, Who make in their dwelling a transient abode,

Meet the things that they met on their pilgrim-age road.

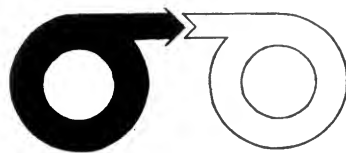
Yea! hope and despondency, pleasure and pain, We mingle together in sunshine and rain; And the smiles and the tears, the song and the dirge, Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath, From the blossom of health to the paleness of death, From the gilded saloon to the bier and the shroud— O, why should the spirit of mortal be proud?

Selected by J. B. STOLTZBUS.

Gap, Pa.

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